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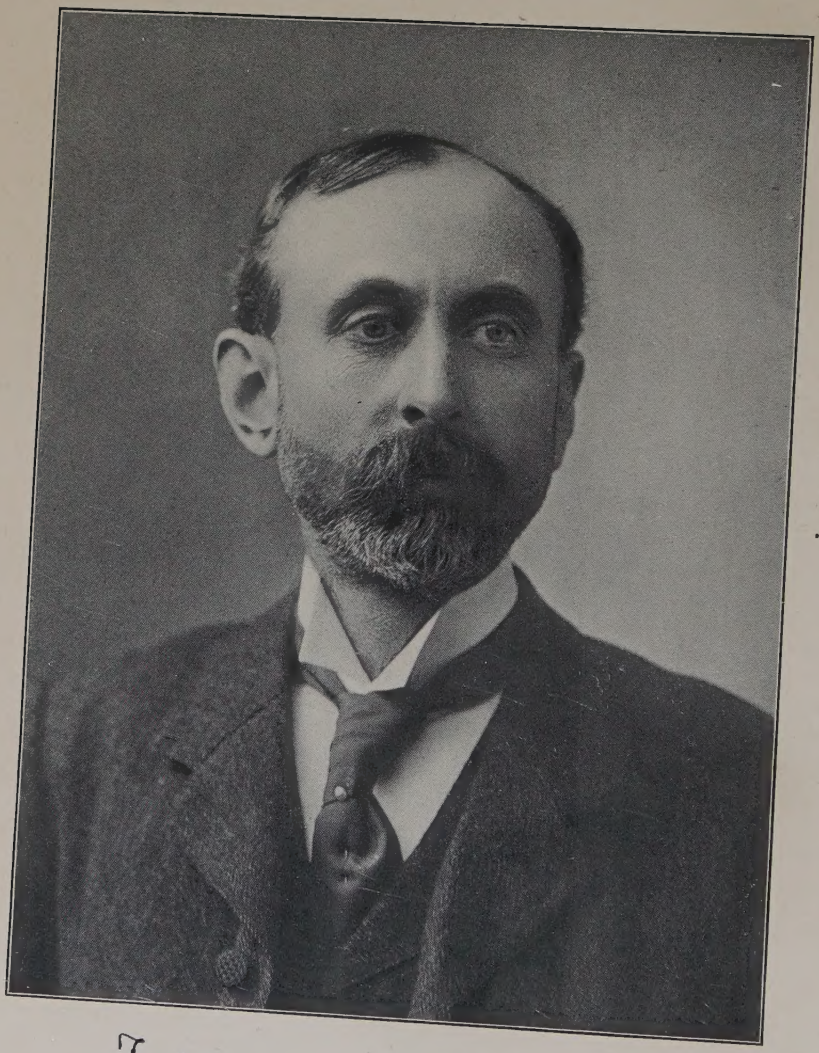

Jeffrey R. Brackett

PROCEEDINGS

OF THE

NATIONAL CONFERENCE

OF

Charities and Correction

AT THE

THIRTY-FIRST ANNUAL SESSION HELD IN THE CITY OF PORTLAND, MAINE, JUNE 15-22, 1904.

EDITED BY
ISABEL C. BARROWS.

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PREFACE.

The thirty-first session of the National Conference of Charities and Correction was held in Portland, Me., June 15-22, 1904. The attendance was large, and the character of the papers, as Dr. Wines said at the closing meeting, was "far above the general average." It seemed to him that they had "never struck such a high level of idealism."

An extra day on the programme has added much to the size of the Proceedings, as well as to the value of the meetings. That alone would not account for the increased size of the volume. The "Rules of Procedure," limiting the number and length of the papers in both general and special meetings, seem to have been overlooked in the enthusiasm of the chairmen of the various committees. Many of the papers have been much reduced in length, and several omitted, and yet the number printed is much in excess of previous years. To experts in the subjects here treated it may seem that there are repetitions from year to year, which might be cut out. The reason for retaining them is that the Conference meets in a different city each year. It has, therefore, almost an entirely new audience and the Proceedings have new readers. For their enlightenment the principles for which this great Conference stands must be repeated every year. The discriminating sociological student can easily find the matter which he needs and leave the more familiar propositions for those who are beginning to study these important questions.

It is interesting to note that the general trend of the Conference is to lay more and more emphasis on preventive work, especially among children. There is a wide difference between the reports of earlier years, which dealt largely with the care of adult paupers and state institutions, and the broad field here represented, including the care of babies, the education of children and the still more extended field of neighborhood im-

provement. All of these must be permeated with the wise, sympathetic and scientific spirit which has always characterized this Conference, and it is fitting that their aims and interests should be knit together, as was so admirably done at the Portland meeting.

So eager are people to obtain the Proceedings that there has been mad haste to publish the volume more promptly than usual. The result has not been satisfactory. Owing to a misunderstanding between printer and editor, who have been from one to three thousand miles apart during the summer, in several chapters the report of the chairman is misplaced. The error was discovered too late for correction and the editor can only rely upon the forbearance of those shepherds who in this report follow their flocks instead of leading them. In spite of the utmost efforts of printer and editor the book has been delayed because of the tardy return of proof from writers and speakers. Some have even failed to send the promised manuscript and the book had to go to press without further delay.

The next meeting of the Conference will be in July, 1905, in Portland, Oregon, with Rev. S. G. Smith, D. D., of St. Paul, as president. At that time a new editor must be chosen, as with this volume the one who now fills that position resigns her pleasant task.

In severing her connection as reporter and editor for the National Conference of Charities and Correction, which she has tried to serve faithfully for nearly a quarter of a century, the editor begs to express her deep gratitude for all the kindness, consideration and courtesy she has received during these many years. The inspiration from attending the meetings, and the dear comradeship and friendships formed with the noble men and women who make up the Conference, have greatly enriched her life and she retires from this active share in the work with a train of grateful thoughts and happy memories.

I. C. B.

New York, October 15, 1904.

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The National Conference of Charities and Correction.

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PORTLAND, MAINE, JUNE, 1904.

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RULES OF PROCEDURE FOR THE NATIONAL CONFERENCE OF CHARITIES AND CORRECTION.

Preamble.

The National Conference of Charities exists to discuss the problems of charities and correction, to disseminate information and promote reforms. It does not formulate platforms.

I. Membership.

All persons who are interested in charities and correction may become members by registering their names and paying the annual fee.

Honorary members may be elected on recommendation of the Executive Committee.

The annual membership fee shall be $2.50, and the sustaining membership fee shall be $10 annually. These membership fees shall entitle each member to a copy of the Proceedings and other publications of the Conference.

State Boards of Charities and other societies and institutions subscribing for the Proceedings in quantities shall be entitled to enroll their officers and members as members of this Conference at the rate of one member for each $2.50 paid.

II. Officers.

The officers of the Conference shall be a President, three Vice-Presidents, a General Secretary, six Secretaries, a Treasurer, and an Official Reporter and Editor, also a Corresponing Secretary for each state and territory. These officers shall be elected annually by the Conference.

III. Committees.

The standing committee shall be an Executive Committee and a committee on each subject which it is proposed to discuss at the ensuing Conference.

The Executive Committee shall consist of the President, and all ex-President *ex-officio,* and seven members to be elected annually by the Conference.

The President, soon after the opening of the Conference, shall appoint a committee of seven on organization of the next Conference; also a committee of three on resolutions, to which all resolutions shall be referred without debate.

At each annual session of the Conference, on the first day after the organization, the members present from each state or territory shall meet and appoint one of their number to represent them on a committee to be known as the Committee on Time and Place of the next meeting. The Committee on Time and Place shall meet on the afternoon or evening of the same day for the purpose of receiving invitations from states, cities, or towns, and shall prepare a report which shall be presented to the Conference on the following morning. The vote on the report of the committee shall be taken by ballot, and every member of the Conference shall have the right to cast his ballot for the place of his choice, provided that no invitation shall be accepted which does not receive a majority of all the ballots cast; and provided, further, that the place of meeting selected may be changed by the Executive Committee, if satisfactory local arrangements cannot be made.

IV. Duties of Officers.

The President shall be chairman, *ex-officio,* of the Executive Committee, and shall have the supervision of the work of the several committees in preparing for the meeting of the Conference. He shall have authority to accept resignations and to fill vacancies in the list of offices and chairman of committees, and to fill vacancies in, and add to the numbers of, any committee except the Executive Committee.

The General Secretary shall be *ex-officio* Secretary of the Executive Committee, and Chairman of the Committee on Reports from the States. He shall conduct the correspondence of the Conference with officers, committees, and others, under the direction of the President. He shall have charge of the distribution of all announcements and programmes, and shall direct the work of the Secretaries and be responsible for the correctness of the roll of members. He shall be the custodian of the unsold copies of the reports of the Proceedings, receive all orders for the same, and direct their distribution.

He shall receive all membership fees and proceeds of sales of the reports of the Proceedings, and pay the same promptly to the Treasurer. He shall receive compensation for his services and an allowance for clerk hire and other expenses, the amount and time of payment of which shall be fixed by the Executive Committee from time to time.

The Treasurer shall receive and disburse all moneys of the Conference, all disbursements to be made only upon order of the General

Secretary, approved by the President or by some member of the Executive Committee, to be named by the President.

The Official Reporter and Editor shall report and edit the Proceedings of the Conference. The President of the retiring Conference and the Official Editor and the General Secretary shall constitute a Publication Committee, and the work of editing shall be under the direction of the committee.

The Corresponding Secretaries shall be responsible for the annual reports from their several states. It shall be their duty to secure the attendance of representatives from public and private institutions and societies.

V. The Duties of Committees.

The Executive Committee shall be the President's Advisory Board, and shall hold the powers of the Conference in the interim between the meetings. The Executive Committee may appoint sub-committees to attend to matters of detail.

Meetings of the Executive Committee shall be called by the President of the Conference, and five members shall constitute a quorum, provided that, when the Conference is not in session, three members shall constitute a quorum.

The Local Committee shall make all necessary local arangements for the meeting, and provide funds for the local expenses, such as hall rent, salary and expenses of the Reporter, and all necessary printing except the Prooceedings, in such amount as the Executive Committee may determine.

The President, in consultation with the Chairman of each Standing Committee, shall arrange the programme for the sessions and section meetings, and shall so arrange it as to give opportunity for free discussion; provided that the programme, before final adoption, shall be submitted to the Executive Committee for its approval.

No paper shall be presented to the Conference except through the proper committee, and no paper shall be read in the absence of the writer except by unanimous consent.

VI. Section Meetings.

The Section Meetings are designed for familiar discussion. Not more than one paper shall be read at any Section Meeting, and that paper shall be limited to fifteen minutes. If possible, papers shall be printed and distributed beforehand, that the entire meeting may be given to discussion. No afternoon meetings shall be inserted in the official programme.

VII. Debates.

In the debates of the Conference, speakers shall be limited to five minutes each, except by unanimous consent, and shall not be allowed to speak twice on any one subject until all others have had an opportunity to be heard.

VIII. Amendments.

These rules shall remain in force from year to year, unless amended; and all additions or amendments shall be submitted to the Executive Committee before being acted on by the Conference.

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I.

President's Address.

THE WORKER: PURPOSE AND PREPARATION.

BY JEFFREY R. BRACKETT, PH. D.

We celebrate at these Portland meetings an interesting birthday anniversary. Twenty-five years ago, this Conference of Charities and Correction met for the first time as an independent body. It had begun with informal meetings of two or three western State Boards of Charity, and in the American Social Science Association. For five years, it was nursed by that association. It was rather a small infant. Yet it was precocious, and started out in life for itself in 1879, a quarter century ago. Then its birthday party, in Chicago, was attended by 146 persons, many more than before. Now, its enrolled followers number some 1,500, from forty states, Canada, Cuba, Porto Rico and abroad. About one-half of them gather at each birthday festival.

My first duty and pleasure is to speak a sincere word of welcome to all, especially to those who meet with us for the first time. Let us rejoice that there are here to-night two or three of the little group of founders of the Conference. We greet them gratefully. Happy should they be, in looking over the land, to see the many changes for good which have come about, in part the result of the work of themselves and their associates!

We are a gathering of workers, for exchange of opinion, for comparison of experiences, for helpful acquaintance. May these meetings be marked with the true conference spirit — perfect frankness, yet consideration for the views of others.

The subject which I would present is one which seems to some of us to be of present interest and pressing importance — the purpose and preparation of the worker in charity, correction and kindred forms of social work.

There is a commonplace expression which is very expressive, "the man behind the gun." We all believe in its meaning and

force. Men who are wise always turn, in any field of human interest, to those who know how to get things in the right perspective, to make the shots tell. Here, in our own particular field, we talk much of forms of legislation, of details of agencies and methods. In so doing, we do well; for laws and by-laws, forms and methods are the guns and ammunition for our use. We would have the best make of them. But the personal element is, after all, the supreme element. Improvement in the guns, powder and shot depend on it. The great need is more men and women who, in the ever-varying conditions, in the limitations and possibilities about us, will quickest know best how to get things in the right perspective, to use the opportunities of the day.

Since the International Congress in Chicago, over ten years ago, earnest pleas have now and then been made for a wider and fuller recognition of the profession of social workers. We talk of trained workers. We are quite accustomed to hearing charity spoken of as scientific. Now what is really meant, or ought to be meant by scientific charity or correction, by a trained worker? What are the chief marks of one who truly follows this social work as a profession?

Let us first, to begin a little further back, see what a science is and what following a profession is in other fields of human interest, as, for example, in the two well recognized professions, the practice of the sciences of law and medicine. Ask a student of law what that science is, and how exact it is, and he will tell us that there is a large body of knowledge, but that it is ever developing, as everything living changes; that practice tends to application of general principles in such ways as best to reach what seems to be justice and good policy in the here and now. Again, the thoughtful physician will tell us that there is a body of knowledge for the practice of medicine; that, especially in the prevention of ills, it is largely the result of careful research in the past few years; that principles are to be found and that the application of them will keep on changing, as research points the way. Then look for ourselves at successful practitioners of law and medicine and we see how much is due, beside special knowledge, to such personal qualities as powers of adaptability, resourcefulness, even cheerfulness, qualities partly

inherent but partly to be acquired through sound instruction and wise leadership. In brief, a science and the practice of it mean a constant getting and using of knowledge by intelligence and common-sense.

Now we will not stop a moment to consider whether, in the field of charity, correction and kindred social work, the body of knowledge now available for guidance of practice is large enough to be called a science, or the methods of application may be an art. Enough to know, beyond a doubt, that there *is* a considerable body of knowledge; that it has been made available by intelligent research and common-sense; that it is, in the same way, to be winnowed out and added to.

As to general principles, a number of them are already recognized by the thoughtful, as underlying all good social work. Let us look at a few of them. One is, that careful inquiry is the basis of constructive effort. This means, with needy individuals, no mere asking a few questions to find out "worthiness," but trying to find out their needs behind their wishes, in order to remove the needs. It means, equally, that a new society or agency should not be started because benevolent persons elsewhere have started one, without learning in how far the local conditions call for one, and for what kind of one. It means, throughout, that we should try to foresee the ultimate effects of actions upon individuals and the community, that we should look at the things which are not first seen. Another principle is that we should aim not to work for persons so much as to work *with* them. Good illustrations of this are all about us, if we will but see them. Boys' clubs will teach it. In the warfare against preventable diseases, our inspectors, doctors and nurses can do much by advice and direction, but the cure comes largely as the patients respond and reach for it. In schemes for industrial betterment, success has depended much on the extent to which the employees are themselves a responsible part of the management of that which is largely for their own welfare. In correction, our greatest advances are from the application of this same principle. McConochie used it in transforming the convict settlements on Norfolk Island from "a hell on earth" to a well-ordered community. Our true reformatory methods rest on it. Well has it been expressed in the sim-

ple saying that the prisoner holds the key to his own cell, that we are to show him how to use it in the lock. Close to this great principle is another, that individuals in need should receive individual treatment. Men cannot generally be educated, that is, led out of certain thoughts and ways to better ones, in wholesale fashion, by any mechanism. This is as true in charity and correction as it is in pedagogy, the science of teaching youth. In charity, the best achievements are the work of the true friendly visitor. The flower of correction is probation, the study of one's needs by a wiser and stronger one, the influence of one individual upon another, to open up all the chances that there are for good. One more principle, for illustration, a principle which comes from the very heart of our work, the duty of making relief adequate. That means that we should work on some plan, and see it through, to the accomplishment of an end. The ill in body and the ill in mind are not to be turned out, from protection, skilled care and adequate food, into the stress of life, because of crowded wards or lack of funds, just when they are beginning only to get strength to battle with its stress. With some offenders there is an after-care no less important than care within walls. It was refreshing, the other day, at the National Conference of Jewish Workers in Charity and Correction, to hear discussed, at a meeting held in an institution for children, this vital question: "What becomes of our wards?" These principles are examples of the knowledge on which good methods may be built. Such principles are not topics for chance talks, to be kept in pigeonholes. They are for daily work.

If we are thus reading history aright, then the points which I would score are these. First, our professional worker is he who is always trying to do just what the true practitioner in law and medicine is trying to do — to make a growing body of knowledge a part of his equipment, to apply the teachings of experience to current problems, to study causes and results, and to turn the knowledge of the few into the valued possession of the many. Second, the duty rests on all of us, who venture to speak in the name of charity and correction, not only to choose our workers wisely, but to see that every opportunity is given them to equip themselves well, to keep in touch with the best, to do their daily

work thoughtfully, healthfully, happily. For, thirdly, the aim of charity, correction and such social work is to be nothing short of the best efforts to cure and prevent grave human ills.

That these propositions are true, experience seems to give abundant proofs. One bit of history I venture to recall to you, because it bears so directly and diversely on our subject, and because its chief lesson, as some of us see it, has not been sufficiently read. In England, in the administration of public aid for relief of the needy, a crucial point seemed to be reached early in the last century. The proportion, to the population, of persons receiving material relief in their homes was very large. This was believed to be chiefly due to the ease with which a living could be had from public-aid. Independence of the working people seemed to be going. Then, in the thirties, when reform was in the air, the famous Poor Law Commission, in order to make public-aid unattractive, laid down the rather famous dictum that the provision of relief for a needy family by public authority should be less than the standard of living of the lower grades of labor. Now that policy was a strong medicine administered to get rid quickly of an ill condition of much of the public mind. But it was, after all, a mechanical treatment — just as truly as the treatment of homeless men in most casual wards has been mechanical. It may have been useful, wise for the time, but it cannot, in the end, be squared with the general principle of individual treatment. The lesson from the English Poor Law of that time which is going to last, is the weakness if not the failure which comes from leaving the administration of charity and correction to persons, however well meaning, who give not one-tenth of their time and thought to it, who give most of their time, thought and interest to other things. A few men, then, such as the secretary of the Poor Law Commission, whose heart and head were given to the matter, saw that fox-hunting squires and even squires who did not hunt, that busy business men and ministers might do many a kind deed by personal service, might be helpful in administration of good works, but that such persons, especially those living in isolated places, were not likely of themselves to bring in and keep up the most enlightened methods of care of dependents, for the prevention of social ills. Out of that Poor Law

Commission has grown the Local Government Board of England, whose rules and suggestions go to the local authorities throughout the land, followed up by inspectors and visitors who know what good standards are. That same lesson of the need of expert service is taught here in New England, to-day, in every country public school which is under the supervision only of a cross-road government, whose neglect of course is wholly unconscious, is what should be expected — but is none the less to be deplored. It is shown also in the isolation of many of our charities and correctional agencies, public and private, even in large communities. For this isolation is not necessarily a matter of geography; it is essentially a state of mind.

While no plea can be too earnest for the use of the trained worker, there must be no misunderstanding thereby. We have no wish to do away with personal charity. They who make a calling of this work are not to substitute it for true social services by the many. On the contrary, we seek to increase the number of leaders who can make most efficient by their experience the giving and doing of the many which is the greatest resource of true charity and social service. Such charity and service should be the privilege of thoughtful persons. The busy business man who can give but a little time, but can give in it good common-sense, is as much needed on boards of management as is the specialist. There will always be plenty of needed work for the thoughtful to do!

Let there be no misunderstanding, either, of the purposes which may properly lead the worker to enter this field as a chosen calling. The desire to earn a living thereby is necessarily no unworthy element, for most men have to work for a living. Again, to use "good works" as a means of developing one's own higher nature is but to avail of one of the greatest opportunities of life. But there must be the willingness to test the results by the effects on others. We surely cannot help ourselves if our actions tend to drag others down—and we merely enter a plea of ignorance of results. Two elements are certainly indispensable in right purpose. There should be the devotion which comes with the conviction of a high calling. And there should be patience, patience in learning from the little things the lessons that

make up that technique of work which is needed equally with the far sight that gets things in the right perspective, patience which comes with the knowledge that progress is a slow growth.

At the Conference of 1901 in Washington, I had the honor of presenting a brief resumé of the chief opportunities for systematic instruction and training, by persons who were workers, and for persons not necessarily employees of a particular institution. The most important means spoken of were small classes for study of the growing literature and for some personal work for needy families, under skilled direction; and the Summer School of Philanthropic Work, then in its second year, under the New York Charity Organization Society. Since then, this energetic society has continued this school, for increasing numbers of students, and has added a Winter School. This has just completed its first year. Details of it will be found in *Charities* and other publications of the society. It was chiefly designed for actual workers in New York; the instruction was given in the late afternoons or evenings, in sessions once or twice a week. Of the 159 attendants, 127 were regularly enrolled students, of whom reasonably regular attendance, carefully kept note books and some original inquiry and reports were required. Over 50 were able to give the time during the winter so as to receive certificates on graduation. In January last, the University of Chicago, by its University Extension Division, opened "a social science center for practical training in philanthropic and social work." The instruction was chiefly in evening lectures by well known specialists, the attendance was largely of employees or volunteer workers in institutions and agencies. Fifty-four persons registered. Some of them took only portions of the course; but eight or ten worked systematically for credit in the University, and twice as many for certificates of creditable work. And now come two announcements for the autumn. In Boston, under Simmons College for Women and Harvard University, with the co-operation of several leaders in the best social work, is to be opened in October next a School for Social Workers. The aim is to give systematic instruction and direction. It is established in the belief that some young men and women, especially those who have had the advantages of college instruction, will wish to give during one academic year, to

practical problems of this work, under constant direction of persons who have been workers, the most of their time and their first thought. And the Charity Organization Society of New York is to enlarge the usefulness of both the Summer and Winter Schools. The former is to be more of an institute for social workers of experience, in which they may review their problems and get new points of view. In the Winter School there will probably be a dozen lecture courses by selected experts, besides individual lectures; the general secretary of the society will have general direction; the students will be expected to give practically their time to the work. These schools, and the few fellowships attached to leading settlements, for study and work under judicious direction, are the most significant expressions of the educational movement in social work, in our land.*

In London, for the past few years, lecture courses have been arranged by a committee on social education, under the lead of the Charity Organization Society and representatives of the Universities and the Settlements. Last fall, a School of Sociology and Social Economics was established, with theoretical instruction as well as direction in work, with several co-operating agencies. The course is planned to cover one or two years.

There are two helps to educating public opinion, to making a high calling of social work on which much stress should be laid. First, is the provision and good use of good literature. We have, in this field, a growing and valuable literature, standard and current. There is, for instance, the excellent *Review* published by the Charity Organization Society of London. It should have more than a few scattered readers in this country, for while laws and local customs vary, human nature is the same on both sides of the Atlantic. There is *Charities*, the one general periodical for our particular problems. It is increasing in circulation and influence, but it should be used, as a medium for economizing effort by giving and taking experience, by every institution, agency and active-minded individual worker in the land.

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* An interesting experiment is announced by Mr. E. R. Johnstone, the head of the New Jersey Training School for Feebleminded Girls and Boys, at Vineland, that a six weeks' course of study will be conducted there this summer, for public school teachers of defective children.

Then, within this year, *The Commons,* which speaks especially for the settlement movement, has been enlarged in size and broadened in scope. These are mentioned as the chief periodicals. They cost little. The Proceedings of this Conference for many of the past years can still be bought. They are full of rich material, and should be much more used. Of books, there are a few valuable ones which can be had, and for little money. If individuals cannot buy these periodicals or books, libraries can, or groups of workers may unite to get them. So, all these facilities are open to those who wish to read and think.

The annual reports of agencies and institutions is a fertile field which should be better tilled. How marked is the contrast between the few helpful reports which leading workers eagerly wait for and the many reports which soon reach the waste-basket, as dealing with superficialities and proving good works only by selected illustrations and anecdotes.

The other help for educating public opinion and building up a dignified and worthy calling, is proper consideration for good employees in adequate salaries and protection from overwork. Some persons may properly in a high cause make a gift of their services, in hard and constant work. Between them and the paid worker no distinction should be raised because they serve as volunteers. In some cases, for good reason, persons of value may work for much less than their services are worth or the positions which they fill should call for. But, as a general rule, when positions are known to be salaried, the payment should be adequate, for the sake of the worker and for the sake of the cause. I have recently gone over with care the salaries paid to the chief salaried workers in the societies for organizing charity and several other societies in twenty-five of our largest cities. These are good illustrations, because such agencies are chiefly maintained by money which must be raised by general subscription. Of seventeen societies in fourteen of the cities with over 250,000 population, the executive heads are paid as follows: seven receive between $3,000 and $5,000; five receive $2,400 or $2,500; four receive $1,500 or $1,800; and one receives $1,200. In ten cities ranging in population from 100,000 to 220,000, the corresponding salaries are one at $1,800; one at $1,500; one at $1,200;

three at about $1,000; and four between $700 and $800. Comparing three cities of equal size, in which cost of living cannot vary much, the salaries of the chief executives of societies for organizing charity are as follows. One society pays $1,500, but the agent, a man of experience, receives considerable extra compensation by serving as a probation officer for the court. In another, a woman of experience receives over $1,000. While in the third, an important industrial community, a woman of experience receives $700. Of the other class of officials especially interesting to us, the visitors who come in touch with the needy in their homes, some of whom organize charity in districts, the salaries are mostly from $400 to $900, for men or women. A few men get more; while in a few societies the men get as little as under $500. In one or two, advanced college students are used with small pay. A few societies have a regular scale of wages, increasing with experience. Generally, the wages of beginners is from $25 to $40 a month.

From these reports I venture to state one conclusion; that the inadequacy of some of the salaries in some places is due chiefly to the isolation of workers and provincialism in boards of management. There is sometimes lack of wholesome competition among workers, and in boards a downright lack of courage for raising money. More interesting than these figures are the words received from several cities. One general secretary included in his list the clerks and stenographers working for from $400 to $500 a year, because some of his valued visitors have worked their way up from those positions. We try, he adds, to let paid workers feel that there is a chance for promotion as a reward for intelligent service. Nearly one-half of his large body of workers are college graduates. In one city there has been a revolution in the past few years, in which increased efficiency and aroused public interest is coincident with the employment of an active, thoughtful, efficient head with a reasonable force. The secretary in another city writes that their salaries are steadily increasing; that workers trained in his society are to be found "in the police, truancy, juvenile, rescue and other lines of social work;" and that the public is beginning to realize the importance of capable paid service. Another, recently called to a new field, says that

"the work is not yet properly organized, and it is a struggle to get proper financial support, *but progress is evident.*" And though his own pay is not large, he adds, "we hope to increase soon the salaries of the assistants who are miserably underpaid." Another writes that while there has been little advance in the pay of office workers there has been marked advance in that of the field workers, who bear the chief responsibility of placing children in country homes, in the belief that a corresponding gain has been made "in the quality of the people who are doing the work." And the secretary of one board, telling how they had just doubled the salary of its chief executive in order to get "a well known charity worker," says "it is clear that for the best kind of work we shall have to pay a larger amount in the future, and I think our people are ready to accept that."*

Of public officials in charitable and correctional work in our large cities, the salaries vary much also. But the trouble here is not so much the inadequacy of pay, as the lack of that public sentiment which insists that enlightened administration of public aid is a part of good government, and that persons of real experience and devotion to their calling shall be used for it.

There are to-day a number of opportunities for social work of much interest and value, reasonably paid as a rule, which were practically unknown a generation ago; such positions as heads of settlements, instructive visiting nurses, probation officers, social secretaries, and holders of fellowships for research.

Our plea is for workers of the right purpose and preparation. How few they are, compared with the vastness of the field. More discouraging still is the fewness of persons who believe in them enough to work for them and with them. True enough, as a gentle but wise moralist has just told us, the world is yet "full of people who have a faculty which enables them to believe whatever they wish. Thought is not for them a process which may go on indefinitely, a work in which they are collaborating with the universe. They do it all by themselves." And yet, despite fluctuation and even retrogression, here and there, there is

* An article in *Charities* of April 23d, gives the result of elaborate inquiries made of 273 workers in a considerable number of philanthropic societies. The conclusion seems to be that no general standard prevails, that many of the under officials are working hard and are underpaid.

every reason for encouragement. More and more, though little by little, right standards are being set up, valuable services are being recognized — isolation is being overcome. Especially is there reason for encouragement when we recall how very recent is the chief progress in other fields of human interest. To take again the illustration of law and medicine, let us recall that men have been using, and so helping to build up, the experience of lawyers and doctors chiefly in order to protect themselves directly from ills. In business, with its keen competition, men of sense pay good workers because it pays, if for no other reason. Most persons are kindly, but comparatively few as yet are they who recognize the interdependence of men, and think and work hard, or even contribute much to maintain thinkers and workers, to remove the causes of ills in others.

An experienced observer and educator has said that the chief marks of this wonderful age in which you and I are permitted to live are the growth of the scientific spirit and method in all fields of human interest, and the growth of true democracy. If he speaks prophetically, and I believe he does, then the increase of thoughtful, purposeful social workers must be an essential and increasing part of the progress of the age. For that calling is not only an outcome of the scientific spirit but a mark of true democracy. It means that those who think and work and rise by merit will receive recognition. That alone is the open way of opportunity for all. The other notion, which has been so prevalent in our land, especially in so-called politics and so often in charity and correction, the notion that one man "off hand" can do a job as well as another, or well enough, is essentially undemocratic, and should be un-American.

Who will stand for the value of methods based on sound principles, for the value of the experienced worker; who will take trouble to raise money to pay for such work; who will speak the truth in these weighty matters of the spread of true science and true democracy, unless you and I, of this National Conference, will do it ourselves, now and all our days, perseveringly and hopefully! We are privileged to see the beginnings of better things, which those who lived before us looked to see in vain. But there are no privileges to be enjoyed rightly without corresponding duties to be done. Are we doing ours?

II.

Conference Sermon.

BY REV. S. M. CROTHERS, D. D.

My text is from the tenth chapter of Mark, the twenty-first verse: the words of Jesus to the young man who came to him. We are told that Jesus "looking upon him loved him, and said, 'Yet one thing thou lackest.'" He looked upon him, he loved him, and then he saw the lack that was in him.

We come together in this conference as specialists, each person with his own plan and his own way of working for the good of mankind. At this meeting we come as worshipers and as those who seek to find strength not merely for others, but for themselves. I think there is a significance in this religious meeting in the midst of the Conference, because there is a point where every special effort, when it is earnest, brings us into the great mysteries and to the old aspirations of religion.

You follow a river for hundreds of miles until it reaches the sea. As long as you have only the river it is easy to trace the current. But after a time the river finds the sea. Then the river itself begins to make a barrier against the sea. It brings down its burden from the distant hills and where it meets the hostile waves there it lets it fall and there is moaning at the river bar, and there is danger to the mariner.

You go into the mountains and the day is bright, only one little cloud upon the mountain top. As you climb the winds blow upon you and you say they are blowing the little cloud away. At last you draw near, while the great winds are blowing, but still the cloud remains and you realize that you are in the laboratory of the sky; that the same winds that are blowing away the particles of mist are also forming the cloud. The warm airs of the valley rise till they meet the cooler currents upon the summit, then their burden is revealed.

Now it is so whenever in any earnest work for some special end we meet the universal. The work of one man meets the work of other men. The plans which we have made are to be tested by relation to universal laws.

We come with well conceived plans for the help of mankind. So long as a man is thinking of his own activity and the little company near him, there is no mystery about it. The time comes, however, when this purpose of his is met by the conditions of actual life, when the man feels that not to him alone, but to great multitudes of mankind the real destiny of the world is entrusted, and it is to be worked out not in one way, but that there is strange, wonderful co-operation, co-operation with forces so manifold that his mind cannot recognize them all. Then it is that we come into the clouds; that we do not see our way, and we need God's lamp to guide us, else we fail.

A man starting out in any work of philanthropy sees before him a single evil. He imagines for a time that if he be strong enough and courageous enough he can utterly destroy the evil. After a while he is not so sure. He finds out that he is facing not a single evil, but a great world-system. The brutality, the passion, the selfishness of men, manifested not in a single way, but in myriad ways, all these confront him and he says, "Who is sufficient for these things?"

I think that just because we are in earnest along distinct lines, do we feel the need continually to reinforce our faith in our own work by coming back to some great principles. More and more do we see that there is need for new manhood in ourselves, clearer insight, more light in ourselves, if we are not to fall by the way.

I remember once talking with the superintendent of a hospital for the insane who was extremely successful in his work, with great ability to influence his patients. I asked him, "Doctor, what is your great task?" He said, "My great task is to keep myself *sane*." And he interpreted sanity in no low, commonplace way, but as real health of the spirit, health that must be carefully guarded, continually reinforced by intercourse with all that was beautiful and all that was cheery, so that amid his

arduous work he always kept the "bower quiet for himself and a sleep full of sweet dreams and health and quiet breathing."

So I ask you to consider with me this which seems to be fundamental in all our various tasks, our right spiritual attitude; the proper spiritual attitude toward those whom we would help, a proper attitude toward our fellow workers, a proper attitude toward the great busy world which often seems so indifferent to our plans for its welfare.

I go back to that scene in the life of Jesus where the young man came to him for help and we are told that Jesus looked upon him and loved him. Only after that loving appreciation had become manifest did he begin to say, "One thing thou lackest." That seems to be the true order of doing good; first the outpouring of the natural human love and only after that the critical attitude and the critical work. I think that we find most of our failures in doing the thing that we would, in our reversal of that method. We deal with those who are delinquent, with those who are defective, and we fix our minds first of all on their defects: "This thing thou lackest, and that thing thou lackest, and we have come to you to supply that lack." We find something in human nature that antagonizes us, distrust, suspicion, hatred it may be, and then we say, "How hard it is to do good." That young man to whom Jesus spoke, the storys tells us, "went away sorrowful," but I like to believe, as the old tradition has it, that he came back again.

Take it in regard to those whom we would help. Many philanthropists have criticised the church for putting so much stress on the spiritual element rather than on practical helpfulness. It has been said that the true church should be "a union of those who love in behalf of those who suffer." I think that that is a defective definition, because it takes for granted what is not true in human life, that there is a great line of demarcation so that we can say that those who love are on one side and on the other are those who suffer. It implies a certain condescension on the part of the men on the one side and a certain necessary helplessness on the part of those on the other. But St. Augustine, long ago, saw much deeper than that, as we can

see from his comment on the text, "Let brotherly love continue." He said, brotherly love, that is to say, the love between equals, is the only kind of love that *can* continue. It is the only kind of love that we ought to wish to have perpetuated. You feed the hungry, but do you wish him to remain hungry, that you may feed him? You teach the ignorant, but do you wish him to remain ignorant that you may have an opportunity to teach him?

The workers of true philanthrophy have as their end the enlargement not only of opportunity, but of spiritual power, and it is in a sense of real brotherhood, of real comradeship, that we must act. I think we find that to be true. There is something in human nature, and it is something that we have already learned to respect, which resents any other kind of love than that; that resents mere pity. The man asks that you shall appreciate what he is; that you shall love him for the good that is in him before he will allow you to sympathize with him. Love thinketh no evil, or as the revised version has it, "takes no account of evil." That is the way a friend comes to a friend; he is not thinking of his defects. He sees in him something that he loves and that he admires. After that relation is established then there can come in that helpfulness that from day to day may be needed.

I had two friends and it happened that they had many things in common. Among others they were both blind. One day I spoke to one friend of the other and asked the privilege of introducing them. He instantly drew himself up and said, "I refuse to make acquaintance on the basis of infirmities." We must make our acquaintance on some other basis than that of human infirmities. Only when we have made that acquaintance on a higher plane are we really fitted, without hurt to the personality, to do good. And that is difficult. That requires a high ideal of human nature and human destiny, and that requires something more than what we call "tact." It requires "the spirit and the life."

The wounded man who lies upon the Jericho road feels disappointed when the priests and the Levites pass by on the

other side, but very often he feels deeper terror at the thought of some Samaritan, who was educated in Philistia, coming over to his side of the road and insisting upon helping him. Wordsworth puts a truth which we often forget when he speaks of the "awful modesties of sorrow." The awful modesties of sorrow, that which makes a man shrink from unsympathetic attempts at help.

We are learning in the modern days to respect the modesty of sorrow and the means which we use are really the means which Jesus used. Friendship must go before almsgiving else the almsgiving is hurtful.

There is another relation into which we come, which continually puzzles us, and distresses many of us, and destroys many of our well-laid plans. And that is the necessity of coming into direct relation with other kinds of well-doing, with other movements than those with which we have been familiar.

In these days the great disturbing element in all our ordinary philanthrophy, is the new, insistent, democratic spirit,—those who, in seeking to do good to others, find it often very hard to understand the people who are trying to help themselves. For example, go from a meeting like this, where the spirit is that of altruism, to a trades union or political meeting, or any similar gathering, and you find yourself in an altogether different atmosphere; one set of people trying to help the world through methods of peace; the other trying to help the world through methods of conflict. One method is constructive and adapted to slow up-building. The other is militant and destructive.

A man starts out as a helper and lover of his race, thinking of others as ready to receive him and give him the hand of friendship, and he comes into the real world and he finds himself as on "a darkling battle-field where ignorant armies clash by night."

Every political contest, every radical reform, every revolutionary movement seems simply destructive of all his work. It seems foolish in its waste and often the man turns back from this world conflict as from a world of brute conflict with

which he has nothing to do. He has no sympathy with it. These people who are fighting seem foes to enlightened progress. Then it is he needs to read again the words of Job, as he sat long ago by the city gates and men brought their grievances to him, "The cause I knew not that I searched out."

It would be very much easier for us if the world were so constructed that all disturbing conflicts could be postponed until we have accomplished our work,—the conflict between races, the conflict between classes, the conflict for personal rights — if these could be postponed till the result of more constructive work were seen. But this cannot be. The battle must go on. And if we are to hold a sane and helpful attitude toward our fellow-men we must learn to love not merely those who are docile and who are ready to accept our help. We must learn to understand and love the man who rejects our help.

We know how it has been with the strong, militant races of the world. We are slow to understand that it is equally true of the virile forces of our own time who are fighting their way to recognition, men who are conscious of grievances, and to resent those grievances; and resent anything in the way of compromise. They are perhaps rough and surly and wrong-headed in their methods, and we often wish they were out of the way, but they will not get out of the way. There are thousands of them and to-day they are sternly resentful, passionate in speech and act. What shall we do with them? You know that they lack something. They lack experience. They lack good manners. They lack lofty altruism. They lack sympathy for other methods of reform than their own. But can you not first love them, love them just as you love the heroes of old who long ago fought your battles, represented your race and made it possible for you to do your work. They were sternly insistent upon their rights; they were narrow-minded; they were cruel sometimes, but after all, looking back, you see to-day that they had real grievances and that through their resistance at last a better life came. Look out into the world sometimes through their eyes. Love them. Admire them as you admire any heroic men.

Then perhaps a quieter moment will come and looking upon them you can say: "Here is where you were wrong; you

were mistaking friends for foes. You were impatient at the slow processes of the world. You were disrespectful to all that has come from the experience of mankind." Looking upon them love them, then say, with all the sincerity of your heart, "Here, and here, and here, you are lacking and are to blame." St. Paul, speaking of truth-telling, gave what seems at first a strange argument, "Speak the truth every man to his neighbor, for we are members one of another." I believe you can speak any truth to men without great offence, if in your heart you stand not as a critic, scornful of their thoughts, but only as a member with them in one great order.

We are sometimes told that the Bible has almost everything else in it but satire, but was there ever a keener satire than that in the picture of the old prophet who had gone to preach to Nineveh, to preach repentance, and then had really no faith that the people would repent. "And Jonah went out of the city and built him a booth and sat under it *till he might see what might become of the city.*" One sees so many of these Jonahs sitting under their little booths waiting to see what will become of this city or that, this movement or that. We need more men and women who do not forsake the fellowship in any great human movement because of its faults, because of the things which they see wrong in it; men and women who stay where they are and fight it out to the end, but who never show their kindly human love and fellowship so much as when they point out the real defects among their comrades.

And just one thing more. We come in contact with a great world that is not so much hostile as indifferent to us. We see one wrong that needs to be righted, instantly righted. We see some work that needs to be done, and that could be done if we could but unite all good people in it. Here are good people united in their churches, prosperous in their business and in their homes. Why don't these people instantly come and help us? Many a reformer takes as his chief burden the old refrain, "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof who came not up to the help of the Lord, to the help of the Lord against the mighty."

I know of no infirmity of generous minds more common than this, no sin that more easily besets the man who is seeking to do some real good. How often we see such a man becoming scornful, bitter, pessimistic, as the years go by. Now it is not necessary for him to retreat a single inch from his own standpoint. It is not necessary for him to call good evil and evil good. But it is necessary just in proportion as he is dealing with the evils of humanity, consciously and conscientiously to put himself into healthy relation with the normal and natural type of man.

When I first began to preach I used to speak, as ministers often do, rather harshly of "respectable people," as if they were necessarily self-righteous. And the respectable people kept coming to church and helping in everything that was proposed, and listening patiently. I came to suspect that respectable people did not, after all, think so highly of themselves. They were mostly worried about their own affairs. They had just about as much to do as they could do to make both ends meet. I have come to think highly of the respectable people, the people who pay their bills and go to church and who carry on the work of the community and listen to all the rebukes that ministers of religion and others continually and faithfully give them, because respectable people are about the only people who will listen.

Not long ago I was tempted to preach somewhat strenuously about the lack of devotion of people in the church to public affairs and the larger interests of civic righteousness. One of the members of our social service committee suggested that we should find out what they were already doing. Little slips were placed in the pews asking the people what they were doing for organized, unsectarian philanthrophy. When the returns came in I found that forty-nine philanthropic organizations were represented in the congregation by officers and active workers. Now perhaps there ought to have been fifty, but there is a limit to the number of things that can be asked for.

There is room for improvement. There is also reason for congratulation in days like this.

It seems to me that one of the great ends of such a conference as this, besides its enlightenment in regard to special work, is the bringing together of men and women who shall inspire one another with confidence in the final victory for their common cause. We are apt to think of ourselves as a forlorn hope making a vain attack upon some impregnable fortification. There is need sometimes of that heroism that makes men gladly go upon a forlorn hope. There is need also of not merely good soldiership, but an appreciation of good generalship. The test of a general is not in being able to lead bravely a little force. The test of a general is in being able to use mighty forces for one end. Every man who is working for civic righteousness and individual development has behind him a vastly greater force than he at first realizes. We need men who are able to recognize these various elements and to wield them to the one great end. There is a maxim among military men: "An army must separate in order to subsist; it must unite in order to fight." I think there is no reason to trouble ourselves about those natural divisions, religious, social, political, which we see in the world. They are necessary in order that men of various thought and faculty may find subsistence in the world. In this work of getting our living and doing our work, we must be separated very widely. The point of moral generalship is one which we are just coming to appreciate. No matter how we are separated for certain purposes we must unite at the strategic point.

In such assemblies as this we learn to mobilize the forces of the community, so that at the critical moment the whole power may be brought to bear. And out of the diversities and discussions, plans, in all our varieties of conditions, there comes the sense of unity. "Like a mighty army moves the Church of God." That is not postponed to the millenium, it is true to-day, when we think of that great church invisible which is the church universal, and the great multitude united in heart with you here in your work. We hear more than the voice of a little company; we hear the sound of a great multitude like the voice of many waters, like the mighty thunder crying, "Alleluia, the Lord God omnipotent reigneth."

III.

Reports from States.

ALASKA.

SHELDON JACKSON, WASHINGTON, D. C., STATE CORRESPONDING SECRETARY.

As usual, there is very little to report concerning Alaska. During the years 1903-4, homes for dependent and orphan native children have been maintained by the Woman's Home Board of Home Missions of the Presbyterian Church, at Haines and Sitka, in southern Alaska; by the Swedish Evangelical Union Mission Society, at Golovin, Unalakleet and Yakutat; by the Norwegian Lutheran Synod of America, at Teller; by the Moravian Mission Society, at Bethel and Carmel; by the Protestant Episcopal Missionary Society, at Anvik, Tanana and Circle; by the Woman's Home Missionary Society of the Methodist Church, at Unalaska; by the Woman's Home Missionary Society, at Wood Island, under Congregational auspices at Quartz Creek; by the Roman Catholic Church, at Koserefsky; by the Russian Orthodox Church, at Unalaska and Sitka. Many of the inmates of these homes are orphans left by the epidemic of 1900.

During the winter of 1902-03, Congress appropriated fifteen thousand dollars ($15,000) for fuel, food and clothing, for the native inhabitants of the Islands of St. Paul and St. George, and five thousand one hundred and forty dollars and ten cents ($5,-140.10) for the transportation from Alaska to San Francisco and Puget Sound, of Americans destitute and stranded in Alaska.

During 1903, under the provisions of the law and under the approval of the Department of the Interior, Governor Brady contracted with the State of Oregon, through the board of trustees of the Oregon State Asylum, for the reception, maintenance and medical treatment of such persons as are legally adjudged insane, in the district of Alaska. Twenty persons were sent to

the asylum during the year, five discharged as cured, three died and the total number in the asylum from Alaska, forty.

Strong representations were made to Congress, to provide for the maintenance and subsistence of prisoners under Alaskan officers, or that a contract be let after the solicitations of proposals, for providing such subsistence in Alaska, instead of sending the prisoners under long sentences to the States, as is now done, but no action was taken by Congress. Urgent representations were also made by the Governor for a Government Orphan Asylum, and also government hospitals, for the natives, but no legislation was secured.

Senate Bill 3728, 58th Congress, second session, reported by Senator Knute Nelson, passed the U. S. Senate February, 1904. The bill failed to come to a vote in the House of Representatives and is still pending for action in the winter of 1904-05.

As in the past, so at present, the conditions in Alaska concerning criminal insane and dependent classes, are not in a very satisfactory condition. Having no legislature of its own, Alaska is dependent upon Congress for legislation and Congress has been very slow and indifferent in its treatment.

ARKANSAS.

PROF. J. H. REYNOLDS, FAYETTEVILLE, STATE CORRESPONDING SECRETARY.

Practically there has been no change in Arkansas within the last year. The legislature has not been in session within that period. For several years there has been a growing demand for a reform school for young criminals. So far the effort has failed to secure the requisite vote in the legislature. The last assembly built an annex to the Blind School at a cost of $140,000.

No societies have been organized or institutions of a charitable nature created since the last report. Some private charities have taken on larger proportions. The Methodist Orphanage at Little Rock has been materially strengthened. Charity is administered locally through the county. Private charity exceeds public charity.

The state needs a reform school for juvenile offenders, and there should be a better articulation of local and state charities. For instance, in this state the county takes care of the poor, but makes no report to any central authority. A bill looking to these changes will come up next January.

Statistical Report.

A. Delinquents.

Class 1. Criminals: — In state prison, 727. No state reformatory. Jails make no report.

Class 2. Misdemeanants: — In workhouses. Have no workhouses.

Class 3. Delinquents: — Juvenile Delinquents: — Have no juvenile reformatories.

B. Destitutes.

No statistics available.

C. Defectives.

Class 1. The Blind: — In state institutions, 200.
Class 2. The Deaf: — In state institutions, 231.
Class 3. The Feeble Minded: — No statistics available.
Class 4. The Insane: — In the state hospital, 673.

CONNECTICUT.

CHARLES P. KELLOGG, WATERBURY, STATE CORRESPONDING SECRETARY.

Since the last report to the National Conference no new legislation has been enacted in Connecticut in the field of charities and correction because the State Legislature meets only biennially, on the odd numbered years.

This commission appointed by the last legislature to provide for the establishment of a State Reformatory, has been actively engaged in studying the subject during the year. It is probable

that they will recommend to the next legislature the establishment of a reformatory for male offenders between the ages of sixteen and twenty-five years, with the application of the indeterminate sentence; release on parole and other reformatory measures. It is hoped that provision may be made soon after for the establishment of a separate department or a separate institution for the reformatory treatment of female offenders.

Among new institutions organized may be mentioned a second State Hospital for the Insane, which is located at Norwich. It is expected that the hospital will be completed sufficiently to receive about one hundred patients during the present summer. A new general hospital is about to be opened in the city of Middletown, and a building is being erected in the city of Bridgeport for a general hospital to be conducted under the auspices of an order of Roman Catholic sisters. The new Sanitarium in Wallingford for the treatment of incipient tuberculosis under the control of the New Haven County Anti-Tuberculosis Association will be opened at an early date. This Sanitarium is arranged on the cottage plan, and it is expected will prove of great value in the treatment of this dread disease. A new home for indigent women to be called the Burroughs Home, is being erected in Bridgeport, and since the last report a House of the Good Shepherd for the care of wayward girls has been opened in Hartford. Land has been donated and plans made also for the establishment of a farm in Litchfield similar to the George Junior Republic at Freeville, New York.

Among the needs for further organizations in Connecticut which are at present unprovided for may be mentioned one or more homes for aged men of small means whom it seems a hardship to send to the almshouse. There are a number of homes for old ladies in the State, but homes for old men are greatly needed which should be established without restrictions in regard to residence or religious belief.

A small farm colony for the care and treatment of epileptics or an addition to the Connecticut School for Imbeciles for this purpose will fill an important want.

The indeterminate sentence law passed in 1901 in regard to inmates in the State Prison, has been administered by the courts

with such very small intervals between the minimum and maximum sentences imposed that the value of the law as a reformatory measure has been practically nullified. It is hoped that the law may be amended by the next Legislature so as to provide greater leeway in this respect. The probation law of 1903, in regard to misdemeanants has been administered with good results and the first annual report on the system will be awaited with interest. One paragraph of this law provides that the trial of minors shall so far as possible be conducted in chambers, but no special courts for the trial of juveniles have been established in Connecticut. The laws of Connecticut in regard to family deserters are inadequate and should be made more effective. The public relief of needy families in their homes is conducted in this State in most places by the town selectmen and in some of the larger cities by specially organized boards and superintendents of charity. Private relief societies exist in a few of the larger cities and in some cases work in efficient co-operation with the public authorities. As a rule there is reason to believe that the relief of needy families in their homes is well conducted in Connecticut. There are instances, however, where better results both for the welfare of the family and the good of the public or private treasury might be accomplished by the fuller adoption of modern charity organization methods.

The present supervision of public and private charities and institutions by the State Board of Charities is fairly satisfactory, but greater power should be given the Board to enforce reasonable reforms where necessary.

The Connecticut Prison Association does some work for the encouragement of prisoners upon their release from the State prison. It would be a great advance, however, if some active society or committee could take up this work in connection with each of the county jails and could see that employment and a home are provided for all released from these institutions. The State control of county jails is being advocated by several newspapers and by the State Board of Charities, and little real improvement in these institutions is expected until some such move is made.

The child saving agencies of Connecticut consist of a system of county temporary homes, and a number of private children's homes and orphan asylums. Their work in general is well conducted and an effort is made to place out children in family homes and to keep them under careful supervision.

The work of neighborhood improvements in the cities of Connecticut in regard to tenements, etc., has not been taken up with any great activity and there is doubtless room for much good work in this direction. A public bathing establishment has been opened in New Haven, and public bath houses on the river are maintained in the summer in Hartford. Hartford and New Haven have also taken up the work of vacation schools in the summer.

Statistical Report.

A. Group of Delinquents.

Class 1. Criminals: Number in state prison on September 30th, 489. In state reformatory, none. In county jails on June 30th, 885.

Class 2. Misdemeanants: There are no work houses or special institutions for misdemeanants besides the county jails.

Class 3. Juvenile delinquents: In boy's reformatory on September 30th, 417. In industrial school for girls, September 30th, 263.

B. Group of Destitutes.

Class 1. The indoor poor: Number in almshouses for the whole year, 3,717. In private homes for the aged at the end of the fiscal year, 384.

Class 2. The outdoor poor: Whole number receiving relief during the year, 11,589.

Class 3. The sick and injured poor: In public hospitals during the year, 2,429. In private hospitals, not known.

C. Group of Defectives.

Class 1. The blind: In Connecticut Institute for the blind and the Perkins' Institute at South Boston, about 60. In almshouses, number not known.

Class 2. The deaf: In the American School at Hartford on April 1st, 172. In the Mystic Oral School, about 30. In almshouses, not known.

Class 3. The feeble-minded: In the Connecticut School for Imbeciles, on September 30th, children and adults together, 218.

Class 4. The insane: In the Connecticut Hospital for the insane on September 30th, 2,322. In the Hartford Retreat, about 150. In private sanitaria, about 300. In almshouses, during the year, 298.

County Temporary Homes for Children.

On support of the homes, October 1st, 1902, 748; received new cases, 251; returned to the homes, 185; total, 1,184. Placed in families, 315; returned to friends, 429; otherwise disposed of, 33; on support of homes, October 1st, 1903, 722; total, 1,184.

DELAWARE.

MRS. EMALEA P. WARNER, WILMINGTON, STATE CORRESPONDING SECRETARY.

Class 1. Criminals: No State prison or reformatories; all prisoners, long and short term, kept in county jails and county workhouse, which includes Class 2.

NEW CASTLE COUNTY.

April 1, 1904, 204 prisoners in New Castle County Workhouse. Average during 1903, 187.

All sentenced prisoners work in the shops or stone yard. Ninety per cent. of the men work overtime, to whom credit is given. $400 was thus earned during 1903. Through the Society of Friends a night school was opened last year, two teachers were employed and 75 attended regularly.

A new order in the prison system was to separate first offenders from older criminals.

Cost of food each, per day, is seven cents. The prisoners are healthy and in good condition.

At the late public whippings, women and minors have been excluded from witnessing the revolting sight.

The stone-handling equipment is greatly improved by the machine stone crusher. The stone is thus converted by the machine into road-making material. The trustees expect soon to realize a revenue from this source.

KENT COUNTY.

April 1. Thirty prisoners in jail. Building is clean and sanitary conditions as good as possible in the overcrowded quarters. The system is old, and under the care of a sheriff who receives thirty cents per each prisoner daily.

SUSSEX COUNTY.

April 1. Twenty-one prisoners in jail. Building over 60 years old and in bad condition. No classification of prisoners. Sheriff in charge receives thirty cents per day for each prisoner from Levy Court.

Class 3. April 1. 67 boys in Ferris Industrial School. Family system introduced in 1903. White and colored boys are separate. School partially endowed; receives appropriation of $100 for each boy annually from New Castle County Levy Court.

April 1. Twenty-six girls in Delaware Industrial School. Average during the year, 21. A new rule, of separating the younger from the older girls is meeting with success.

B. Group of Destitutes.

Class 1. April 1. New Castle County Hospital, (white) 47 women, 126 men, 4 children; (colored), 10 women, 23 men, one child; total, 211.

SUSSEX COUNTY ALMSHOUSE.

January 1. Forty-six inmates.

April 1. Home for Aged Women, (Wilmington), 37; Home for Aged Couples, (Wilmington), 21; S. A. White Home for Aged Colored People, 16; Layton Home for Aged Colored People, 15.

Class 2. Could receive no record of number receiving outdoor relief in New Castle County. The directors of the poor

spent $10,000 for this purpose last year ending June, 1903. About the same this year.

Out-door relief in Sussex County from January, 1903, to January 1, 1904, about $4,000.

No report from Kent County.

Class 3. Sick and injured treated free to April 1, 1903, in Delaware Hospital, 315; in Homeopathic Hospital, free, 223.

Emergency Hospital at Farnhurst treated 211 free and three pay patients from January, 1903, to May 15, 1904. Two cases of diphtheria, 209 cases of small-pox, no patients now.

Home of Merciful Rest for Incurables, six inmates.

C. Group of Defectives.

Classes 1, 2, 3. No state institutions for blind, deaf or feeble-minded. Appropriations made for wards in institutions outside the state. Aggregate, about $8,000 annually.

No blind, deaf or insane in almshouse.

Delaware State Hospital for Insane is the only state institution.

April 1. Patients, 198 men, 146 women, total, 344. Treated during the year, 264 men, 182 women, total, 446.

The new Tuberculosis Hospital is a valuable addition for the care of the insane and is the first of its kind in this country. It is just opened and is a model building in all respects.

Legislature meets bi-ennially, this being the off year. The Child Labor Bill lost last year, will be presented again next year. The work of the Factory Inspector for New Castle County will aid in the passage of this measure.

Legislation pending or considered: New City Charter for Wilmington, new charter for Board of Education in Wilmington, Local Option and Anti-Cigarette Bills.

An important addition to Associated Charities is securing official relations with the management of St. Michael's Day Nursery in the District Nurse work, the nurse having her headquarters at the Associated Charities building, and visits their sick poor.

Delaware has no desertion laws, no Juvenile Court, but the Court of General Sessions probates young offenders for two years with gratifying results.

Public and private relief to needy families is as efficiently administered as possible under existing conditions.

No state supervision over institutions, no parole or probation laws for prisoners or organized society to prevent the return of the discharged prisoner to his old life.

The S. P. C. C. rescued from April 1, 1903, to 1904, 613 children, some were discharged and others were committed to schools or homes as was deemed best.

In institutions: 64 in Home for Friendless Children; 16 in St. Michael's Day Nursery and Hospital; 50 in St. Peter's Orphanage; 60 in St. James' Protectory, Delaware City; 110 in St. Joseph's Home for Colored Boys; 75 in Industrial School, at Clayton, Del., for Colored Boys; and 43 in the Delaware Home and Industrial School for Colored Children.

This last institution has recently leased a farm near Wilmington, where the children were removed and are being trained in agriculture or other practical occupations. The house in the city is now used as an industrial centre and the revenue applied for expenses. A laundry is just opened, as also dressmaking and domestic service classes. This is being conducted by the colored people themselves and, so far, with success.

There are no tenement districts, but one section, the most thickly populated, has been improved. Old buildings have been torn down and on the site new tenement four roomed houses have been erected. Some of these houses have baths and other sanitary conditions.

There is one public swimming pool for general use. Stated hours for men, boys, women and children, under management of the Park Commission.

Several parks in different sections of the city afford ample opportunity for cool and restful outings for the people, and through the management of the Peoples Settlement, free Kindergartens, Country Week of Associated Charities, etc., mothers and children are provided with a change of air and scene whenever possible.

DISTRICT OF COLUMBIA.

H. B. F. MACFARLAND, WASHINGTON D. C., STATE CORRESPONDING SECRETARY.

No legislation effecting radical changes in the system of charities and correction in the District of Columbia has been enacted since last report. Considerable progress has been made, however, in reference to matters reported last year, and some things then reported as urgently needed have been secured. Last year it was reported that the most urgent needs were (a) municipal hospital for chronic and tubercular patients; (b) municipal almshouse; (c) enlargement of workhouse for males; (d) provision for care of epileptics and feeble-minded adults. Two of these needs have been provided for by appropriations made during the last session of Congress. A municipal almshouse at a cost of $125,000 is authorized. This will be built on a site already purchased, located about four miles from the city, on suitable grounds, and easily accessible. The almshouse has always been associated with the workhouse as a part of the one institution, and it is a great step in advance to have an entirely independent institution, where the aged and infirm will not be obliged to live in close association with the criminal class. The almshouse will be a plain but substantial structure, on the pavilion plan, combining both the dormitory and separate room system as may be suited to different classes of persons to be cared for. There will be provision also for aged couples who may desire to live together. The plans for the institution have been completed, and the work will be commenced in the early summer.

An additional wing at a cost of $110,000 is authorized for the workhouse for males, and work will be commenced without delay. This is one of the most important items secured by the District of Columbia during the past year. As heretofore reported, it has been necessary in the past to confine as many as from eight to twelve prisoners in a single room in the old workhouse. This shameful condition of affairs will soon be put an end to by the erection of the additional wing.

Provision has been made for an important institution since last report, namely: an industrial school for colored children. $1,500 have been appropriated to procure plans for buildings to cost not to exceed $100,000. The plans are now under consideration, and the school will probably be arranged on the cottage system. It will be located on ground already owned by the District of Columbia, on a tract of probably sixty or eighty acres, affording ample opportunity for horticultural and farm work. A report was submitted to Congress at its last session, by the Commissioners of the District of Columbia, outlining a comprehensive plan for the care of dependent and delinquent children. A bill providing for the establishment of a juvenile court, in harmony with the plans outlined in this report, was introduced at the request of the Commissioners and was referred to committee, but did not come up for action. It is expected that the bill will be considered and acted upon at the next session of Congress. In the meantime, a juvenile court is being held by the judges of the police court, and the probation and parole laws are being enforced by the probation officer and the agents of the Board of Children's Guardians.

There is still very urgent need for a municipal hospital, and, though an appropriation was not secured this year, the attention given to the matter, and the amount of interest manifested in Congress, lead to the belief that in the near future the desired appropriation will be secured. A more general interest, on the part of the committees of Congress, in the questions of charities and correction, was manifested during the past session, than at any recent time, and important questions of policy were discussed upon the floor of the House of Representatives. While no radical changes were attempted this year, during these discussions the expressions of opinion, on the part of members of Congress were encouraging because of their intelligence, and their harmony with progressive thought on the subject.

The relief of needy families in their homes, with the exception of medical relief, is furnished entirely by private organizations, and the present organization of the private relief forces is very efficient, and merits and receives the approval of the com-

munity. There is absolutely no demand for a public outdoor relief system.

Charitable organizations have been very active during the year, and under the intelligent and enthusiastic leadership of the Associated Charities, much has been accomplished. The number of volunteers enlisted is greater than ever before, and more attention is being given to the question of how to prevent pauperism. An earnest campaign has been conducted for the betterment of housing conditions, and while the desired legislation was not secured during the past session of Congress, a very satisfactory bill passed the House of Representatives and received favorable consideration in the Senate committee. There is every reason for believing that satisfactory legislation in reference to housing conditions will be secured within the coming year.

An active campaign of education in means of prevention and cure of tuberculosis has been carried on by means of lectures. The work of the social settlements has been more active than heretofore, and much more has been done in the way of public playgrounds and summer outings, etc. The plans for summer outings for the coming summer include the maintenance of a permanent camp in the beautiful Rock Creek Park on the hills four or five miles north of the city. The committee on public playgrounds will maintain six or eight playgrounds, and plans to provide for a more complete equipment and better supervision than heretofore have been made.

Statistical Report.

A. Group of Delinquents.

Class 1. Criminals: — In state prisons on December 31, 1903, there were 383. There is no state reformatory. In jail on October 30, 1903, there were 370.

Class 2. Misdemeanants: — In workhouse on April 30, 1904, there were 335.

Class 3. Juvenile Delinquents: — In juvenile reformatories on May 24, 1904, there were 306 boys and 88 girls.

B. Group of Destitutes.

Class 1. The indoor poor in almshouse on April 30, 1904, 221 inmates. In homes for the aged: These are private institutions, and the number of persons cared for therein cannot be ascertained.

Class 2. The outdoor poor receiving relief: There is no public outdoor relief. The Associated Charities in the month of January, 1904, cared for 821 families, and in the month of April, 1904, 168 families.

Class 3. The sick and injured poor: In private hospitals, number not ascertained, but it is very small. In public hospitals, on May 19, 1904, 548 patients.

C. Group of Defectives.

Class 1. The blind: There is an average of about 30 blind children maintained by the District in the Maryland School for the Blind. The number of blind in the almshouse is very small.

Class 2. The deaf: Number not ascertained.

Class 3. The feeble-minded: On May 24, 1904, there were 52 maintained by the District in schools for the feeble-minded. In the almshouse, the number of feeble-minded is very small.

Class 4. The insane: On April 30, 1904, 1,218 maintained in Government Hospital for the Insane, by the District. No insane persons in almshouse.

GEORGIA.

J. D. LONGINO, ATLANTA, STATE CORRESPONDING SECRETARY.

DESTITUTE AND AGED.

Georgia, for political purposes, is divided into 137 counties. Each county looks after its own government and provides for its destitute and aged in almshouses, or on poor farms, which are supported from the county treasury.

The larger cities in Georgia maintain both public and private hospitals, the number and character of which I am unable to give.

Atlanta is abreast of any city of its size in such work, and I give the number of charitable institutions located here and the amount appropriated annually to maintain them:

Henry W. Grady Hospital, $40,400.00; Hospital for Incurables, $1,000.00; Women's Co-operative Association, $900.00; Home for the Friendless (Children), $3,000.00; Florence Chittenden Home, $1,500.00; Carrie Steele Orphanage (Colored), $1,200.00; Carter's Home for Aged Negroes, $300.00; Sheltering Arms (Children), $1,200.00; Free Kindergarten $900.00; Home for Women and Children, $500.00; Presbyterian Hospital, $500.00; Department of City Warden and Ward Physician, $8,320.00; Fulton County Alms House, run by County, $7,000.00. The city also appropriates $7,000.00 per annum for contagious diseases.

Two years ago a child labor bill was introduced in the Georgia legislature prohibiting children under twelve years of age working in factories, but its passage was defeated after a long and stubborn fight, by the mill owners. However, its advocates are undismayed, and will introduce a similar bill at the next session of the legislature, and hope for better results.

CRIMINALS.

All persons who have been convicted of felonious crimes in this state are turned over to state officials, known as the "State Prison Commission," this commission regulating the disposition of these prisoners.

The present law provides that a certain per centum shall be worked upon the public roads of the state, the remainder to be leased to firms or corporations to be worked upon farms, in saw mills, brick yards, and coal mines. Of course, their welfare is directly under the supervision of the State Prison Commission, composed of three representative citizens, elected by the voters of the state, and who are also vested with powers for recommending pardons. There are now 2,314 felony convicts in the state. The climate being mild in Georgia, all these prisoners are worked in the open air, except a small per centum engaged in coal mining.

Aside from these prisoners, there are in the state about 2,250 misdemeanor convicts, who never leave the county in which they are convicted, but are worked by the county officials upon the

county roads and farms, and are directly under the supervision of county officials.

DEFECTIVES.

The State's Institution for the Insane, known as the State Sanatorium, is located at Milledgeville, Georgia, in which there are now detained 1,800 whites and about 916 colored patients. This institution is officered by appointees of the governor, and a legislative committee visits the institution annually.

The state also has an Academy for the Blind, located at Macon, governed as the State Sanatorium and visited by a legislative committee annually. There are now 90 pupils in this school.

The State's Asylum for the Deaf and Dumb is located at Cave Springs, Georgia. This institution has 214 inmates at present, and is governed as the preceding asylums.

All these institutions are directly under state officials, the legislature making annual appropriations for their maintenance, and sending yearly investigating committees from its body to inspect them and to recommend for enactment such laws as will most promote their usefulness.

Statistical Report.

A. Group of Delinquents.

Class 1. Criminals: — In state prisons, 2,314. In state reformatory, none. In jails, none.

Class 2. Misdemeanants: — 2,250. Worked in open air. No workhouses.

Class 3. Juvenile delinquents: — In juvenile reformatories, none.

B. Group of Destitutes.

Class 1. The Indoor Poor: — Under county control throughout state. No statistics.

Class 2. The Outdoor Poor: — Receiving relief, same as above.

Class 3. The Sick and Injured Poor: — Same as above.

C. Group of Defectives.

Class 1. The Blind: — In state institutions, 90. In alms houses, none.

Class 2. The Deaf: — In state institutions, 214. In alms houses, none.

Class 3. The Feeble Minded: — No statistics.

Class 4. The Insane: — In the state hospitals (number of hospitals, one), 2,716.

IOWA.

L. G. KINNE, DES MOINES, STATE CORRESPONDING SECRETARY.

The Thirtieth General Assembly enacted the following laws:

Establishing a State Hospital for Inebriates in the buildings formerly used as an Industrial Home for the Blind at Knoxville and appropriating $125,000.00 for further buildings, changes and equipment.

Appropriating money for a state agent to be appointed by the Board of Control to place and look after orphan children in the Soldiers' Orphans' Home and in the Industrial Schools.

Authorizing the Board of Control to investigate and report regarding tuberculosis and making an appropriation therefor.

Appropriating money to pay the expenses of persons from other states who attend and read papers at the quarterly conferences of superintendents with the Board.

Providing for classifying guards in penitentiaries and for increasing their pay.

Increasing the per capita allowance for support of inmates at the Soldiers' Orphans' Home from $10.00 to $12.00 per month, and at the Girls' Industrial School from $12.00 to $13.00 per month.

Providing that non-resident pupils at the College for the Blind and School for the Deaf shall pay $66.00 per quarter for tuition.

Providing that the state shall pay for the return of patients who escape from the state hospitals.

Providing that the state shall pay the expenses of commitment of non-resident insane.

Establishing juvenile courts.

Indemnifying officers, teachers and employes of the School for the Deaf for losses sustained by fire which consumed the main building.

Punishing persons smuggling improper articles into the penitentiaries.

Authorizing the Board of Control to employ additional architects.

Several important measures failed to pass both houses, among them the bill providing for indeterminate sentences and paroles; an act establishing a reformatory for young men, and an act relating to a reformatory for females.

The legislature appropriated for purposes other than support over one million dollars for the institutions under the Board of Control.

Local charitable associations are doing good work in most of our larger cities. As yet the state has made no provision for prisoners who are discharged from the penitentiaries. Private enterprise has done much in this direction and the Hon. L. S. Coffin has established a (Hope Hall) home for discharged prisoners where they may stay until they are able to obtain employment.

The legislature provided for the appointment of a commission to investigate the reformatory system, parole and indeterminate sentence laws of other states and to report to the next session of the General Assembly.

The system of poor relief, outside of a few cities, is insufficient and expensive. There is excellent state supervision of all public and private institutions where insane are kept and also those caring for neglected or dependent children. There is much need of state supervision over poor houses, jails and lockups.

Statistical Report.

A. Group of Delinquents.

Class 1. Criminals: — In state prisons, 897. In state reformatory, no reformatory. In jails, no statistics.

Class 2. Misdemeanants: — In workhouses, no workhouses.

Class 3. Juvenile Delinquents: — In juvenile reformatories — boys, 516; girls, 214.

B. Group of Destitutes.

Class 1. The Indoor Poor: — No statistics.

Class 2. The Outdoor Poor: — No statistics.

Class 3. The Sick and Injured Poor: — No statistics.

C. Group of Defectives.

Class 1. The Blind: — In state institutions, 155. In almshouses, 65.

Class 2. The Deaf: — In state institutions, 263. In almshouses, 23.

Class 3. The Feebleminded: — In state schools — children, 980. In almshouses, 380.

Class 4. The Insane: — In the state hospitals (number of hospitals four), 3,325. In almshouses, 695.

KANSAS.

F. W. BLACKMAR, LAWRENCE, STATE CORRESPONDING SECRETARY.

As the Legislature has not been in session since the last report from this state, no new legislation has been enacted. The State Conference of Charities and Correction held its last annual meeting at Wichita and although not largely attended, the charity work of the State showed a healthy condition. Several city and county organizations are doing systematic and effective work in both out-door and in-door relief.

During the year the State Hospital for Epileptics at Parsons has been open under the direction of Supt. M. L. Perry, M. D.

The number of patients at this institution on March 31st, was 160. Five buildings for patients have been completed and five additional ones are under construction, which when completed will give additional capacity for 200 patients. A barn, laundry and superintendent's residence have also been constructed during the year, and much has been done in laying out, grading and improving the grounds.

The new parole law governing prisoners in the State Penitentiary is now in operation and is meeting the approval of the penitentiary authorities, and it is believed that it will be approved by the people of the State when they become familiar with its operation. No permanent improvements have been made in the past year excepting increase in the machinery at the brick yard and enlargement of this department. Number of inmates March 31st, 1,133.

At the Industrial Reformatory at Hutchinson a two-story carpenter shop has just been completed and work continued on the stone wall enclosing the institution, which when completed will be twenty-five feet high, and will enclose seventeen and one-half acres of ground. There are 312 inmates at this institution.

On March 31st, there were 161 children in the Soldiers' Orphans' Home at Atchison, Kansas. No new buildings have been constructed at this institution and no permanent improvements excepting the painting of the buildings.

At the School for Feeble-minded Youth at Winfield, about $25,000 has been expended in permanent improvements. These consist in a stand pipe, two large cisterns, a large barn and a three-story annex, to be used as employes' quarters. No changes in management or policy at the institution except more attention has been paid to the school work proper, than was possible with the facilities of former years. Number of inmates March 31st, was 357 with 24 on furlough.

At the School for the Deaf at Olathe permanent improvements have been made in the system of heating and the installation of extra dynamos and motors. Number of inmates March 31st, 214.

At the Topeka State Hospital there are 994 patients. In the way of permanent improvements, a new laundry building is

now being constructed, which when completed will be one of the finest institutional laundries in the West. An important change in the management of the institution during the year has been the employment of female attendants or nurses in the care of the male insane. At the present time more than one-half of the male wards in the institution are equipped in part with female attendants. Nothing unpleasant has resulted from the experiment, while there has been marked improvement in the order and discipline of the wards. This institution also graduated its first class from the nurses' training school after a two years' course in training and care of the insane.

At the Osawatomie State Hospital there are 1,258 patients. There have been no changes in the management or policy of the institution during the year. Five thousand dollars is being expended in the construction of a new stand pipe.

At the Girls' Industrial School at Beloit there are 157 inmates. Permanent improvements to the amount of $5,000 have been made during the year. No change in methods or policy of the institution.

At the Boys' Industrial School at Topeka there are 210 pupils. About $10,000 have been expended during the year in permanent improvements and equipment.

The general progress in the charitable and corrective institutions of the State has been satisfactory. No changes in the heads of these institutions have been made except the appointment of E. E. Marshall, superintendent of the Industrial Reformatory, vice J. S. Simmons resigned.

Politics is apparently slowly though surely being eliminated from our State institutions.

KENTUCKY.

EMMA A. GALLAGHER, LOUISVILLE, STATE CORRESPONDING SECRETARY.

The legislature of 1904 was most liberal in its appropriations towards the support and improvements of charitable and penal institutions. General interest was shown in measures pro-

posed for the welfare and protection of childhood. Good bills that passed were those appropriating $15,000 annually to the use of the Kentucky Children's Home Society. An act to secure school attendance of children from seven to fourteen years of age. Truant officer bills. An act to prohibit white and colored persons from attending the same school. Measures looking to further regulation of child labor were offered; providing that no illiterate child under sixteen years of age should be employed except during vacation of public schools. That specified precaution should be taken to protect the life of the child from dangerous machinery. That no child under sixteen should operate any elevator. That not less than sixty minutes should be allowed for the noonday meal. That the labor inspector should be given power to enforce the act. Measures to establish juvenile courts. Unfortunately these good measures did not pass. Still the seed has been sown, and the people must see to it that the perfect plant is matured at the next general assembly.

As to new institutions and movements inaugurated: The Jewish Free Hospital of Louisville, is under way, and will soon be completed and thoroughly equipped for its useful work. The Children's Free Hospital Board will erect an annex to the present building and make such improvements in the hospital proper that the facilities will be greatly increased, enabling it to care for many more little sufferers.

The Catholic Woman's Club has been organized and secured a home, at which a lunch room exchange department, entertainments for the pleasure and classes for the instruction of its wage-earners have all been instituted. A Settlement Home, under the care of the Southern Methodists, has recently been established in a commodious building, thus the growth of its work is provided for. The Woman's Christian Association has added to its numerous branches of work a Travelers' Aid Department, with representatives at each depot to meet and aid women and young girls traveling alone. It will be especially useful just at this time when so many are seeking employment at the St. Louis Fair. An experienced matron has been secured for this particular work who will place young women safely in the hands of co-operating workers in St. Louis. The Woman's Nominating Board of Jail

Matrons are working to have a thoroughly equipped laundry in the new jail now being built in this city, that women prisoners may be occupied in such work as may prove useful to them in the future. The Grand Lodge of the Knights of Pythias purpose building a handsome home in one of the cities of the state, for widows and orphans. Louisville will make an effort to have the home located here.

Louisville has added one more park to the three already in existence, this one, well named, Central Park as its 18 acres lie almost in the heart of the city. Its woodland of noble native trees could hardly be surpassed. The combined acreage of our parks is 1,247 acres. Play grounds under the care of the Recreation League have been a very great success, and will increase according to the demands of the little people.

In other cities of the state parks and play grounds form attractive features. In Covington an association has been formed to encourage the opening of parks and play grounds. In that city the Associated Charities has a committee on tenement house improvements which is fairly active. In Louisville there has been no especial interest aroused on this subject. Nothing new in public baths.

The child saving agencies of the state are active, especially the Kentucky Children's Home Society, which in its short life of about eight years has cared for and legally adopted into families eleven hundred children. The Consumers' League plans a scholarship fund which will enable widowed mothers, dependent upon the earnings of their children, to draw an amount equal to that earned by the children while under fourteen years of age, and compelled to attend school.

The parole law in our prisons went into effect in 1900. Since that time to November, 1903, prisoners paroled, 205. All except six have lived up to parole agreement. Reports on many are excellent. The Central Howard Association meets and encourages discharged prisoners. There is a shelter here where prisoners can remain until work is found for them.

The family deserter, if caught within the state, is fined and sentenced to serve a term in the workhouse. Should he promise to do better, sentence is suspended during good behavior.

The state has no supervision over private institutions. That provided for public institutions in many cases should be more thorough. The needs of the state are very much the same as last reported. A State Board of Charities to supervise and direct, if well chosen, would improve conditions.

Statistical Report.

A. Group of Delinquents.

Class 1. Criminals: — Remaining in the two state prisons November 30, 1903, 1,798. In jails remaining, *242.

Class 2. Misdemeanants: — In workhouse, *189.

Class 3. Juvenile Delinquents: — In reformatories,* boys, 600. Girls, 207.

B. Group of Destitutes.

Class 1. In Alms houses,* 638. Of these, feeble minded adults, 22. Child, 1. Deaf adults, 3. Blind, 8.

Class 2. Outdoor Poor: — Receiving relief. Public relief is small. Reliable statistics not available.

Class 3. Sick and Injured Poor: — In public hospitals,* 219. Private hospitals, 221.

C. Group of Defectives.

Class 1. The Blind: — In school for education of blind children,* 125.

Class 2. The Deaf: — In school for education of deaf mutes October 31, 1903. Remaining, 345.

Class 3. Feeble Minded: — Institute for education and training of feeble minded children September 30, 1903, remaining, 156.

Class 4. The Insane: — In the State's Asylums for Insane, September 30, 1903. Patients remaining, 3,002. For this year number treated and maintained, 3,914. Died, 255.

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*Remaining May 15, 1904.

LOUISIANA.

MICHEL HEYMANN, NEW ORLEANS, STATE CORRESPONDING SECRETARY.

Progress has been made in preventive work — The Kingsley House (our Social Settlement) is doing much good; Miss Sophie Wright's Night School has an attendance of 1,200 to 1,500 boys and men, and has been recognized by our citizens as a great factor in uplifting the poor.

The Society for the Prevention of Cruelty to Children takes care of all our city waifs, white and colored, and tries to raise them to become good, honest men.

Our Law for Family Desertion is very effective, and has been declared constitutional by our Supreme Court.

Our Juvenile Courts are doing well in our city; we want a law to cover the whole State.

Our Charity Organization is doing good work.

The present State supervision of public and private institutions needs improvement.

We have a very good committee, in our city, for discharged prisoners; this work is unknown in the State at large.

Child-saving work begins to be better understood here.

A movement to create play grounds has been started.

We have the following bills before the Legislature:

1. State Board of Charities. 2. Boys' Reformatory. 3. Work with all Sentences. 4. Juvenile Courts (amended).

The Era Club (Woman's Suffrage) has presented nine bills as follows:

1. For a law to secure the woman her wage, now denied under the community law.

2. A law for the equal guardianship of minor children.

3. A law compelling the employment of resident matrons in institutions in which women are confined.

4. Amendment to the present child labor law, permitting the employment of boys at 12 and girls at 14, provided they can read and write and provided they are of physical weight and development.

5. The creation of women factory inspectors.

6. Law preventing the employment of women in factories after 7 in the evening and before 6 in the morning.

7. A law to make juvenile courts mandatory.

8. A law requiring that the appointment of matron inspectors for women and children, probation officers and all officers dealing especially with the moral and physical welfare of women and children, be made only from a list of names submitted by organizations in good standing in the State.

9. A law to secure a childless wife, whose husband dies without leaving a will, the usufruct of the property he has brought to the marriage or inherited.

Statistical Report.

A. Group of Delinquents.

Class 1. Criminals: In state prisons, 1,192. In state reformatory, no reformatory. In jails, 279.

Class 2. Misdemeanants: In workhouses, 157.

Class 3. Juvenile Delinquents: In juvenile reformatories, boys, 17; girls. 64.

B. Group of Destitutes.

Class 1. The Indoor Poor: In homes for the aged, 666.

Class 2. The Outdoor Poor: Receiving relief, 1,872.

Class 3. The Sick and Injured Poor: In charity hospitals, 600. In outdoor clinics, 19,302.

C. Group of Defectives.

Class 1. The Blind: In state institutions, 50.

Class 2. The deaf: In state institutions, 140.

Class 3. The Feeble-minded: In state schools — children, none; adults none; in almshouses, none.

Class 4. The Insane: In state hospitals.

MAINE.

MRS. L. M. N. STEVENS, PORTLAND, STATE CORRESPONDING SECRETARY.

There have been no notable changes the past year in the management of the charitable, reformatory and correctional institutions of Maine. There was no session of the Legislature this year, and hence there is no legislative action to report, but improvements have been made in some of the institutions through the adoption of more advanced methods for the care of the criminal, delinquent and dependent classes.

At the last session of the Legislature, as an outcome of petitions and pleadings for the State to provide a home for the feebleminded, a legislative committee was appointed to secure all possible information as to the need in Maine of such an institution, and the best methods to be employed in carrying it on. This Committee has not been idle, and great interest has been manifested in the matter throughout the State. This is especially true of the people of Portland, and we have reason to believe that next winter the Maine Legislature will make an appropriation for a home and school for the feeble minded. At the present time a limited number of this class are cared for in out-of-state institutions, which method is not at all creditable to the State.

The Legislature of 1903 made a wise and generous appropriation for the improvement of the State School for Boys, by remodelling and refurnishing the main building, and the addition of two cottages. These cottages will be ready for occupancy in the early fall. Laws relating to the school have been recently revised in harmony with the more progressive methods, and the change of name from the "Reform School" to "State School" meets with general approval.

No special changes have been made in the State Industrial School for Girls. This institution is on the cottage plan, and there is a steady and successful effort to improve it in all of its varied departments. These are the only institutions of the class for boys and girls controlled and supported wholly by the State.

The number in the State School for Boys is about 140, and in the Industrial School for Girls, about 70.

The Military and Naval Orphan Asylum at Bath for the care of needy orphans and half-orphans of soldiers, seamen, and marines who were in the service of the Government in the Civil War, is supported by the State. Grandchildren of the veterans are now being received at this institution. The average number in the Home is about fifty.

The educational and philanthropic work for boys and girls by the Goodwill Home Association is well known. Last September a Manual Training Building, costing about $20,000, and a dormitory in connection with it for older boys were added to the other buildings. A recent gift of $50,000 provides for another cottage and an endowment sufficient for the support of a family of ten boys. This cottage will be opened next September. The work of the Association has been larger the past year than ever before, 110 boys, and 40 girls have been cared for during the year.

The Temporary Home for Women and Children, the Kennebec Valley Children's Home, the Bangor Children's Home, the Portland Orphans' Home, the work of "Finding Homes for Homeless Children" which is done by the Woman's Christian Temperance Union, the Home for Boys situated in Portland, and the Girls' Home in Belfast, and several well-known Catholic institutions for the care of boys and girls, all receive State aid, but are not under State control.

The School for the Deaf is a State institution, and is constantly being enlarged and improved. There are in the larger cities homes for the aged men and aged women, and these places are being multiplied and the most approved plans adopted.

No great changes have been made during the past year in the hospitals for the insane, although it is the aim to keep pace with the best plans.

The prison system is defective in its method for caring for the women prisoners. Efforts have been made for the last twenty years to secure a separate prison for women, where at least some of the women who now vibrate between the police station and the jail, could be provided for with some reasonable hope of reforma-

tion. The U. S. Congress in response to a request, gave to the State a large building on Widow's Island which might be used for this purpose. The building was built by the U. S. Government for marine purposes, but was never used. It is to be hoped that the State will soon decide to establish a woman's reformatory.

Last year 5,075 men, and 262 women were committed to the jails of the State. The State Prison has an average of 200 men, and 5 women.

Hospital facilities in Maine are excellent, and they are being extended. I refer not only to the general and public hospitals, but to the private hospitals, as well. Plans are formulated and well under way for the establishment of a sanitorium for consumptives at Hebron. It is hoped that some of the buildings may be ready to receive patients this year as the need is very great.

One of the comparatively new institutions in Maine is the Invalids' Home, which, during the last year has moved into a convenient and commodious building.

BOSTON PUBLIC LIBRARY AUG 26 1910

In addition to the needs I have already mentioned is the necessity of suitable and full provision for the separate care and support of such children and insane people as are still to be found in some of the almshouses. Some progress has been made in this direction, but more energetic action should be taken to improve the condition of the almshouses. Although some of these almshouses are carried on in the best possible manner, others are woefully defective. Another need is a better provision for the care of discharged criminals.

In order that the benevolent, charitable and correctional work in Maine may be better understood, better classified, and made more effective in some directions, a State Board of Charities is necessary, and we trust steps may be immediately taken for the establishment of such a Board, and that Maine, while it leads in many ways, may in this respect fall into line with other progressive States, and provide for a well-equipped State Board of Charities.

MARYLAND.

JACOB H. HOLLANDER, STATE CORRESPONDING SECRETARY.

The state legislature, at its biennial session enacted a number of good laws of interest and value to charity workers. Provision was made for three salaried probation officers of the Juvenile Court to be appointed by the Supreme Bench of Baltimore City, and to be paid by the mayor and city council of Baltimore. The laws for the commitment of children to institutions were amended so as to permit girls to be kept until twenty-one years of age instead of eighteen, as at present. A law was passed requiring attendance upon some school for the deaf for eight months a year of all children between eight and sixteen years of age, whose hearing is so defective that they cannot attend a public school. A law prepared by the Charity Organization Society was passed providing that deserting husbands were liable to a fine not exceeding $100, or by imprisonment for not more than one year. The fine may be paid to the wife or the husband may be put on probation on condition that he pay a certain sum weekly for one year to the wife. The Tuberculosis Commission was continued and several useful measures were passed for the accurate report of tuberculosis cases to the health authorities. At the instance of the State Lunacy Commission an act was passed providing that from the first day of January, 1909, the state shall be charged with the maintenance, care, control and treatment of all dependent insane residents of the state. The act of 1902 creating a Commission of State Aid and Charities was repealed and re-enacted, so as to provide for the biennial appointment by the governor of a new Board of State Aid and Charities, consisting of seven persons, not more than four of whom shall be eligible for reappointment, and a salaried secretary to investigate and consider the whole system of state aid to public and other institutions receiving state appropriations. Provision was made for the issuing of certificates entitling nurses to the title "Registered Nurse" by a board of examiners to be appointed by the governor.

Baltimore was confronted during the last twelve months by two exceptional emergencies. The first was a tornado which unroofed many houses in the northeastern section of the city and damaged their contents. The second was the great fire of February 7-8. After each disaster very exaggerated accounts of existing distress were published. In the first case the relief was undertaken by a committee of residents of the district in which the storm occurred, acting in co-operation with the Charity Organization Society and the Association for the Improvement of the Condition of the Poor. In the second case a committee of representative citizens was appointed by the mayor to distribute relief. On both occasions sound principles of charity were adopted in dealing with cases in need. Only those who were in actual want, as a result of the special disaster, received aid. All cases were carefully investigated and relief was given or not, according to the requirements of each applicant. Hearty co-operation was secured with relatives, churches, special charitable associations—such sources being drawn on before public aid was given. Most of the fire cases were investigated and cared for by the leading charitable organizations of the city, which were reimbursed for their expenditures by the mayor's committee from a fund of $250,000 appropriated by the state legislature. The amount expended for storm relief was less than $4,000. The amount expended for fire relief up to the first of June was a little over $20,000. It is more than likely that $25,000 would give the entire public cost, including administrative expenses, which formed about seven per cent. of the total expenditure. A full account of the administration of relief in these emergencies has been published in *Charities*.

A course of ten lectures on public aid, charities and correction was delivered by Dr. Jeffrey R. Brackett in the department of political economy of the Johns Hopkins University. During the next academic year, a similar course of lectures will be given at the University by Mr. John M. Glenn, who succeeds Dr. Brackett as President of the Board of City Supervisors, and as chairman of the joint executive committee of the Association for the Improvement of the Condition of the Poor, and the Charity Organization Society. A study class for a dozen

paid and voluntary workers in the Charity Organization Society was conducted at the central office by Mrs. John M. Glenn.

Dr. Jeffrey R. Brackett's removal to New England was signalized by an informal but noteworthy gathering, in connection with which a testimonial was presented in behalf of the most influential and active charity workers of the city and state, as a mark of esteem and regard in recognition of his philanthropic and civic service.

The city council has passed an ordinance authorizing the school board of Baltimore City to establish a parental school. It authorizes them to contract with a juvenile institution or institutions for the care of habitual truants.

The Charity Organization Society has within the year inaugurated two committees of colored friendly visitors, making three committees in all.

MASSACHUSETTS.

JOSEPH LEE, BOSTON, STATE CORRESPONDING SECRETARY.

Advance has been made this year on what are our essential problems in Massachusetts, namely:

For the insane, adequate provision, and differentiation; for criminals the substitution of the special treatment required by each class for the system now in vogue in our twenty-one county institutions of treating all classes of prisoners in a way that is good for none; in charities the assigning to our local almshouses of their precise work, preliminary to providing them in (or for) those towns where they do not at present exist.

The insane: The state has appropriated $600,000, which makes a total appropriation in the last four years (since our State Board of Insanity, created in 1898, got down to work) of about $2,500,000. This $2,500,000 will take care of the 900 insane who are being taken from the city and town almshouses, and for the annual increase of 400 in our insane population, and at the same time somewhat lessen overcrowding. The cost per patient for the first three years averaged $616 a bed for buildings where patients are housed, and $1,041 for the entire equipment per patient, including land, buildings for nurses, water, drainage and

every thing else. By July all the insane will have been removed from all but three almshouses, and before next January there will be none left. The method of enlargement has been such as to increase differentiation, namely, by starting a special farm colony, adding colonies to four of the hospitals, building thirteen nurses' homes, establishing infirmaries, and providing four special buildings for disturbed patients. The next step will be special buildings for acute cases. Boarding out has increased, there being 183 so cared for at the present time (May, 1904).

We have not yet caught up with the feeble minded, of whom there are probably at least 1,000 at large in the community who ought to be receiving custodial care. An increase of 350 in the capacity of the school at Waltham (including a farm at Templeton) has nevertheless been made or provided for during the past four years.

In criminal matters the important event has been the actual starting of the farm colony at Rutland, provided for in 1898, the first prisoners having been sent April 28, 1903, and there being some 45 there at the present time. The number of persons put on probation has increased 977 during the year, to the total of 9,395. The Habitual Criminal Act has been amended so that the sentence may be the largest one applicable to the last offence for which the man was convicted, instead of being fixed at 25 years, this long sentence having been probably the cause of the fact that only one person has been sentenced under this law since 1899.

An important law which is a new departure in Massachusetts, provides that in prisons and other places of confinement and in public charitable and reformatory institutions an inmate "shall not be required to attend any other service or religious instruction other than that of his own religious belief; provided, that religious services or instructions of his own belief are regularly held at the institution." * * * It will be seen that this bill applies to the state reformatories as well as to the prisons. The practical effect is to exempt Catholics from attending the non-sectarian religious services which are at present carried on at the state's expense by ministers of all denominations at every institution.

In charities a bill has passed providing that persons committed to almshouses "for vagrancy, drunkenness, petty larceny, or as nightwalkers, rogues or vagabonds, or for any other offence against the laws of the commonwealth shall be confined in separate and distinct quarters * * * and not permitted to associate or communicate with the other inmates."

A bill to have the pauper institutions of Boston put in charge of a single paid commissioner, in place of the unpaid board, was happily defeated by the Civic League with the decisive aid of Mayor Collins. For the adult blind, an appropriation of $5,000 has been made, chiefly for further investigation, and $300,000 has been provided for a state school for crippled and deformed children.

In preventive matters there have been a large number of bills on the subject of baths and play grounds. All of these, except one providing for a bath at Nahant Beach, have been killed; but they have served the purpose of demonstrating a healthy interest in these matters from many different quarters in the community, and the cause of death has been chiefly that they were unnecessary.

A very important law has been passed establishing a commission with power to divide the city of Boston into business and residence districts and limiting the height of buildings in the latter to 80 feet (there being already a law limiting all buildings to 125 feet). Our Boston tenement house commission has reported briefly that the requirement that new tenement houses must be fireproof should be relaxed and the fire limits extended, and a resolve that the governor shall appoint five people to see whether Boston had not better grow on some rational plan has been defeated, but it is not dead. A bill to restrict life (or death?) insurance of children was unhappily defeated. Not much of a fight was put up for it. The commission on the Relation of Employer and Employee appointed last year has reported a number of bills, two of which have passed the Senate and are likely to pass the House, namely, one forbidding the employment of persons under 16 years of age between the hours of 6 P. M. and 6 A. M., and another limiting the hours of

women and persons under 18 during the month of December to 58 a week. This last named bill was reported adversely by the committee to which it was referred, but was taken up by the Massachusetts Civic League and put through the Senate by a vote of 20 to 9. It is now a law; the governor vetoed the other.

The League has also helped through a bill providing for a State Forester, an official long desired by the State Forestry and other scenery organizations.

The greatest achievement of the philanthropists this year has been the passage of three tramp bills by the joint exertions of a committee formed at our first State Conference of Charities and Correction, held in Boston last November, and the Massachusetts Civic League. These bills, which form part of a concerted system for dealing with tramps, provide, first, for the extension to cities of over 50,000 inhabitants of the present Boston law for the inspection of lodging houses where less than 25 cents a night is charged, by the local Board of Health, Building Department, and Police, and their licensing by the last named body; second, they extend the Bertillon system of measurement to persons under sentence as tramps and vagrants. (This bill also incidentally removes the requirement that a felon in order to be measured must have a three-years' sentence, and permits the employment of county, as well as state officials to do the measuring.) Third, (with special reference to country towns) a bill providing for an additional member of the state police to enforce the laws in regard to tramps and vagrants.

Statistical Report.

A. Group of Delinquents.

(This includes all persons sentenced or held for non-payment of fines and costs. It does not include witnesses and persons awaiting trial.)

STATISTICS OF PRISONERS.

Showing *Whole Number* of *Sentenced* Prisoners Held in Custody September 30, 1903.

Crimes.	Held for Fines, Costs and Sentences.											
	State Prison.	Mass. Reformatory.	Reformatory Prison for Women.	State Farm.			Jails and Houses of Correction.			Aggregates.		
	M.	M.	F.	M.	F.	T.	M.	F.	T.	M.	F.	T.
1.—Against the person..... ...	379	50	5	4	....	4	303	17	320	736	22	758
2.—Against property.....	350	675	34	7	1	8	725	28	753	1,757	63	1,820
3.—Against public order, etc...	83	178	180	810	48	858	1,976	445	2,421	3,047	673	3,720
Totals.....	812	903	219	821	49	870	3,004	490	3,494	5,540	758	6,298

Juvenile Delinquents: In Lyman School for boys, September 30, 1903, 320. In State Industrial School, Lancaster (girls), September 30, 1903, 209.

B. Group of Destitutes.

Class 1. The Indoor Poor: In city and town almshouses, March 31, 1903, 5,335. In state almshouse at Tewksbury, September 30, 1903, 707. In State Farm at Bridgewater, September 30, 1903, 218. In private homes for the aged, total during year, 824.

Class 2. The Outdoor Poor: Whole number receiving relief during the year ending March 31, 1903, 59,882; average number, 18,471.

Class 3. Sick and Injured Poor:

(a) Those in State Almshouse (above) are chiefly hospital cases.

(b) In State Sanitorium for Consumptives, September 30, 1903, 261.

(c) Total number treated during the year in certain hospitals: Massachusetts General Hospital (semi-state), 4,332.* Massachusetts Charitable Eye and Ear Infirmary (semi-state), 2,523.* Boston City Hospital, 12,809.* Carney Hospital, 1,794.*

There are a great many other private hospitals.

C. Group of Defectives.

Class 1. Blind: Perkins Institute for Blind.

Class 2. Deaf: Massachusetts Charitable Eye and Ear Infirmary. The state gives each $30,000 a year.

Class 3. Feebleminded: Children in the State School for Feebleminded at Waltham, September 30, 1903, 800. At Hospital Cottages for Children, Baldwinsville, September 30, 1903, 20. Dr. Brown's private institution, September 30, 1903, 68, mostly adults. In city and town almshouses, September 30, 1903, about 306. In private families under control of Overseers of the Poor, September 30, 1903, 55. Total under supervision, 1,249.

Insane.

On September 30, 1903, in nine State Hospitals and Asylums (including State Almshouse and State Farm,† 8,062. Boston Insane Hospital, 567. McLean Hospital and fifteen small private institutions, 234. Boarded in private families by State Board of Insanity, 159. In charge of Overseers of Poor: In almshouses, 776; in private families, 23. Epileptics: In State Hospital, 422; in other State Institutions, 479; in private institutions, 10; boarded out, 2‡; in city and town almshouses, 100‡. Dipsomaniacs in State Hospital, 142.

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* Excluding pay patients.

† These were not included under destitutes above.

‡ Care of Overseers of Poor.

MICHIGAN.

L. C STORRS, LANSING, STATE CORRESPONDING SECRETARY.

Sessions of the Michigan Legislature are held bi-ennially. The last was that of 1903, and therefore this report can cover nothing later.

Considerable progress was made through the enactment of laws by the legislature of 1903. Michigan secured thereby the indeterminate sentencing of convicts; the placing of certain convicted persons on probation; a central bureau for receiving and compiling the criminal history of convicts in our several penitentiaries; the making of the desertion and abandonment of wife and minor children, by the husband and father, a felony, punishable by imprisonment in the State Prison, and, as a felony, making it an extraditable offense. The Legislature provided for the establishment of an "Employment Institution for the Blind" to which adult blind persons shall be admitted, and there maintained; and in which an industrial school, a factory and a home shall be provided.

The effort to secure provision for an epileptic colony was not successful. The caring for the epileptic will therefore continue at the Michigan Home for the Feeble-Minded and Epileptic; though at the same institution and under the care and supervision of the same board and superintendent as the feeble-minded, the epileptic are thoroughly segregated and receive special treatment.

The d'Arcambal Home of Industry Association has broadened its work, and is now, to a limited extent, a prison association, and as such is taking an active interest in discharged prisoners, and is doing excellent work along this line. The association has also established a temporary home for boys in Detroit, and is looking after delinquent and dependent children there.

The Michigan Commissioner of Labor — through his inspectors — has given careful attention to child labor. Over five hundred applicants have been refused, because of inability to read and write; on account of physical unfitness, or because the children had not attained the required age (14 years) all under fourteen years of age were rigidly excluded. All the provisions

of the law — which covers hours of employment, sanitary conditions, etc., as well as of age — were carefully enforced.

The State supervision of private incorporated institutions for children, is well maintained, and the required approval of homes by the county agents of the State, before any child is placed, is receiving greater attention. There is as yet, however, not entire compliance with the law. Where these exceptions exist, the attention of the institutions is called to the law, and little trouble is had in securing compliance with it. The county agents of the State have investigated 1,598 cases of juvenile arrests; of this number 379 (less than a quarter) have been sent to the reformatories; the others have been returned to parents, placed on suspended sentence — in many instances placed on probation — fined or discharged. There have been placed in homes from the State juvenile institutions, on the approval of the county agents, 329 children; 569 visits to children out on indenture from State institutions have been made by the county agents.

The legislature of 1903 provided liberally for Michigan's State institutions; at each of the five asylums for the insane all that was asked to increase its capacity, and improve its equipment; refusing only to grant appropriations for not strictly necessary items, though perhaps desirable ones. New steel cells at the old State Prison were provided for by an appropriation — the exact amount requested — and appropriations for other improvements at this old prison were made: Like reasonable provision was made for needed improvements at the other two prisons of the State, but, of course, not as great in amount, these being of much later construction. The Industrial School for Boys, the Industrial Home for Girls, the Schools for the Blind and for the Deaf and the State Public School made no request for appropriations for increased capacity, but permanent improvements were provided for at each. Provision was made for a large increase in the capacity of Michigan's Home for the Feeble-Minded and Epileptics — a very necessary provision. A fine amusement hall was also provided for at this Home.

Statistical Report.

A. Group of Delinquents.

Class 1. Criminals: In two state prisons, 973. In state reformatory, 408. In jails, 582.

Class 2. Misdemeanants: In workhouse, 464.

Class 3. Juvenile Delinquents: In juvenile reformatories — boys, 690; girls, 343.

B. Group of Destitutes.

Class 1. The Indoor Poor: In almshouses, 5,704.

Class 2. The Outdoor Poor: Receiving relief, 33,390.

C. Group of Defectives.

Class 1. The Blind: In state institutions, 105. In almshouses, 92.

Class 2. The Deaf: In state institutions, 391. In almshouses, 29.

Class 3. The Feebleminded: In the state school — children, 486. In almshouses, 129.

Class 4. The Insane: In the state hospitals (5 hospitals), 4,666. In almshouses, 81.

One County Asylum (state supervision), 479.

Two Private Asylums (no state patients), 263.

MINNESOTA.

A. W. GUTRIDGE, ST. PAUL, STATE CORRESPONDING SECRETARY.

The 1903 session of the state legislature enacted very few laws relating to charitable matters. This was partly due, perhaps, to the fact that the Board of Control plan of conducting the state institutions had only been in operation about eighteen months. Not that the Board of Control used its influence in opposition to good measures, quite the contrary; but some members of the legislature hoped to have the Board of Control abolished and

others, while satisfied with it, were very anxious to have the law, as it related to some particular institution, amended. So, in one form or another, the Board, or some feature of the law governing it, was the subject of several bills. It is important to note that none of these bills commanded anything near a majority of the votes in the legislature and their consideration in no way weakened the standing of the Board of Control. But the debates on them tended to produce a condition of unrest in the legislature which probably had something to do with the defeat of measures registering the state's progress in philanthropic development.

In the administration of the state institutions the Board of Control is giving general satisfaction; so far as inspection is concerned, however, there is none for the state institutions apart from what the Board itself does. The Board is the inspector of jails, lock-ups and almshouses, both as to construction and management, and public feeling on this subject is in a very healthy condition.

The prison, at Stillwater, has been enlarged, and a ward for insane criminals built. A new 10-year contract for the employment of a portion of the prison labor in the manufacture of boots and shoes has been entered into, on the piece-price plan, with a guaranty that the rate of pay shall not fall below 63 cents per day per man. About 10,000,000 pounds of binding twine were manufactured last year, and sold directly to farmers at about 2½ cents per pound less than the current price. At the Reformatory, St. Cloud, out-buildings have been constructed and a new cell house begun. A military instructor has been appointed to the Training School at Red Wing, that form of discipline being considered effective. The interior of one of the buildings at the St. Peter Hospital for the Insane has been re-constructed at considerable expense, and cottages for female chronic insane patients are being built at the asylums at Hastings and Anoka. Improvements have been made at the Institutions for Defectives at Faribault. Two more cottages, with a total capacity of about 75, have been built on the farm at the School for the Feeble-minded, and a separate wing for tuberculosis cases constructed. A new class building at the School for the Deaf has been built and a dormitory at the School for the Blind is under way. The center and north wing of

the main building of the State Public School at Owatonna was burned a few months ago. The loss was covered by insurance and re-construction has been commenced. Industrial work, introduced by the Board of Control, is now well organized in all the hospitals for the insane and in the School for the Feeble-minded.

The parole system has been continued. Although the number of prisoners violating the parole is considerable, yet on the whole the plan works. The state supports an agent to look after paroled adults and another for minors. Their efforts are quite successful. Intelligent public opinion in the state is becoming more and more dissatisfied with the determinate sentence, the Board of Control and others having to do with criminals find it works badly. The sentence for "not to exceed," authorized by this state, is better, but the indeterminate sentence is needed for best results.

An important bill which failed of passage by the last legislature, although supported by the Board of Control and public opinion, was that establishing an Industrial School for Girls in some city other than that in which the Training School for Boys is located. Such an institution is the greatest need now unprovided for in the state. One of the most significant movements of the year has been the taking up of this question, of the establishment of an Industrial School for Girls, by the State Federation of Women's Clubs. At their state convention the subject was considered, and an energetic campaign of education is being carried on, with the view of having the school established by the next legislature. Another need, almost as urgent, is that of a reformatory for women.

The legislature enacted a law relating to desertion. Previous to 1901 desertion in this state was a misdemeanor. That year the offense was made a felony, with three years imprisonment as the maximum punishment. The new law was felt to be drastic and attempts to enforce it were rare. Then, it is not lawful in this state for a husband or wife to give testimony against the other in a felony trial. As only the wife could give the best testimony, prosecutions failed on this account. The 1903 legislature was asked to pass a bill making desertion of six months or less a misdemeanor, for a longer time a felony and also making the wife's

testimony competent in such actions. This measure failed, but a law was enacted which fixes no punishment for the failure to support, but the deserter may be imprisoned for contempt, if he does not provide for his family when ordered to do so by the court. Many deserters prefer confinement in a comfortable jail to going out in the cold to work. The law is a farce.

So far as concerns this report the most important bill passed by the legislature of 1903 was that establishing a sanitorium for tuberculosis and appropriating $25,000 to begin the work. In this connection it may be mentioned that in Minneapolis a special committee has been organized to co-operate with the Associated Charities in tuberculosis cases and to employ a visiting nurse to give all her time to this work.

The last legislature enacted a law establishing juvenile courts in the cities of Minneapolis and St. Paul, but some amendments are necessary for wholly satisfactory results.

The probation system was established by law in Duluth, St. Paul and Minneapolis in 1899 with paid officials. The results are good.

Child-saving is carried on by all the county commissioners of the state through the State Public School, by the Minnesota Children's Home Society, by the representatives of several orphan asylums, by the Humane Societies in the larger cities and by some societies organized for this purpose. The probation system helps much here. The work as a whole is well done.

In neighborhood improvements something is being done in the larger cities. Stringent building codes have lately been enacted in St. Paul and Minneapolis, that the disagreeable experiences of older cities may not be repeated here. St. Paul has most excellent public baths located on an island in the heart of the city, with gymnasium, play-grounds and park in connection. Minneapolis has successfully carried on play-ground and vacation school work for some years. In St. Paul, up to the present, this has chiefly been done by the Commons (a Social Settlement), but this year a model play-ground is being fitted up at public expense and cost of operating it will be thus borne.

Statistical Report.

A. Group of Delinquents.

Class 1. Criminals: In state prison, 637. In state reformatory, 285. In jails, 358.

Class 2. Misdemeanants: In two workhouses, 222.

Class 3. Juvenile Delinquents: — In juvenile reformatory, boys, 290; girls, 70.

B. Group of Destitutes.

Class 1. The Indoor Poor: in almshouses, 529.

Class 4. The Crippled and Deformed: In state hospitals, 45.

C. Group of Defectives.

Class 1. The Blind: In state institutions, 85. In almshouses, none.

Class 2. The Deaf: In state institutions, 277. In almshouses, none.

Class 3. The Feeble-minded: In the state school, 926. In almshouses, none.

Class 4. The Insane: In the state hospitals, 3,409. In asylums, 509. (Number of hospitals 3, asylums 2). In almshouses, none.

MISSOURI.

MISS MARY E. PERRY, ST. LOUIS, STATE CORRESPONDING SECRETARY.

It is not a legislative year, consequently we have but little to report from the state institutions. St. Louis charitable institutions have been unusually busy, trying to assist, in various ways, the number of people who have been attracted to our city by the hope of finding employment, in some department of the World's Fair. The St. Louis Provident Association, and I suppose the others as well, have had 50 per cent. more calls for help this year than last. The School of Philanthropy has had a successful term,

with an average attendance of fifty at the meetings. At one of these meetings the proposition to furnish sterilized milk to sick babies in the congested districts of our city, was discussed, and a committee of 27 persons from the various philanthropic institutions of the city was appointed. The committee is known as the Pure Milk Commission, its object is to furnish pure milk, and to furnish certificates to dealers, certifying to the quality of the products of their dairies. Mr. Nathan Thomas presented to the commission a complete sterilizing plant, and the Provident Association has installed it in one of its buildings. At another session of the School of Philanthropy, where a number of the physicians of the city were present, tuberculosis in its many phases, was discussed. An organization was completed and it has undertaken to be helpful in the prevention of tuberculosis by the distribution of literature, the inspection of tenement houses, the registration of those known to be afflicted by the disease, and by appealing to dispensaries, hospitals, etc., to give time and attention to the treatment of such cases as may be recommended to the commission. The tenement house problem also received attention from those attending the school, and a committee was organized to solicit subscriptions to build a model tenement. Our Civic League, after a good deal of preparation, has prepared plans for a model tenement, and a stock company has been formed, in which stock has already been subscribed. This tenement provides rooms for a social settlement, a resident agent, and rooms for the Civic League. We have as yet no laws punishing husbands and fathers for deserting wives and children. No state aid is given for the care of children.

Statistical Report.

A. Group of Delinquents.

Class 1. Criminal: — State Penitentiary, 2,451.

Class 2. Misdemeanants: — No statistics.

Class 3. Juvenile Delinquents: — Training school for boys, 360. Industrial Home for Girls, 110.

B. Group of Destitutes.

No statistics.

C. Group of Defectives.

Class 1. The Blind: — Missouri School for the Blind, 99.

Class 2. The Deaf — Missouri School for the Deaf, 358.

Class 3. The Feeble Minded: — Colony for the feeble minded, 126.

Class 4. The Insane: — Four hospitals, 3,497.

NEBRASKA.

A. W. CLARK, OMAHA, STATE CORRESPONDING SECRETARY.

During the past year there has been no meeting of our legislature, and consequently no new legislation relative to charities and corrections. It should also be stated that no special movement has been inaugurated in the field of charities affecting state institutions with the exception of the building of cottages for the insane at Norfolk. The last legislature more than a year ago made provision for the adoption of the cottage system at Norfolk where the old State Hospital for the Insane was burned more than two years ago.

Attention is called to the law relating to the punishment of fathers and mothers who desert their children. When this law was created doubt was expressed by many as to its efficiency. It has, however, been tried and tested under many different conditions and has been found to be practical and efficient and of great value in Nebraska.

A juvenile court law was passed by the Nebraska legislature at its last session, but was found to be unconstitutional because of a little clause discovered by the Attorney General when it was too late to be corrected. The bill went into the hands of our Governor for signature, but on account of this technical defect he refused to sign it. It is true, however, that public sentiment in Nebraska has been so thoroughly aroused in favor of the juvenile court law that no doubt is entertained but that the law will be passed by the next legislature.

Concerning the parole system now in operation in connection with the State Penitentiary, it must be said after a fair trial of it for four years past the results are exceedingly satisfactory.

There have been no new movements in private charities requiring special mention except the establishment of an International Christian Institute at Omaha. The Hotel Dellone building was purchased at a cost of $50,000 by the promoters of this new enterprise. It contemplates the unification not only of mission forces but also the unification of the charities of the city with the office of the institute as the central bureau of information and also the center for the exercise of administration.

More thorough state supervision is greatly needed in Nebraska. Two of the state institutions are under a local board of trustees. The other state institutions are under the control of the Board of Public Lands and Buildings. This Board of Public Lands and Buildings has so many other duties that the state institutions receive comparatively little attention. The State Board of Charities is advisory and supervisory but has so little power of supervision that it has been impossible to accomplish what has been manifestly needed. The State Board of Charities is not permitted under the statute to inspect or supervise private charities.

Concerning the work of the State Board of Charities it is a pleasure to mention that conditions in almshouses in the state have been greatly improved by means of the personal visits of the Secretary of the Board. Also it is a pleasure to mention that the cottage system adopted for the Hospital for Insane at Norfolk is a result of the work and influence of the Board. Mention should also be made that the State Board of Charities presented the bills at the last legislature providing for the punishment of family deserters and for juvenile courts, and succeeded in arousing a public sentiment in their favor. The Board has also succeeded in correcting some abuses reported in private institutions, especially one in the state engaged in the work of caring for dependent children. Other good results have been accomplished during the past year.

A State Prisoners' Aid Association has been active in meeting discharged prisoners and assisting them to positions. This association has also co-operated with the authorities in finding employment for paroled prisoners and in visiting and giving encouragement to them.

The University social settlement at Lincoln, with Mr. and Mrs. C. E. Prevay in charge, has accomplished a practical and valuable service in Lincoln which is greatly appreciated by all the citizens. This is the only social settlement in Nebraska. There are no public baths nor public playgrounds. Very little attention has been given to the question of tenement houses because conditions have not specially demanded it.

Statistical Report.

A. Group of Delinquents.

Class 1. Criminals: — The state prison located at Lincoln had on April 1, 1904, 303 inmates. The average for the past twelve months has been about 265. Concerning the state penitentiary, it should be mentioned that during the past year extensive improvements have been made. It was a merciful providence which permitted the destruction by fire of the old miserable building which had been in use so many years, with dark cells unfit for any human being. The new building is a model prison building, with Mr. Beemer as warden, who has shown himself well adapted to the work of his position. His wife, the matron of the penitentiary, has gained splendid reputation throughout our state. This position of matron was brought about as the result of the efforts of the State Board of Charities.

In the county and city jails of Nebraska were found 186 prisoners April 1, 1904. Many of the ninety-two counties of Nebraska are without county jails, there being no necessity for them. The old buildings formerly used for such purposes have been turned into other uses.

The Milford Industrial Home for Women is a reformatory having 46 inmates April 1, 1904, which is an average for the past year.

Class 2. Misdemeanants: — We have no workhouses in Nebraska, and such offenders are confined in the city jails.

Class 3. Juvenile Delinquents: — The Industrial School for Boys is located at Kearney, and on April 1, 1904, had 151 inmates. The cottage system was early adopted in this institution. The

present superintendent, Mr. Hayward, began his work little more than one year ago and has been remarkably successful.

The Industrial School for Girls is located at Geneva, and on April 1, 1904, had 48 inmates, which is about the average for the past year.

B. Group of Destitutes.

Class 1. The Indoor Poor: — In the almshouses of Nebraska, April 1, 1904, were found a total of 376 inmates, and among these were 25 aliens. Steps have already been taken to return these aliens to foreign countries and to other states where they properly belong. This number has been about the average for the past year. It is estimated that the counties of the state wholly support 752 persons in addition to the 376 in almshouses. The Home for the Friendless, at Lincoln, has seven old ladies as inmates. The Old Peoples' Home, of Omaha, contains 18 old people. The Tabitha Home, of Lincoln, cares for eight old people.

Class 2. The Outdoor Poor: — During the past year the county records furnish the names of 1,048 persons who were partially assisted by the county in their homes. Most of these received this assistance during the winter.

Class 3. The Sick and Injured Poor: — There are no state hospitals in Nebraska. The private hospitals at Omaha, Lincoln, Columbus, Grand Island and a few other points have received and cared for a large number of charity cases.

Class 4. Homeless and Destitute Children: — The Child Saving Institute of Omaha cared for 298 children the past year and furnishes shelter and care to an average of about 40 daily. The Nebraska Childrens' Home Society is a placing out agency, and received and placed in homes a large number of children during the past twelve months. The Mothers' Jewels Home at York, the Tabitha Home of Lincoln, the St. James Orphanage at Omaha, the Orphanage at Fremont, the Swedish Childrens' Home near Holdrege, and the Home for the Friendless and State Institution at Lincoln cared for and placed in homes quite a number of children. The State Institution at Lincoln is largely a boarding home and is local in its character.

C. *Group of Defectives.*

Class 1. The Blind: — The State Institute for the Blind is located at Nebraska City, and had an average of 59 pupils during the past year. Only two blind persons are reported in the almshouses of the state.

Class 2. The Deaf: — The State Institute for the Deaf is located at Omaha, and had an average of 185 pupils during the past year. Only five deaf and dumb persons are reported in the almshouses of the state.

Class 3. The Feeble Minded: — The State Institute for the Feeble Minded is located at Nebraska City, and on April 1, 1904, had 312 inmates. The average for the past year was 310. A total of 30 feeble minded persons are reported to be in the almshouses of the state.

Class 4. The Insane: — The Lincoln State Hospital for the Insane is located at Lincoln with 592 inmates, which is about the average for the past year. The Hospital for Incurable Insane is located at Hastings, and during the past year has had an average of 927.

MISCELLANEOUS.

The State Soldiers' and Sailors' Home is located at Grand Island, with 322 inmates. The average for the past year has been a little more than this.

Another Soldiers' Home, a state institution, is located at Milford, with a population of about 40.

NEW HAMPSHIRE.

MRS. FRANK S. STREETER, CONCORD, STATE CORRESPONDING SECRETARY.

(a) *Progress made during the last year.* New legislation. — The New Hampshire legislature meets bi-ennially, the last session being held from January 6, to April 3, 1903. The last report was prepared March 20, 1903, and the only legislation in regard to charities and correction enacted after that date was as follows:

Three bills were passed, one providing for the appointment of guardians for minors in certain cases where parents are irresponsible, one closing all state offices Saturday afternoon, and one increasing the sum given to prisoners discharged from the State Prison from three to ten dollars.

Also an appropriation of $64,500.00 was made for the New Hampshire School for Feeble-minded Children, divided as follows: Twenty-eight thousand dollars for maintenance for two years; forty-five hundred dollars for equipment, water supply and repairs; ten thousand dollars for a manual training and school building; and twenty-two thousand dollars to make up the deficit incurred in establishing the school. (The original appropriation in 1901 was only thirty thousand dollars which the trustees were obliged to exceed in order to open the school at the time appointed). These appropriations were all less than were asked for, and the school is much hampered by lack of sufficient funds to carry on its work. The next legislature will be asked to materially increase the appropriation for annual maintenance, and also to make an appropriation for another building to provide custodial care for adult feeble-minded women.

(b) *New institutions organized,* societies formed or movements inaugurated.— No new institutions have been established since the School for Feeble-minded Children opened its doors, February 1, 1903. The New Hampshire Society for the Prevention of Tuberculosis was organized in March 1904. President, Dr. O. B. Douglass; Secretary, Dr. H. T. Fontaine, both of Concord.

The first Charity Organization Society in the state was organized in Concord in the spring of 1903, and began its work March 1, 1904. It has already shown itself a strong ally of the State Board of Charities in needed reforms, and is evidently destined to be one of the most important and far-reaching charitable movements in the state. It will especially aid in increasing the efficiency of public and private relief for needy families in their homes, and has already collected valuable statistics showing the imperative need of stringent legislation regarding wife desertion. It will also influence public opinion regarding neighborhood improvements such as tenement house reform, public baths, play-

grounds, etc., none of which subjects have ever yet been publicly agitated in our state.

(c) *Present needs unprovided for.*— The most pressing need is for legislation providing for reform in the management of the county jails and houses of correction, and establishing a State Reformatory or Workhouse. A separate building for girls at the State Industrial School is very much needed. A Home for the Aged open to any resident of the State should be provided either by public or private charity, and also a Home for Incurables. Stringent legislation regarding wife and child desertion should be enacted. Juvenile courts should be established, at least in the larger cities of the state, and probation laws enacted. A large increase is reported in the number of juvenile delinquents fifteen years of age and under at the State Industrial School this year — 73 October 1, 1903 as against 20 October 1, 1902. Many of these children are not more than ten or twelve years of age, and are committed to the School simply for truancy.

The present system of supervision of public institutions is considered satisfactory so far as it goes, but the fact that the State Prison and State Hospital for the Insane are exempt from the supervision of the State Board of Charities has caused some unfavorable criticism, and should be remedied. All private institutions where county charges are boarded are at all times open to the inspection of the State Board of Charities although it has no power to enforce needed improvements. There is no public supervision of strictly private institutions.

The New Hampshire Prisoners Aid Society, established in May, 1870, with this object "to aid, furnish employment, and act as guardians to those released from the penal institutions of New Hampshire who will put themselves under its care and comply with its rules," is still doing good active work. Originally there was a membership fee of one dollar per year for men and fifty cents for women, but for many years no membership fee has been required, and the state has from time to time appropriated five hundred dollars for the use of the association as needed.

In regard to the general work of child saving agencies there is very little to be said. There is really no public system of child saving. The law in New Hampshire demands the removal

of all normal children between the ages of three and fifteen years from county almshouses within sixty days after their admission. They are placed by the county commissioners either in private families or in orphans' homes and are subject to the supervision only of the State Board of Charities. On October 1, 1903, there were 423 dependent children, 269 boys and 154 girls, 260 in orphans' homes, 65 placed out in families, 25 in almshouses, and 73 in the State Industrial School. The children detained in almshouses were all under three years of age except a few waiting to be placed out.

There are fifteen private orphan asylums in the state at present caring for 1,265 children. Deducting the 260 children who are county charges, supported by county funds, leaves a balance of 1,005 children supported entirely by private charity, against 705 reported a year ago. Our statistics show a steady increase of the number of children in the state institutions and a steady decrease of those placed in families.

Statistical Report.

A. Group of Delinquents.

Class 1. Criminals: On January 1, 1904, there were in the New Hampshire State Prison 151 convicts, 149 men and 3 women. There is no state reformatory. In the eleven county jails there were 174 prisoners, 165 men and 9 women.

Class 2. Misdemeanants: On January 1, 1904, there were 180 prisoners in the ten county houses of correction, 165 men and 15 women. There are no workhouses in the state.

Class 3. Juvenile Delinquents: On January 1, 1904, there were 167 inmates in the State Industrial School, 135 boys and 32 girls. 73 of this number were 15 years of age or under.

B. Group of Destitutes.

The statistics of out-door and in-door relief in the different towns and counties of the state are returned to the State Board of Charities upon October first of each year, and to avoid con-

fusion your secretary has taken the same dates for the statistics given in this report.

Class 1. The In-door Poor: On October 1, 1903, there were at the ten county farms of the state 1,055 paupers, 557 men and 498 women. No statistics from homes for the aged are returned to the State Board of Charities. There are ten homes for the aged in the state, all maintained by private benevolence and accommodating from ten to forty inmates each.

Class 2. The Out-door Poor: On October 1, 1903, 6,220 individuals were reported as receiving public relief throughout the state.

Class 3. The Sick and Injured Poor: Are provided for at the county almshouses, but cases requiring special medical treatment are sometimes sent to a hospital. No statistics of hospital relief are returned to the State Board of Charities. There are 19 hospitals in the state, the number of beds in each ranging from 10 to 40.

C. Group of Defectives.

The sum of $14,000.00 is appropriated annually for the education of indigent blind, and deaf and dumb children. As there are no schools for these defectives in New Hampshire they are sent to schools in other states.

Class 1. Blind Children: On January 1, 1904, there were 21 blind children being educated under the provisions of this appropriation, 12 boys and 9 girls. Nineteen were at the Perkins Institute and Massachusetts School for the Blind, and two at the Connecticut Institute for the Blind. No blind children are in almshouses and very few adult blind.

Class 2. Deaf Mutes: On January 1, 1904, there were 23 deaf children, 17 boys and 6 girls, receiving an education under the provisions of this same appropriation. There were 11 at the American School for the Deaf, 6 at the Maine School for the Deaf, and 6 at the Clark School for the Deaf. No deaf and dumb children are in the almshouses and very few adult deaf and dumb.

Class 3. Feeble-minded: On January 1, 1904, there were 65 inmates in the New Hampshire School for Feeble-minded

Children, 33 boys and 32 girls. There were 236 feeble-minded adults at the county almshouses.

Class 4. The Insane: The state appropriates annually the sum of $16,000.00 for remedial treatment of indigent insane at the New Hampshire State Hospital. The chronic insane dependent upon charity for their support are cared for at the county almshouses. One of the counties, however, at the present time is supporting all of its insane but two at the New Hampshire State Hospital. (The law passed at the last session of the legislature, providing state care for all indigent insane at the State Hospital, does not take effect until January first, 1905). On January 1, 1904, there were 154 indigent insane at the State Hospital, 82 women and 72 men. In the county almshouses, the total number of insane inmates was 278, 110 men and 168 women, making a total number of 432 indigent insane in the state. In addition to this number there were also 333 paying patients at the State Hospital, making the total number of insane in the state 765, 345 men and 420 women.

Class 5. Consumptives: Under the provisions of an act passed by the legislature of 1903, appropriating $10,000.00 for the care of indigent consumptive patients in some sanatorium during 1903 and 1904, these beneficiaries to be chosen by the State Board of Charities and Correction, 17 patients, 11 men and 6 women, were being cared for on January 1, 1904, 16 at Pembroke, New Hampshire, and one at Liberty, New York.

NEW JERSEY.

FREDERICK HOWARD WINES, UPPER MONTCLAIR, CORRESPONDING SECRETARY.

The amount of time allowed for the preparation of a complete and accurate statistical report having been insufficient, none is herewith submitted.

The principal event of the year has been the unsuccessful effort to establish a State Board of Charities.

The laws relating to parole, probation and the juvenile court remain unchanged. They are working well. A juvenile court

has been established in Jersey City, and separate juvenile court rooms provided in Newark and Elizabeth.

The child labor law has been amended. It now forbids the employment of children under fourteen years of age in factories at night. A step in advance has been the organization of a children's protective alliance, a voluntary society, composed of representatives of all the leading child-saving agencies in the state.

Another very important advance has been the organization of permanent local conferences of charities, one in Newark, the other in the Oranges, both of which meet monthly and discuss questions both of local and general interest.

The Rev. Aloys M. Fish, Roman Catholic chaplain of the state prison, is attempting to establish a prisoners' aid society for the care of discharged convicts.

The county sheriffs succeeded in passing an act requiring all executions to take place in the state prison, but Governor Murphy vetoed it. The bills to abolish the fee system in New Jersey were smothered in committee.

A special commission reported in favor of the creation of a separate reformatory prison for women, but the legislature refused to take action in this direction. The commission has been continued for another year.

The tenement house commission appointed a year ago succeeded in securing the passage of a somewhat emasculated tenement house act, which will be productive of much good.

An appropriation was made for the enlargement of the state prison. The legislature refused to enlarge the state reformatory at Rahway.

At the special or called session, the bill prohibiting the shooting of live pigeons or other birds for sport was agreed to; it had failed at the regular session.

An appropriation was granted to the managers of the State Sanatorium for tuberculosis enabling them to commence the work of erecting and fitting up a building for this purpose.

A bill was passed, prohibiting the marriage of any one who has ever been an inmate of any institution for the insane, feeble-minded, or epileptics; and another empowering the superinten-

dent of an institution for the feeble-minded to retain inmates whose discharge is not ordered by the governor.

The wife desertion bill passed a year ago was defective and proved to be inoperative; it has been amended in such manner as to admit of the extradition of offenders in this regard who leave the state.

The annual state conference of charities met at Atlantic City, February 18-19. The programme and the attendance were both good.

NEW YORK.

ROBERT W. HEBBERD, ALBANY, STATE CORRESPONDING SECRETARY.

Considerable progress has been made in charitable and correctional work in this State since the date of the last report. This is particularly true of the reformatory system of the State, for the improvement of which the Legislature of 1904 has enacted a number of statutes which have received the approval of the Governor.

Through legislation introduced by Senator Armstrong, the reception of girls at the State Industrial School at Rochester, and the House of Refuge on Randall's Island, New York City, is to be discontinued after June 1, 1904, and these institutions are to be continued solely for the reception and training of boys under the age of sixteen years. It is generally conceded that this legislation marks a distinct advance in the reform work of the State. It has for years been recommended by the State Board of Charities and particularly by Dr. William Pryor Letchworth, formerly President of the Board, and President of the Eleventh National Conference.

Legislation introduced by Senators Brackett and Elsberg, makes provision for girls of the classes formerly committed to the State Industrial School and the House of Refuge, at the New York State Training School for Girls at Hudson, under which name the House of Refuge for Women there located, is hereafter to be known.

For the first time the State will have a reformatory institution solely for the commitment of girls not over the age of six-

teen years convicted of criminal offenses or vicious association. The older women now remaining in this institution will be paroled or discharged as rapidly as possible, and the School will thereafter care for only the younger ones.

Through a bill introduced by Assemblyman Rogers, a Commission of State officers has been appointed to select a site in the country, within fifty miles of New York City, for the establishment of the New York State Training School for Boys, which, when completed, is intended to take the place of the House of Refuge on Randall's Island, maintained mainly at State expense, by the Society for the Reformation of Juvenile Delinquents, a private corporation established in 1824.

Title has been taken by the State to a large part of the farm land selected as the future site of the State Industrial School, and an appropriation of $188,000 has been made for the construction of buildings and other improvements.

Through legislation introduced by Senator Foley, provision is made for the establishment in Manhattan Borough in the City of New York, of a reception hospital for the treatment of acute cases of insanity.

All of this legislation is warmly approved by the leading philanthropic people of the State who confidently expect that it will be productive of most beneficent results.

The Legislature appropriated $38,000 for the construction of an additional dormitory for patients at the Rome State Custodial Asylum, the facilities of which are greatly in need of extension. The almshouses of the State contain a large number of feeble-minded and idiotic persons for whose care they are unable to make adequate provision, and whose removal is urgently necessary to their proper care and discipline. It is hoped that provision in State institutions will ultimately be made for all of this unfortunate class and especially for the younger women who stand greatly in need of better protection than can be given to them at the almshouses.

After many vexatious delays, the New York State Hospital for the Treatment of Incipient Pulmonary Tuberculosis, is about to be opened for the reception of patients, at Raybrook in the Adirondacks. But a limited number of patients can be

received at the outset, but it is expected to care for 200 at a time when the Hospital, as at present planned, is completed.

Dr. Frederick Peterson having resigned the Presidency of the State Commission in Lunacy, in order to give more time to his private interests, Dr. William Mabon, Superintendent of Bellevue and Allied Hospitals, and formerly Superintendent of the St. Lawrence State Hospital, had been appointed to succeed him. Those acquainted with Dr. Mabon are satisfied that no better choice could have been made for this responsible position.

The children's court and juvenile probation laws, enacted by the Legislature of 1903, went into effect September 1st, 1903. These provide for the separate trial of children under the age of sixteen years, in all courts throughout the State, as well as for their probation. There is much popular sympathy with these enactments and they are being quite generally observed.

The new Mt. Sinai Hospital which has recently been opened in the City of New York is one of the largest and best equipped hospitals in the country. While supported almost entirely by Hebrews, its benefactions are extended without regard to race or creed.

The Board of Trustees of Bellevue and Allied Hospitals, which has secured many improvements in the public hospital system of New York City, has in contemplation the construction of a new Bellevue Hospital, at a cost approximating $12,000,000. The old Bellevue Hospital was erected nearly a century ago, and its facilities are entirely inadequate to present day needs.

The Directors of the New York Juvenile Asylum in New York City has planned to re-establish the Asylum on the cottage plan in the country. For this purpose it has purchased a large tract of land near Dobb's Ferry, on the Hudson, some twenty miles from New York City, where it proposes to erect a model institution, containing the most approved features of the highest type of children's institutions in existence.

The need for a great extension of the facilities for the care of the feeble-minded, the idiotic and the epileptic in this State, who are public dependents, still continues. According to the last report of the State Board of Charities over 1,800 of these

classes of dependents, many of them in almshouses and others in families but ill able to care for them, await admission to State institutions.

The Fourth New York State Conference of Charities and Correction met in Buffalo from November 17th to 20th, 1903, with a registration of 470 delegates. The papers and discussions were interesting and attracted wide attention. The Fifth Conference is to be held at Syracuse, commencing November 15th next.

Statistical Report.

A. Group of Delinquents.

Class 1. Criminal: In State prisons September 30, 1903, 3,365. In State reformatories, males, September 30, 1903, 1,761. In State reformatories, females, September 30, 1903, 526. In private reformatories, females, September 30, 1903, 1,427. In jails, convicted, September 30, 1903, 2,080. In jails, awaiting trial, September 30, 1903, 1,189. Total, 10,348.

Class 2. Misdemeanants: In workhouse September 30, 1903, 821. In penitentiaries, September 30, 1903, 2,058. Total, 2,879.

Class 3. Juvenile delinquents: September 30, 1903. In state institutions, boys, 1,537. In state institutions, girls, 239. In private institutions, boys, 2,286. In private institutions, girls, 357. Total, 4,419. Grand total, 17,646.

B. Group of Destitutes.

Class 1. The Indoor Poor: In almshouses, September 30, 1903, 9,598. In homes for the aged, September 30, 1903, 1,256. Total, 10,854.

Class 2. The Outdoor Poor: Receiving relief during year ending September 30, 1903, 357,723. Total, 357,723.

Class 3. The Sick and Injured Poor: In public hospitals, September 30, 1903, 3,533. In private hospitals, September 30, 1903, 7,034. Total, 10,567. Grand total, 379,144.

C. Group of Defectives.

Class 1. The Blind. In state institutions, September 30, 1903, 111. In private institutions, September 30, 1903, 199. In almshouses, September 30, 1903, 282. Total, 592.

Class 2. The Deaf: In private institutions, September 30. 1903, 1,599. In almshouses, September 30, 1903, 118. Total, 1,717.

Class 3. The Feeble-Minded: In State school and asylums, September 30, 1903, children, 736; adults, 956. In almshouses, September 30, 1903, 1,300. Total, 2,992.

Class 4. The Insane: In the State hospitals, September 30, 1903, (number of hospitals, 16), 24,187. Total, 24,187. Grand Total, 29,488.

NORTH CAROLINA.

MISS DAISY DENSON, RALEIGH, STATE CORRESPONDING SECRETARY.

The beneficent results of the educational campaign waged by His Excellency, Governor Charles B. Aycock, during his gubernatorial term of four years are perceptible through all strata of society. The good effect upon the future development of the state is incalculable. A broad-minded and charitable man of a truly religious temperament, he has inculcated the highest moral lessons by his eloquent educational addresses. He has been heard with enthusiasm by the people from the Tennessee border to the Atlantic ocean. He is in warm sympathy with all efforts for the uplifting of the weak, and for the proper care of the unfortunate wards of the state.

Never in the history of North Carolina has there been such co-operation, combination, organization along all lines, especially in commercial, educational and philanthropic associations. Rural deliveries, the "Society for the Betterment of Schoolhouses." the organization of many bodies are factors in the awakening interest in our fellows. Public opinion, more potent than written law, is favorably inclined to advanced legislation in regard to the dependent, defective and criminal classes.

As the Legislature assembles biennially, there has been no session since the last report to the Conference. Two laws passed in 1903 have but recently gone into effect and deserve mention. The first is known as the "Watts Law." It makes the manufacture or sale of liquors, except in incorporated towns, unlawful; and upon the petition of one-third of the registered voters of a town an election can be held to decide whether dispensaries or saloons will be allowed. The former is practical prohibition in the rural districts and through the indefatigable labor of the Anti-Saloon League high license, special county laws and dispensaries have greatly diminished drunkenness in the towns. The number of arrests has materially decreased and a decided check upon crime is to be expected. The second was a creation of a Board of Examiners of Trained Nurses, these to be elected by the Medical Society and the Nurses Association. After a rigid examination, a license is issued to the successful applicant, which entitles said nurse to the use of R. N. (Registered Nurse) after her name. This bill originated with the trained nurses holding diplomas, and was intended to prevent nursing as a vocation by the untrained. This was defeated by the following amendment: "Nothing in this act shall in any manner whatever, curtail or abridge the privilege of any person to pursue the vocation of a nurse, whether trained or untrained, registered or not registered."

One hundred and seven cases of abandonment were reported by the Attorney General as being in the courts during 1901-02. The law makes it a misdemeanor, punishable by imprisonment to abandon wife or children "without providing adequate support;" it is also a misdemeanor to wilfully fail to provide support while living with wife and children, when it can be proved that the husband "neglects to apply himself to some honest calling."

The State Board of Charities recommend the establishment of a reform school, the passage of a juvenile court law and probation. They emphasize the need of state care for the feeble minded and epileptic and the necessity for further provision for the insane. These recommendations will be brought to the attention of the next Assembly. The King's Daughters have accepted the gift of fifty acres as a site for a reform school. They will ask the state for an appropriation for its support. A con-

certed effort of many organizations will be made for the establishment of such an institution.

A fight against tuberculosis has been inaugurated in the city of Raleigh. An ordinance has been passed requiring physicians to report such cases to the Board of Health. Printed regulations for care and disinfection will be distributed to patients. In indigent cases disinfection will be made by the sanitary officer at the expense of the city. Action has been taken to isolate the tuberculous in several of the state institutions. At the Soldiers' Home a cottage has been built for their care. At the Goldsboro Hospital for the colored insane a small brick building has been utilized as a ward and solarium. Freedom unwisely bestowed and ignorantly made use of, degenerates into license. The wholesome restraints of his ante-bellum life removed, the negro has become the victim of insanity and tuberculosis. Dr. Miller, superintendent of the Goldsboro Hospital, says that there is an undoubted increase of insanity in the race. He does not hesitate to declare that "insanity and tuberculosis were rare diseases among the negroes of the South prior to emancipation." That institution cares for 507 and is now refusing applicants for want of room. Twenty-eight per cent. of the deaths last year were due to tuberculosis.

The State institutions are well managed by their respective Boards of Directors. Improvements have been made in all. Present on December 1st, 1903, 2,915 persons, as follows: Insane, 1,851; deaf and dumb, 238; blind, (white) 190; the colored blind, deaf and dumb, 185; orphans, white, 254, colored, 99; soldiers, 98. Total number during the year, 3,349. Annual appropriations amount to $390,000, for two years, $780,000, special for liquidating indebtedness, $33,766.95, special for improvements, $8,500; total for biennial term, $822,266.95. No private charitable institutions are subsidized with the exception of $10,000 annually to the Oxford Orphanage for whites, and $5,000 to the colored. These institutions are inspected by the Board of Charities. A $100,000 building for women, and a $6,000 cottage for men have been completed and occupied at the Morganton Hospital. These buildings accommodate 270. Dr. Murphy says that "the happy results in the colony have been far beyond the most sanguine expectation; men hitherto in profound melancholia, occupy them-

selves and are correspondingly happier." The Raleigh Hospital has been connected with the city waterworks, thus providing an abundant supply of pure water. A heating apparatus installed in the Department for the Dangerous Insane, remodeling of an old residence, concrete floor and machinery in laundry of the Deaf and Dumb School, erection of covered way between buildings, etc., at the blind institution, and at the Soldiers' Home the remodeling of the dining hall and beautifying the grounds. The larger boys at the Deaf and Dumb School have an athletic association and have ball contests with other schools. Typewriting has been added to the curriculum of the blind.

The population of the state's prison is steadily decreasing. Number remaining December 1st, 1903, 714. This decrease is the result of the detention of criminals in the several counties where they have been convicted, and where their labor is utilized in the improvement of the public roads. There are twenty-five convict-camps and neighboring counties can send their convicts to nearby camps. Prisoners from counties not maintaining camps, life, long term men, the women and the weak are sent to the Central Prison. These are again winnowed, the strong sent out on railroad building contracts, some to the State Farm at Halifax, those remaining make brick and shoes and the women serve in laundry and sewing room. The prison officials exercise no power over the county camps, but all convicts sent out on contract work from the penitentiary when in these camps are in the sole care and under the exclusive supervision of state officers. The State's Prison is self-supporting, has recently paid $61,000 of bonded debt and at the end of the fiscal year had a comfortable balance on hand.

There is no classification of prisoners in the county camp, their jail. Felons, misdemeanants, vagrants, the man who fails to pay a fine, alas! sometimes the insane and children often are confined indiscriminately. A number of new jails have been erected, but what is true of other states is true of North Carolina, namely, the jail system needs revolutionizing, they are most emphatically "schools of crime." The only classification is the separation of the sexes and of the races. The law of the state requires the former, and a higher law, the preservation of race integrity and purity, dictates the latter. Of the 714 criminals,

567 are negroes. Farm work is the natural life of the negro, and he is content with his task if the sun but shines upon him. The race question enters into, hampers and complicates experiments in philanthropic work in the South. Totally different, what is good and proper for the one race is often manifestly wrong for the other. At best the negro is but a tractable child and weak, needing care, and above all, control. The indeterminate sentence and parole, encouraging, bracing to the white delinquent, would probably meet with far less success with that unstable race.

In the Homes for the Aged and Infirm 1,640 were maintained at a per annum cost of $95,884.64; receiving outdoor relief, 4,153, cost $89,724.66; total expenditure for the poor, $185,609.30. This does not include keepers' or physicians' salaries.

Of the private institutions, Broadoaks Sanatorium, Morganton, is licensed by the Board of Charities. Dr. Isaac M. Taylor, formerly assistant physician at the Morganton Hospital, is superintendent. This institution for nervous and mental diseases has made many improvements, and is growing in popularity and patronage. A number of patients are received from other states. The picturesque mountain scenery and unsurpassed climate conduce no little to the restoration of the invalid. Twenty-one private and municipal hospitals and sanitariums have made voluntary reports to the Board. Twelve of these, some with municipal aid, care for the sick and injured poor. A $10,000 addition to the James Walker Memorial Hospital at Wilmington, and the construction of a $100,000 building in Greensboro under the auspices of the Roman Catholics are the most extensive improvements, while all are increasing their equipment. Private benevolence supports near a thousand children in the orphanages exclusive of those receiving state aid. Present in all December 1, 1903, 1,171. Three industrial buildings have been erected at Oxford, handsome brick structures, at the Methodist and Baptist orphanages, and all are alive and progressive. The Christian Church of North Carolina has decided to establish an Orphans' Home in this state. The North Carolina Children's Home Society was incorporated on September 10, 1903, Mr. Wm. B. Streeter, late of Indiana, superintendent. It has begun operations, with bright prospects and bids fair to be a useful institution.

Charity is organizing on a practical basis in our cities. In Raleigh, Wilmington, Durham, Goldsboro, the Associated Charities investigate and relieve cases of destitution. The Raleigh Association, organized June, 1903, has been very successful. One happy augury is the interest aroused in the local county institutions. We have no large cities, no crowded tenements. Our towns abound in beautiful trees and flowers, and the poorest have access to shady woods and lanes. The office of the Board of Charities has been installed in the capital. The meetings are held quarterly. It is possible that a State Conference of Charities may soon be organized. The hand is on the plough, and there must be no backward turning.

Statistical Report.

A. Group of Delinquents.

Class 1. Criminals: In state prisons, 714. In state reformatory, no reformatory. In jails at time of report, 562. These reports incomplete.

Class 2. Misdemeanants: In workhouses, 25 convict camps. No proper classification. Both misdemeanants and convicts.

Class 3. Juvenile Delinquents. No. juvenile reformatories.

B. Group of Destitutes.

Class 1. The Indoor Poor: County Homes for the Aged and Infirm, 1,575.

Class 2. The Outdoor Poor: Receiving relief, 4,053, cost, $89,724.66.

Class 3. The Sick and Injured Poor: In private hospitals, in public hospitals, during the year, 2,103. (Incomplete.)

C. Group of Defectives.

Class 1. The Blind: In state institutions, 190 white; 185 colored blind and deaf.

Class 2. The Deaf: In state institutions, 238.

Class 3. The Feeble-Minded: In state school, children, no home; adults, in almshouses, 64. (Incomplete.)

Class 4. The Insane: In the three state hospitals, white 1,344; colored, 507. Total, 1,851. In almshouses, 192. Jails, 25. (Incomplete.) Children in orphanages, private and two receiving state aid, November 1, 1903, 1,171.

NORTH DAKOTA.

FRANK D. HALL, FARGO, STATE CORRESPONDING SECRETARY.

North Dakota State Penitentiary. There were on May 26, 1904, 151 males and 2 females in the State Penitentiary at Bismarck. Although the convict population is small as compared with other states, the North Dakota Penitentiary is in many respects a model institution. The installation of a twine plant in 1900 helped to settle the convict labor question in this state, and a large portion of the convicts are employed in this plant.

There is no State reformatory for adults, and time has been too brief to get statistics of criminals in the jails of the state. There are no workhouses in North Dakota.

North Dakota State Reform Schools. Just a year ago the new Reform School was opened to receive juvenile delinquents, and 21 boys and 3 girls were transferred from the South Dakota institution at Plankinton, where they had been boarded by North Dakota, to our own school at Mandan. A modest building costing about $20,000, and with a capacity of fifty inmates was erected in a handsome location along the Heart river, about a mile from the city. There have since been received from the courts 21 boys and 1 girl. Six boys have been released on parole, leaving in the school May 24, 1904, 36 boys and 4 girls. As yet there has been no attempt at manual training, except in improving the grounds and building, but arrangements are being made for a department of manual training in the near future. All children attend school about ten months in the year, one-half of the school day. As North Dakota institutions report

only biennially, there will be no report from this institution till the close of the present fiscal year. J. W. Brown is the efficient superintendent in charge.

There are at present in the State Hospital for the Insane at Jamestown (only 1 institution in the state) 470 patients; number of male and female not given. Practically all the insane in the state are in the state hospital. There are no private hospitals for insane in North Dakota.

State Institution for the Feeble Minded. A finely equipped institution for this class was opened at Grafton, May 1st, with Dr. L. B. Baldwin as superintendent. It has a capacity of about 150. The present population is males 28; females 21. This class having been formerly committed to the insane institution for lack of better facilities.

The state has as yet no institution for the blind, but a site has been purchased at Bathgate for $15,000, and the next legislature will probably make appropriation for a suitable building. Cannot give number of blind in the state.

A handsome addition has been made to the State School for the Deaf at Devils Lake, and the school is well equipped and has a competent corps of instructors under the superintendence of D. F. Bangs. There are 34 boys and 30 girls. They print the North Dakota Banner, a neat paper in the interests of the work.

Have no exact data at hand as to inmates of almshouses, but am confident the total for the state will come inside 100, as most of the dependent poor are "farmed out" or cared for in their homes by the several counties.

The North Dakota Children's Home Society has received and cared for 542 children from its organization twelve years ago. Is a branch of the National Children's Home Society, and has equipment worth $15,000. It has on hand May 28, 1904, 12 boys and 5 girls; total 17. Its work is to place children in family homes as soon as practicable after they are brought to the Receiving Home at Fargo. There are now under the supervision of the Society about 300 children. It received 56 children during year ending April 30, 1904. Children of school age are sent to

the public schools while waiting placement. The state has no institution of the kind for placing children in homes, and this Society enjoys the confidence of the whole people.

The Catholic population support St. John's Catholic Orphanage at Fargo, and have about 75 orphans in their care and instruction. They practice placing children in Catholic families when possible. They expect to make valuable improvements on their property this year.

Statistical Report.

A. Group of Delinquents.

Class 1. Criminals: In state prisons, May 26, 1904, 151 males, 2 females. In state reformatory (none in state.)

Class 2. Misdemeanants: In workhouses (number of workhouses) none.

Class 3. Juvenile Delinquents: In juvenile reformatories, boys 36; girls 4.

B. Group of Destitutes.

Class 1. The Indoor Poor: In almshouses, 100. (?) In homes for the aged (none in state.)

Class 2. The Outdoor Poor: Receiving relief. No statistics.

Class 3. The Sick and Injured Poor: No data at hand.

C. Group of Defectives.

Class 1. The Blind: In state institutions, none.

Class 2. The Deaf: In state institutions, 64.

Class 3. The Feeble Minded: In the state school, about 150. In almshouses, none.

Class 4. The Insane: In the state hospital, 470. In almshouses, none.

OHIO.

H. H. SHIRER, COLUMBUS, STATE CORRESPONDING SECRETARY.

This state has made some advance in securing legislation of an important character at the recent bi-ennial session of the General Assembly. The increasing demands of seventeen large state institutions in a growing commonwealth make it difficult to secure those additional equipments and institutions which seem to be necessary.

The act passed four years ago, prohibiting the receiving and keeping of insane and epileptic persons in county infirmaries (almshouses) has made it necessary to enlarge the seven state hospitals. By the close of this year most of the insane requiring state care will be in state institutions. The increasing number of commitments, especially from the large cities has overcrowded these hospitals. Comparing the number of persons committed for treatment of insanity with the population, it seems reasonable to assert that insanity is on the increase in Ohio.

The General Assembly provided for the appointment of a commission to select and purchase a site of not less than three hundred and fifty acres for the treatment of incipient pulmonary tuberculosis. To effect this an appropriation of $35,000 was made.

The care of the Home for army nurses, wives and widows of soldiers and sailors, located at Madison, formerly in charge of the Women's Relief Corps, has been assumed by the state, and hereafter will be managed by a Board of Trustees, and conducted as other state institutions.

Two years ago an act was passed authorizing Cuyahoga County (Cleveland) to create a Juvenile Court. The experience in that locality was so satisfactory that an effort was made to secure the enactment of a law to provide for such courts in all counties. There was much opposition to this plea, but provision was made for their establishment in the counties in which Columbus, Dayton, Cincinnati and Toledo are located. It is hoped that greater expansion will occur in the future.

The law granting relief to indigent blind was amended so as to require a residence in the state for five years immediately preceding application and one year in the county, and to transfer the authority to grant relief from the township trustees to the probate judge of the county. The allowance under this act is not more than $25.00 per quarter.

As noted in last report the Governor by authority of the General Assembly appointed "a commission to report on feasibility and desirability of the state caring for, treating and educating crippled and deformed children." The members of the commission after thorough investigation into the conditions existing in this state found such a large number of crippled children that they unanimously recommended: "Such an institution is *necessary*, *desirable* and *feasible*; it should be founded on broad lines; it should provide the best surgical and medical skill, with hospital facilities and mental and manual instruction adapted to the requirements of these children; it should be located near a large industrial center with facilities for expert medical services and mechanical works; it should have not less than fifty (50) acres of land; to accomplish this, we recommend an appropriation of two hundred thousand dollars ($200,000.00)." No action was taken by the legislature but the friends of this project believe that the recommendations of this commission will soon receive favorable consideration.

Other laws secured were: Parole of inmates of Boys' Industrial School and City Workhouses; changing the age of discharge of inmates from Girls' Industrial Home from eighteen to twenty-one; permitting the appointment of matrons in county jails; the prohibition of marriage of habitual drunkards and persons who are known to be imbecile, insane or epileptic.

Bills were introduced in the General Assembly to create a State Board of Control for all state institutions and to abolish contract labor of all forms in state and municipal penal institutions. There was not sufficient public interest in their behalf to secure any favorable support.

The associated charities organizations in the large cities are becoming stronger from year to year and are being recognized as potent factors in meeting the many problems now arising in

these rapidly congested centers. Women's Clubs and other societies have endeavored to provide public play-grounds, gardens, etc., for children during the vacation periods as fully as means at their disposal and the co-operation of public officials would warrant.

This report would not be complete without reference to the splendid work of the Ohio Humane Society, especially in the larger cities. Through the increasing activity of the officers of this Society during 1903, over 500 parents have been compelled to support their children and about $50,000 was paid by them through the Society for their support. Non-support of children, legitimate or illegitimate, is now a felony. Several fathers are now in the state prison because of persistent refusal and neglect to care for their children.

The thirteenth annual State Conference was held at Akron last October and was well attended. The next Conference will be held in Columbus. Rev. W. S. Eagleson, Superintendent of Columbus Associated Charities, is President.

Statistical Report.

Persons in Public Institutions, November 15, 1903.

A. Group of Delinquents.

Class 1. Criminals: In State Prison, 1,467. In State Reformatory, 562. In Jails, 731; total, 2,760.

Class 2. Misdemeanants: In 8 workhouses, 1,247.

Class 3. Juvenile Delinquents: In Boys' Industrial School, 855. In Girls' Industrial Home, 301. In Cincinnati House of Refuge and Cleveland Boys' Farm, 491; total, 2,894.

B. Group of Destitutes.

Class 1. The Indoor Poor: In Infirmaries, 8,044.

Class 2. The Outdoor Poor: Receiving relief during the year, 47,210.

Class 3. The Sick and Injured Poor: In Public Hospitals, no information. In Private Hospitals, no information.

C. Group of Defectives.

Class 1. The Blind: In State Institutions, 304. In Infirmaries, 180.

Class 2. The Deaf: In State Institutions, 514. In Infirmaries, none.

Class 3. The Feeble-minded: In State Institutions, 1,127. In Infirmaries, 637.

Class 4. The Insane: In State Institutions, 8,959. In Infirmaries, 513.

Class 5. The Epileptic: In State Institutions, 929. In Infirmaries, 236.

OREGON.

W. R. WALPOLE, PORTLAND, STATE CORRESPONDING SECRETARY.

There has been no session of the legislature since last report.

Some progress has been made in charitable and correctional lines.

The principal event has been the meeting of the State Conference of Charities and Correction held in Portland, February 18 and 19, 1904, which adopted resolutions as follows, viz.:

1. Recommending the introduction of a bill at the next session of the Legislature, creating a State Board of Control — non-partisan in its membership, advisory and supervisory in its powers, and composed of both men and women.

2. Special legislation for the benefit of the delinquent youth of the state, amending the laws so as to include the special features of the Colorado Juvenile Court law.

3. Instructing the Executive Committee of this conference to make an effort to secure provision for building five cottages as additions to the Insane Asylum, for the purpose of a better classification of the inmates and affording more appropriate treatment and employment for them. Also providing that patients be transported to the asylum under care of asylum attendants.

4. Recommending to the Board of Control of the State Reform School, that, on paroling a boy to his home he be required

to report at stated intervals to some authorized person or society in his vicinity, who shall be responsible for the fulfillment of the requirements of the parole on the part of the boy.

5. Instructing the Executive Committee to prepare a bill amending the laws concerning wife desertion, making it a penal offense. Also recommending that our governor co-operate with governors of other states in placing it in the class of extradition crimes.

State Institutions are under the supervision of a board of four state officers, viz.: The governor, secretary of state, treasurer and superintendent of public instruction. There is a separate Board of Control for each institution, consisting of three of these officials, the governor being chairman of every Board.

Public relief is given by the county authorities throughout the state under the usual limitations of such work, except in that portion of this (Multnomah) county occupied by the city of Portland, in which the City Board of Charities, a society supported by subscription takes care of the out-door relief which was formerly done by the county, and looked to by citizens generally as the main factor in such work. Chronic cases including the sick and helpless are taken care of at the county hospital and poor farm.

The Boys' and Girls' Aid Society of Oregon is the principal child saving agency in this state and is instrumental in placing in homes about three hundred children a year.

The last report shows a total of four hundred and nineteen during 1903. A large number of juvenile delinquents are under the supervision of the Society on the parole system.

The Oregon Prisoners' Aid Society affords aid and encouragement to discharged prisoners by its agent, who visits the penitentiary and the Reform School, makes the acquaintance of prisoners, procures necessary aid on their release and directs them to employment. The City Board of Charities has worked along the same lines, except in visiting prisoners for fifteen years past.

The Portland Free Baths, affording facilities for bathing to all who apply will be opened for the season this month. The work is conducted by a Society which secures funds by subscription.

Present needs of Oregon:

1. A State Board of Charities and Correction to secure better supervision of State Institutions.

2. Cottage system of caring for the insane and better facilities for care of the feeble-minded.

3. Workhouses for delinquents and vicious drunkards and wife beaters.

4. Law providing penalties for delinquent parents.

5. Law against wife desertion providing penalty for delinquent husbands.

6. Provision for care of delinquent girls.

7. To secure the next session of the National Conference of Charities and Correction in 1905 for the city of Portland, to help us in our time of need.

Statistical Report.

A. Group of Delinquents.

Class 1. Criminals: In state prison, 327. In state reformatory, none. In jails, 200.

Class 2. Misdemeanants: In workhouses, none.

Class 3. Juvenile Delinquents: In Reform School, boys, 95, girls, none.

B. Group of Destitutes.

Class 1. The Indoor Poor: In almshouses, 230. In homes for the aged, 40.

Class 2. The Outdoor Poor: Receiving relief, 1,542.

C. Group of Defectives.

Class 1. The Blind: In state institutions, 26.

Class 2. The Deaf: In state institutions, 65.

Class 3. The Feeble-minded: No statistics.

Class 4. The Insane: In state hospital, 1,336.

SOUTH CAROLINA.

EDW. N. JOYNER, D. D., COLUMBIA, STATE CORRESPONDING SECRETARY.

I regret to report that there is almost literally nothing to report, in the lines of charitable or correctional work in South Carolina during the past year. I might repeat the reports from the different religious and state institutions, but a pretty full account was given last year, and they do not vary much. Nothing new has been undertaken by the state in its legislation, of a character coming under the Conference's purview. The child-labor enactment of the year previous, which was on a "sliding scale," included in its protection, the first of April, children under eleven years, and another year will reach up to twelve.

SOUTH DAKOTA.

W. B. SHERRARD, SIOUX FALLS, STATS CORRESPONDING SECRETARY.

South Dakota has made no advance the past year in the domain of charities and corrections, except to make liberal appropriations for the enlargement of the various state institutions.

The rapidly increasing population of the state makes this necessary. The insane asylum is spending $100,000 this year. The school for feeble-minded, $40,000. School for the blind, $10,000; besides an additional cell house for the penitentiary, the work for which is done by the convicts. A noteworthy improvement in the business capacity of the Board of charities is evident.

They are now paid salaries commensurate with their responsibilities.

Statistical Report.

A. Group of Delinquents.

Class 1. Criminals: In state prison, 190. In state reformatory, have none. In jails, 25 (estimated).

Class 2. Misdemeanants: In workhouses (number of workhouses), have none.

Class 3. Juvenile Delinquents: In juvenile reformatories, boys, 60; girls, 11.

B. Group of Destitutes.

Class 1. The Indoor Poor: In almshouses 50 (estimated). In homes for the aged, have none.

Class 2. The Outdoor Poor: Receiving relief, 50 (estimated).

C. Group of Defectives.

Class 1. The Blind: In state institution, 41. In almshouses, none.

Class 2. The Deaf: In state institution, 45. In almshouses, none.

Class 3. The Feeble-minded: In the state school, children, 60; adults, 5; in almshouses, none.

Class 4. The Insane: In the state hospital, 580. In almshouses, none.

TEXAS.

REV. R. C. BUCKNER, D. D., LL. D., DALLAS, STATE CORRESPONDING SECRETARY.

Since last report considerable progress has been made on the lines of legislation, the growth of convictions and sentiment, and practical work for the benefit of criminal, afflicted and dependent classes.

Child Labor. — The legislature of 1903 enacted a law regulating the employment of children in factories, mills, mines, etc., and affixing wholesome penalties. No child under twelve years of age may be thus employed. No child shall be so employed between twelve and fourteen who cannot read and write in the English language, except that such child may be employed only between the hours of 6 A. M. and 6 P. M., provided the child has a widowed mother or parent incapacitated to support it, or to earn a living without the labor of the child. No child under sixteen may be employed about any mine, distillery or brewery under any consideration. At the same session of the legislature a bill was passed requiring and providing for the equipment of a

Pasteur Hospital for the treatment of hydrophobia as an annex to the Lunatic Asylum at Austin.

Epileptics.— Previous legislation has culminated in building an Epileptic Colony, opened a few months since at Abilene. The buildings are modern in every respect, sufficient in size and number for present purposes, located, furnished and conducted with an eye to the comfort, health and recovery of the inmates. The property is valued at $250,000, and there are now 175 inmates.

Feeble Minded.— The last legislature attempted an appropriation to establish "a Home for Idiots," but failed. The sentiment grows, and it is believed that at the next session a Home School for the Feeble Minded will be provided for. At present a noble lady in the capital city (Austin) is conducting such an institution at her own charge.

It is not to the credit of our state that as it is now feeble minded children are sent to distant places, put on county poor farms, or entirely neglected, so far as the state is concerned, or any public effort.

Almshouses. — There is not in Texas an almshouse, so-called, but most of the populous counties have what they call poor farms, where the homeless and dependent poor are kept for longer or shorter periods; also prisoners, for short sentences, on account of minor offences. Failure has attended reasonable efforts to obtain total statistics from these, as also from county jails, with any degree of accuracy.

Rescue Homes.— Quite a number of these under various names, and different regulations are in existence in this state, and the number and efficiency are both on the increase, but again statistics have not been obtainable.

Needed Legislation.— The most crying necessity for legislation for the protection and betterment of many families in Texas, and of society itself, comes from the alarming increase of divorces and desertion. For trivial causes divorces are frequent, also desertions, leaving widow and children without the means of support. At the bottom of much of this is the drink habit. The saloon has not yet been suppressed; however, prohibition now prevails over very many counties in Texas, and the outlook is encouraging.

Juvenile Courts are much needed, also the indeterminate sentence, neither of which has been given much attention and no legislation.

Discharged Prisoners.— There is no active organization of any kind looking after the betterment of prisoners and the welfare of convicts, neither during their confinement nor after their release, further than the fact that chaplains are employed, and Christian men and women do much earnest work for their benefit.

Orphanages have multiplied up to the number of thirty and most of them do considerable work in placing children with private families. Some of them are industrial and literary school homes. There is also a special agency in the state for placing homeless children in childless homes. Provisions for this class of children are equal to present necessities.

Homes for aged persons exist in several Texas cities, but proper statistics have not been furnished this secretary.

Charity Organizations exist in the principal cities and do much relief work in a systematic way.

No state supervision has been provided except for institutions supported and controlled by the State, but under the ordinary regulations of law, and active officials, where cases of cruelty or neglect have occurred, wholesome legal interference and corrective measures have been resorted to with good results.

Hospitals and Sanitariums are well conducted and are increasing in number. Since last report the Baptist Memorial Hospital has originated in the city of Dallas and is doing good work. Its constitution provides that there shall be no preference given to any on account of religious sects, or schools of medicine and surgery, and that each patient shall be free not only to choose his own physician or surgeon, but his own spiritual advisor as well.

The statistics herewith submitted are far from completeness and accuracy, but nothing better can now be given. Where the figures are not official they are marked "estimated."

Group of Delinquents.

Class 1. Criminals: In state prisons, April 1, 1904, 3,961,

Of this number 44 are on the State Wynn farm, a special place of confinement for convict consumptives.

State reformatory for boys (estimated) 175.

Group of Defectives.

Class 1. The Blind: In state institutions, 185.

Class 2. Deaf: In state institutions, 440.

Class 3. Deaf, Dumb and Blind: In state institutions, for negroes, 81.

Class 4. Insane: Three asylums, total inmates, 3,219.

Class 5. Old Soldiers' Home: (Confederate), 315.

UTAH.

GRACE M. PADDOCK, SALT LAKE CITY, STATE CORRESPONDING SECRETARY.

In the State of Utah there are only two towns of any size, Salt Lake and Ogden, having a population of about sixty and sixteen thousand respectively, so, of course, the progress made in states containing many large cities would not be expected. Among present needs unprovided for, I would mention special provision for the feeble minded. This class are now sent either to the state insane asylum or county infirmary. Utah has no juvenile courts. Juvenile offenders are sentenced in the same courts as older criminals. A system of parole laws is observed here. Inmates of the state prison and state industrial school are released on good conduct paroles, and are subject to be sent back on breaking parole. In care of the deaf, dumb and blind Utah ranks very well. It maintains an excellent school for these classes where domestic science and many branches of manual training are taught in addition to ordinary school work. The insane are also well provided for. Since last report some new societies and institutions have been organized. Mrs. Judge, a wealthy Salt Lake woman, made a large donation for a home for aged and decrepit miners, a fine building for this purpose has been erected; this institution will be in part charitable. The Home Finding Asso-

ciation has opened a nursery and is doing some good work. The Y. M. C. A. is erecting a fine building for its work, which will, of course, be of great service in an educative and corrective way. I enclose the following statistics from the latest reports of the institutions named:

A. Group of Delinquents.

Class 1. Criminals: In state prisons. Number of inmates confined in state prison December 31, 1902, 142. Discharged during 1902, 104. Daily average during 1902, 136 35/100. Total number of pardons, commutations and paroles granted in the year 1902, 39. (Class 3. Juvenile Delinquents.) Total number confined in the state industrial school for juvenile delinquents on December 31, 1902, 68. Total number on parole December 31, 1902, 143.

C. Group of Defectives.

Class 1. The Blind: In state institutions. Total number of inmates in state school for the blind on December 31, 1902, 14.

Class 2. The Deaf: In state institution. Total number of inmates in state school for deaf on December 31, 1902, 69.

Class 4. The Insane: In state institutions. Number of inmates confined in state insane asylum on November 30, 1901, 318.

VERMONT.

J. EDWARD WRIGHT, MONTPELIER, STATE CORRESPONDING SECRETARY.

There has been no session of our legislature within twelve months. The number of prisoners committed to the House of Correction during the year ending May 1, 1904, was substantially equal to the number committed during the two preceding years. The increase is attributed by the superintendent almost entirely to license as it has existed in many towns under our present local option law.

Statistical Report.

A. Group of Delinquents.

Class 1. Criminals: — In state prison (May 19), 254. The average number now. In jails (May 19-24), about 80. Partly estimated.

Class 2. Misdemeanants: — In house of correction (May 18), 163.

Class 3. Juvenile Delinquents: — In Industrial School (May 19), 113 boys, 23 girls.

B. Group of Destitutes.

Class 1. No statistics.

Class 2. No statistics.

Class 3. The Sick and Injured Poor: — In Soldiers' Home (May 20), 89.

C. Group of Defectives.

Class 4. The Insane: — In the State Hospital (May 18), 519. In the Brattleboro Retreat, at the charge of the state, 250. No statistics of the number in alms houses. There are in the Brattleboro Retreat about 130 private patients.

A small appropriation is made by the state for the education of the blind, deaf and dumb and feeble minded, in good institutions in other states.

Our indoor poor are cared for partly in "Homes for the Aged," (which are increasing in number), and more extensively in alms houses sustained by the several towns. Many are "boarded out." Two new hospitals are projected. Two more cities have adopted curfew ordinances.

VIRGINIA.

WM. F. DREWRY, M. D., PETERSBURG, STATE CORRESPONDING SECRETARY.

Practically all the insane of the state are provided for in the state hospitals. There is in the state one private sanitarium

for insane and inebriate patients. This institution, recently established, is of a high order.

The legislature has dealt with comparative liberality in providing for the insane, appropriating sufficient amounts for maintenance as well as for the immediate accommodation of practically all the indigent insane. To meet the constantly growing demands, additional buildings will be constructed at the hospital for the colored insane at Petersburg and additional improvements will be made at all the hospitals during the summer. To facilitate the employment of patients, well equipped workshops will be constructed at two of the hospitals. Separate provisions in canvas tents has been made at the hospital for the colored insane, for the tuberculous insane of that institution. A farm colony for the care of some of the quiet patients at this institution has also been put in operation. The above consists simply of a frame house and a few necessary out-buildings. Here the patients live a quiet, home-like life, there being little in the surroundings suggestive of an asylum. The state appropriated this year $373,000 for the support of the insane, and $46,600 for additional buildings and permanent improvements; total, $419,600. The hospital at Williamsburg was the first established in this country — in 1773. Our state is noted also as having the first asylum on the continent exclusively for the colored insane.

Efforts were made for the establishment of a public sanitarium for consumptives; also a more satisfactory law regulating child labor. These two subjects are attracting considerable interest.

Civic improvements in the cities is attracting more attention than formerly. In the capital city interest is especially noticeable. The matter of play-grounds in the cities for children has been receiving considerable attention. The first playground has just been opened in Richmond. Throughout the state there has been a more or less awakening of interest in charity and reformatory work. Better organization is in evidence.

The State Conference of Charities and Correction held its fourth annual meeting recently—a most successful session. The

success of this organization has been gradual and the work already accomplished, at least in an educational way, is gratifying.

Most needed in Virginia is a colony for epileptics, an institution for the feeble-minded, a sanitarium for indigent consumptives and a State Board of Charities.

An appeal was made to the legislature, without success, for a state school for colored deaf and blind. Near the historic city of Petersburg was established by the Bollings, in 1812, the first school in America for the deaf.

Last year 117 prisoners were paroled from the penitentiary. Nearly 1,000 prisoners are employed at shoemaking. A new addition to the penitentiary, built on modern plans, will soon be complete.

The Virginia Manual Labor School (colored) has a farm of 1,800 acres. This and the State Industrial School for white boys are under the control respectively of the Prison Association and the Negro Reformatory Association and are well conducted and progressive.

A home for aged confederate soldiers and one for needy confederate women are partly supported by the State. There are several homes for the aged, supported and conducted by private charity, or religious organizations, etc. Conspicuous among these is the National Elks' Home at Bedford City. A committee of the State Conference of Charities and Correction has collected data regarding jails and almshouses which demonstrate the need of improvement in many.

NEW LEGISLATION.

The General Assembly last year passed an act providing for the commitment to private hospitals or sanataria, of inebriates or persons addicted to opium or other drug habit; also a law making it a misdemeanor to desert without just cause, or wilfully neglect to provide for the support and maintenance by any person of his wife or minor children in destitute or necessitous circumstances,—the court having discretionary powers regarding punishment,—that is, imprisonment in jail not exceeding one year,—requiring the defendant to pay a certain sum

weekly or monthly for the space of one year, to the wife or to the custodian of the minors, etc.

A law was also passed providing that any minor charged with, or convicted of crime, being a vagrant, or a disorderly person, or incorrigible, shall, in the discretion of the court, judge or justice, with the consent of the Prison Association of Virginia, direct that said minor be committed to the custody and control of said Prison Association; provided, however, that no minor shall be thus committed *before* conviction, without the consent of the parent or legal guardian of said minor. A minor may thus be committed, on the indeterminate period plan, to the custody of the Prison Association, until up to the time he is eighteen years old. A bill was also passed empowering city or county authorities, to establish temporary hospitals for the reception of persons having any contagious or infectious disease dangerous to the public health.

Statistical Report.

A. Group of Delinquents.

Class 1 — Criminals: In state penitentiary, 1,752; white men, 198; white women, 2; colored men, 1,003; colored women, 549.

On state farm (annex to penitentiary), white men, 60; colored men, 155; and 62 colored male prisoners work on public roads.

Class 2 — Misdemeanants in workhouses none; in jails, no statistics available.

Class 3 — Juvenile Delinquents: In state industrial school, during the year, 320; remaining December 1, 1903, 134; in Manual labor school (colored), 235, of whom the state supports 100.

B. Group of Destitutes.

No statistics available.

C. Group of Defectives.

Classes 1 and 2 — Deaf and Blind: In the Virginia School for the Deaf and Blind (for white boys and girls), no statistics given.

Class 3 — Feeble-minded: No provision by the state; there are two private schools. Estimated number of feeble-minded (excluding idiots) in the state, more than 1,000.

Class 4 — The Insane: In three state hospitals for white, 2,160; in state hospital for colored, 1,166; number in almshouses insignificant.

WASHINGTON.

AUSTIN E. GRIFFITHS, SEATTLE, STATE CORRESPONDING SECRETARY.

New legislation:

A new law providing for the protection of orphan, homeless, neglected or abused children and conferring power upon judges of the superior court, the county commissioners and the charitable societies to receive, control and dispose of the same.

An act providing for compulsory attendance of children in school between the age of 8 and 15 years.

An act to prevent the spread of contagious diseases.

An act to enable school boards in cities having a population of 50,000 or more to establish parental or truant schools.

An act fixing the penalty for persons convicted a second and third time of felony, and providing a mode of procedure in such cases.

An act prohibiting the sale of intoxicating liquors within 2,000 feet of any normal school, agricultural college, reform school or state school for defective youth.

An act relating to husbands who connive at the prostitution of their wives, and persons who live off the earnings of prostitutes, and declaring the violation of the act a felony.

An act to regulate the employment of child labor and forbidding the employment of females under the age of 18 years as public messengers.

An act providing for the employment of convicts in pressing or handling rocks or other materials for roads or streets.

Proposed legislation:

The establishment of a juvenile court and probation officer.

Family desertion law.

New institutions organized, etc.:

First Washington State Conference of Charities and Correction held in Seattle several months ago.

Charity Endorsement Committee established several months ago, following the example of San Francisco.

Enlargement of the powers of the Board of Park Commissioners of the City of Seattle.

The establishment of twenty-one or more local improvement clubs in Seattle.

The enlargement of the Seamen's Bethel in Seattle.

The Samuel and Jessie Kenney Presbyterian Home, a corporation, established to build homes for indigent worthy old people over the age of sixty years.

Agitation for the abatement of the smoke nuisance.

Prohibition of street mendicancy in Seattle.

Tent colony for tuberculosis patients in connection with the city hospital.

Needs unprovided for:

Parole law.

Indeterminate sentence law.

Reformatory for men.

More efficient supervision of county and municipal charitable and correctional institutions.

More efficient supervision of public and private philanthropy.

The relief of the poor in their homes is at present inadequate throughout the state.

There is comparatively little private organized relief in this state except in the cities of Seattle and Tacoma.

There is no care or encouragement of prisoners upon release from prison in this state.

There are two child placing institutions and two children's home societies in this state.

Very little attention has yet been given in this state to improvements as regards tenements, public baths or play grounds.

Statistical Report.

A. Group of Delinquents.

Class 1. Criminals: — In state prison, 600. In state reformatory, none. In jails (misdemeanants and criminals), 355.

Class 2. Misdemeanants: — In workhouses (none in the State).

Class 3. Juvenile Delinquents: — In reform school, boys, 131; girls, 20.

B. Group of Destitutes.

Class 1. The Indoor Poor: — In alms houses, 248. In homes for the aged (including State Soldiers' Home), 371.

Class 2. The Outdoor Poor: — Receiving relief, not known.

Class 3. The Sick and Injured Poor: — In public hospitals, 329. In private hospitals, 171.

C. Group of Defectives.

Class 1. The Blind: — In state institutions, 14. In alms houses, 21.

Class 2. The Deaf: — In state institutions, 93. In alms houses, 3.

Class 3. The Feeble Minded: — In state institutions, children, 44; adults, 0. In alms houses, 9.

Class 4. The Insane: — In state hospitals (2), 1,293. In alms houses, 9.

Figures represent those remaining in institutions April 15, 1904.

WEST VIRGINIA.

MRS. N. R. C. MORROW, FAIRMONT, STATE CORRESPONDING SECRETARY.

The Legislature of West Virginia not having been in session the past winter no legislation pertaining to the work of Charities and Correction has been enacted since the last report. A law was enacted a year ago concerning family deserters. We have no juvenile court. The Humane Society is the most active

public or state society in looking after destitute children, although the Children's Home Society does much of that kind of work. There are in every town and city private charities, but there is no systematic method of looking after the needy in their homes.

I know of no agency for looking after those released from prison.

STATISTICAL REPORT.

A. Group of Delinquents.

Class 1. Criminals: In state prison, 1,043.

Class 2. Midemeanants: No statistics.

Class 3. Juvenile Delinquents: In juvenile reformatories — boys, 256, girls, 46.

C. Group of Defectives.

Class 1 — The Blind: In state institutions, 53.

Class 2 — The Deaf: In state institutions, 155.

Class 3 — The Feeble-minded: In the West Virginia asylum, idiots and imbeciles, 114; epileptics (sane and insane), 163; insane (not epileptics), 18; incurable defectives (crippled and blind), 16.

Class 4 — The Insane: In the two state hospitals, 1,400.

CANADA.

NEW BRUNSWICK.

REV. HUNTER BOYD, WAWEIG, STATE CORRESPONDING SECRETARY.

I desire to record my gratitude for the ready response given to inquiries for advice and assistance from several members of your standing committees and corresponding secretaries. Many of our influential citizens are of the opinion we ought to have a Provincial organization and when that result is achieved we shall doubtless have more points of contact with other states and provinces. We certainly need some new legislation to enable us to deal effectively with the needs of the province, e. g., a Children's Protective Act.

Our institutions remain as previously reported, except that a new school for deaf and dumb is to be established and a children's ward has been added to the general hospital in St. John. The number of occupants in the almshouse, the Protestant and Catholic Orphan Asylums, and the Protestant and Catholic Rescue Homes is about the same. There are many who feel it to be imperative that a specialist should be appointed for the superintendence of our Hospital for the Insane instead of a general practitioner, as heretofore.

Regarding state supervision of public and private institutions, I think it might now be safely said that the governing powers are beginning to recognize the need of this to a greater extent than in the past.

Beginning last year, the jail prisoners have been set at work in the park. Although the moral effect of publicly working convicts may be questionable, its physical effects on the men have been highly beneficial.

Good work has been done by the Salvation Army, and in St. John they have secured suitable premises for a valuable extension of their operations.

Useful service is also rendered by the members of the Hebrew congregation in St. John to their co-religionists who are in need.

The Associated Charities of St. John is doing excellent work for the city charities, one of its most useful features being in securing work for the unemployed, not only in the city, but in the surrounding counties. Excellent co-operation is enjoyed with the various relief organizations and churches of all denominations. The society is this year sending its secretary as a delegate to the National Conference at Portland.

ONTARIO.

A. M. ROSEBRUGH, M. D., TORONTO, CORRESPONDING SECRETARY.

The Ontario Government is erecting an institution at Woodstock to be devoted to the care of epileptics, which will be ready for occupation this summer. It is being built on the cottage system and will consist for the present of three cottages, ac-

commodating about 100 patients. Additional cottages will be added as necessity requires.

In the Asylum for the Feeble Minded at Orillia there are at present 700 patients, with accommodation for, say, 150 more. A new wing which is being added to the building will be completed this summer and will increase the accommodation to such an extent that about one thousand can be taken care of in the institution.

The Ontario Reformatory for Boys has now been abolished by the Government and the inmates have been handed over to the care of Mr. J. J. Kelso, Superintendent of Neglected and Dependent Children, who has provided for them all in good foster-homes throughout the Province. His system has been to take the boys from the institution, dress them well, treat them with kindness and consideration, and after studying their character place them in suitable homes. Very careful supervision is maintained and in the three months since the work was undertaken, not one of the boys have been re-arrested for any offence. The lads are endeavoring to show they are worthy of confidence and that Mr. Kelso made no mistake in lending them a helping hand.

The Boys' Reformatory building is now being converted into an asylum for chronic and senile insane women, and will be ready for occupation in June.

Strong representations having been made to the Dominion Government by the Prisoners' Aid Association with regard to the need of amendments to the Parole System and the appointment of an agent to take the supervision of discharged prisoners, it is understood that action will be taken in the matter without delay.

We regret to report that the Ontario Legislature adjourned this year without adopting the proposed bill for the economic treatment of indigent inebriates. In the meantime a strong society is being formed in Toronto to promote the treatment of indigent inebriates. Your corresponding secretary takes a deep interest in this movement and believes that much good will result therefrom.

We also regret having to announce that James Massie, late warden of the Central Prison, is dead. Mr. Massie was Canada's pioneer prisoner reformer and the loss is irreparable.

IV.

Public Dependents.

THE USE OF VOLUNTEERS BY PUBLIC AID OFFICIALS.

(With a description of the Elberfeld Plan.)

BY FREDERICK ALMY, CHAIRMAN COMMITTEE OF PUBLIC DEPARTMENTS, BUFFALO.

Private charity grows daily more intelligent and resourceful, but except in a few pioneer communities public charity follows in the main in the two old ruts of largess and custody. For centuries these two words stood for practically all that was known of official charity, either public or private. There was out-door relief, or largess, and there was indoor relief, or custody, and that was all. For the blind, or halt, the sick, the drunken, the profligate, the aged, or the unfortunate, there were only these two Procrustean beds. From before the days of Homer until after the days of Washington the methods of charity, like the methods of transportation, remained practically unchanged.

Largess and custody were illuminated by the devoted personal service of good men and women, but this personal service like the forces of steam and electricity, though not new in the world, did not find effective expression until our own day. Largess slowly grew more intelligent, and custody grew more humane, and even curative, but these remained the types.

At present private charity in its reaction against these two stereotypes almost goes so far as to denounce both. In fact the reaction of private charity against largess, or alms, was for a time excessive. Our charity organization societies have begun to realize this, and they are steadily placing more emphasis upon the value of relief, and less upon its dangers. The protest, however, against mere alms, unaccompanied by personal work, is

incessant. Personal work, individualized and humanized, personal from the giver and personal to the receiver, is the only specific that can give immunity against the pauperizing danger of largess. The giver must follow his giving with continuous care.

The protest against custody is more recent. Not only is the cottage system now preferred to the congregate, but there is a disposition to have as little custody as possible, to place children in foster homes instead of in asylums; to lessen the term of confinement by trying probation before imprisonment and parole after it; and even with the insane and other classes of defectives to try board in decent personal homes instead of the more or less unnatural institution life. There have been even suggestions, by Mr. Devine and others, of home care for the better class of town poor; for "boarding out the town poor," though it led to great abuses, may be like the placing out of children, gross in its evils when unsupervised, but when guarded our most humane and best resource.

It is to be noted, then, that according to our modern conception custody, like largess, must be humanized by the personal touch if it is to be reformative as well as deterrent. We must have placing out, parole and probation, doors of hope, and prison-gate missions.

If all this personal work, so essential to wise charity as we now understand it, is to be done by paid service, we should see a pay roll such as would break the credit, financial as well as moral, of any public official or private society. Neither public nor private charity can provide such service, to leaven the lump of vice and poverty, without recourse to volunteers. Private charity has recognized this, and its goal everywhere is the development of responsible volunteer workers. For private charity this is a difficult task, and there are few cities which show an adequate list of friendly visitors. Public charity can both compel and persuade such service more easily than private charity, but public charity is as yet blind to the need and indifferent to its opportunities.

The reaction against mere relief and mere custody has hardly reached the public official. If his inmates are well cared for, or

if his largess is honestly given out, and especially if it is given after investigation, he thinks his duty done. "I don't use them," wrote one Vermont official, of volunteers, in answer to inquiries made for this report. "I am personally responsible. and if anything goes wrong it is the fault of yours truly." "I have found such help very unsatisfactory. They take no time to investigate and are easily imposed upon," wrote another public official from central New York. Sixty or more replies from officials in New York and in New England outside of Massachusetts, show little use of volunteers, and much indifference or prejudice in regard to them. This prejudice is too often mutual.

If public charity in America ever makes general use of unpaid boards and volunteer visitors, it will be another illustration of an experiment tested and found successful by private charity, and later incorporated into the public service on a larger scale than was possible otherwise. This exploitation by private charity and adoption by public charity is of course familiar. The first libraries, hospitals and asylums were all private. So were the first kindergartens, the vacation schools, manual training, sewing classes, and public baths and playgrounds. The list could be indefinitely extended. Whether, however, public use of volunteers will ever find place in such a catalogue is an interesting question. In Germany, Austria, and parts of Switzerland, such personal charitable relief by unpaid citizens in connection with the civic authorities is compulsory under the famous Elberfeld plan. The purpose of this report is to consider whether such a plan of compulsory service could be successfully applied in our American towns or cities; or whether by a sort of local option it could be tried to advantage in such communities only as felt competent to undertake it; or even whether public officials desirous of making a record would do well to associate with themselves voluntarily the services of an unpaid advisory board, or of friendly visitors, in accordance with the custom of charity organization societies.

The Elberfeld plan has a successful record of over fifty years. It has spread rapidly from city to city and from country to country, with fresh checks and safeguards, but with no record of abandonment in any of the cities which have adopted it, and with a growing sense of confidence in its value for effective charity.

Such a remarkable record is itself an assurance that the inquiry cannot be condemned as academic, and that a half hour can be profitably given to its consideration.

It is no new question. It was considered eleven years ago at the International Conference of Charities in Chicago, and was the one subject of discussion at a meeting of the London Charity Organization Society last December at which Mr. Loch and others spoke at length.* Mr. Loch thought it an unsafe venture in England, except tentatively, because "in England the people have to re-acquire a sense of voluntary and personal responsibility in regard to poor relief, which in Germany has never been lost." This objection applies less to America than to England, and less to America to-day than in 1893, the date of the Chicago Conference.

As a rule private charity wants volunteer aid, but dreads it as desultory and ignorant, while public charity neither wants it nor dreads it sufficiently. No public charity could outdo private charity in its sense of the discouragement and effort involved in the attempt to use volunteers. Those who volunteer are usually women, and whether men or women they are frequently incompetent and irresponsible. Their apathy and their zeal are almost equally dangerous to the families in their care. The training of the visitor is often dearly paid for by the first family visited. The training of volunteers is the educative work to which most charity organization societies have resolutely set themselves, but as yet their success is limited. They have few friendly visitors, and too many of these few are more nominal than real, or more willing than wise. The St. Vincent de Paul societies, which have much the same ideal, often report the same discouragement and failure. Success is attainable, and repays every effort, but the task calls for courage and long patience. No American city, however, no matter how hard it has tried, no matter how great its success, has secured anything approaching the number of visitors which the Elberfeld plan ensures. The thousand visitors of the Boston Associated Charities would have to be doubled to equal the ratio of Elberfeld. No doubt the Boston visitors are better trained, but possibly the Elberfeld visitors are better controlled.

* See London Charity Organization Review for February, 1904.

So far as quantity goes, the compulsory drafting of the German system brings results which far exceed ours. As for quality the compulsory system brings men of business ability who are little known in such work here, and who bring to it valuable parts, if not special training. Good men will not slight work, or refuse to make use of their ability when a task devolves upon them under the compulsory operation of a law which is sustained by public opinion. Jury duty is compulsory with us, but when capable business men sit on our juries even their unwilling capacity makes itself felt. It would take long to bring public opinion in America to the point of favoring compulsory charity service, but it is more defensible than compulsory jury service in the quarrels of strangers where a professional salaried jury would be as capable as a salaried judge of rendering equal justice.

Before describing briefly the Elberfeld plan, it should be again premised that this report does not recommend the plan, either for present or for ultimate adoption, but only for consideration and experiment. It has thriven abroad, but the soil here is different, though human nature the world over is more nearly the same than we believe.

On July 9, 1852, fifty-two years ago, the Prussian city of Elberfeld passed an ordinance enacting the system which has since been so widely followed. Herr Seyffardt, who introduced it in Crefeld, tells us forty years later that wherever it has been adopted it has never disappeared. Under the Elberfeld plan a town is divided into districts so small that there are not more than four paupers in any district, and for each of these districts an almoner is appointed. The section assigned to each almoner is precisely defined by streets and house numbers. In Elberfeld, with a population of 160,000 there are 564 such visitors, or almoners. They are appointed for a term of three years, and non-service is excused only in case of continuous illness, long business absences, extreme old age, or other sufficient reasons. Refusal to serve is punished by loss of franchise from three to six years, and by an increased rate of taxation. The service is in a sense voluntary as well as compulsory. An Englishman who was present at the Jubilee celebrations in Elberfeld two years ago reports that at a meeting which he attended three applications for a

vacancy as almoner were considered. There were 110 names of citizens on the Honor Board of those who had served over twenty-five years, and throughout the ceremonies it was plain that the almoners were men whom the city delighted to honor. We have reached such a point in some of our private charitable societies, where membership on committees is honorable and desirable; we have reached it even in our public overseers of the poor in Boston and in other cities of Massachusetts; but the difference in scale between our showing and that of Elberfeld is enormous.

In Crefeld, with a population of 107,000 there are 448 almoners. In Hamburg with a population of 600,000 the plan began with 1,500 almoners. The almoners are grouped into small committees, each with a chairman; and these committees in turn are headed by a small central committee usually chosen by the town council, of which the mayor or a member of the council is usually the chosen chairman. Apparently in Elberfeld no salaries are paid, but in some cities certain paid officers are engaged. Each committee chairman must visit all the poor families in his district at least once a year in company with the almoner. Each almoner must visit his families at least once a fortnight, and the committees usually meet fortnightly to hear reports of this visiting. Occasionally all the committee chairmen meet with the Central Committee. Indoor relief is usually controlled by the Central Committee, and the sub-committees and almoners have no responsibility in regard to it. Other relief is given by the almoner direct, usually subject to the approval of his committee. There is often a scale of relief, or an allowance system consisting of a minimum and maximum rate per week for families of specified sizes, and this scale must not be exceeded except with special permission. Apparently case papers are written up by the almoners and turned in to the committee for review.

The foregoing is a sort of composite description and all its items are not found in every town. Cities differ as to the amount of paid service and in their control of relief. In many towns now both men and women serve as almoners. In Berlin both serve on the district committees. Also sometimes instead of almoners for districts, there are almoners for cases, and the cases are distributed by the district superintendent to par-

ticular almoners, not to the almoners of sections. This is said by some to lead to a better adjustment of almoners to cases. Others deny this, and think the district system more commendable.

This is the substance of the Elberfeld plan, roughly outlined. The startling summary of it all is that in almost every German city or town, and already to a considerable extent in Austria and Switzerland also, we have a little army of intelligent men and women doing charitable service more or less willingly under conditions which seem to a charity organization society dangerous and unorthodox to the point of heresy. A poor man inquires of the police where his almoner lives, and goes directly to his house with his application. The almoners do their own investigating, though trained agents would undoubtedly do it better and more tenderly. They give relief in person, which is contrary to the established rules of charity organization societies. And they have no training, but seem to trust to their native shrewdness and sympathy. As has been said, no one almoner has more than four families. Whether religious affiliations are disregarded in the assignment of almoners by geographical sections, and whether the nomadic tendencies of the poor lead them for relief from one almoner to another does not clearly appear.

These defects, as they seem to us, are serious, but none of them is essential to this plan. Neither the amateur investigation, the amateur relief nor the lack of training is indispensable to the main idea. This main idea, according to Mr. Loch, is "to individualize and to decentralize;" according to Mr. Peabody it is "complete centralization of direction, and complete individualization of relief." It places the administration of charity where it properly belongs, in the hands of the township, while making the freest use of the unpaid service of responsible private citizens.

Of course there exist in Germany in addition to this official relief, the manifold acitvities, both public and private, in preventive and constructive charity, as well as in institutional and relief charity, which are familiar elsewhere, but it is said that while public charity in Germany is better organized, private charity is less well organized than in England and America, and

that there is need of the educative and unifying influence of something similar to our charity organization societies. Germany excels in its public charity; we in our private charity; but even our private charity, rich as it is in intelligence and resource, cannot vie with Germany in the individualization which is so important. In our best charity organization societies an agent is apt to have the care of not less than two hundred or three hundred families, and as has been suggested, the volunteer support is usually frail and inadequate. "Not alms, but a friend," like many creeds, is more easily said than lived up to. The paid agent who deals with a large number works more or less on fixed rules, and grows rich in experience. The amateur who cares for a few, is impulsive and inexperienced, but can treat each case individually. This individual case and individual interest, if it can be guided, is admitted to be worth more than experience. And in individualization at present, Germany excels our best efforts.

Dr. Amos G. Warner makes an interesting comparison as follows: "The experiment, he says, of substituting church relief for public relief at Glasgow (with a system of small districts), showed what could be done under the management of a man like Thomas Chalmers. When the opposite attempt was made to substitute public relief for church relief at Elberfeld (with small districts), it was shown that that was the very best system for a city in Germany, the system of public relief there working much better than that organized and administered by the churches. In fact, the church relief system had broken down when the Elberfeld system was introduced and developed to its present condition." Mr. Warner draws the conclusion that no particular principles can be laid down for the guidance of all countries. It seems strange that he did not instead draw the conclusion that subdivision, individualization, and de-centralization of relief is the successful factor in either church or state charity. It is the advice of Jethro to Moses: "Why sittest thou thyself alone? Provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such to be rulers of hundreds, and rulers of fifties, and rulers

of tens. * * * Every great matter they shall bring unto thee, but every small matter they shall judge."

At a meeting of the National Civil Service League a speaker from one city said that they had reformed the charter by curtailing the powers of the mayor. The next speaker said that in his city they had just reformed the charter by increasing the mayor's powers. Whether we have state charity, church charity or secular charity, is less important than whether the whole community is charitably effective.

Two American cities illustrate in different ways the value of sub-division in charitable work; Boston by a case system, and Buffalo by a place system with geographical districts assigned to one hundred and forty-three churches. In either case the subdivision means more than the manner in which the visitors are procured. In Buffalo the number of volunteers is as yet small, and about half the churches provoke the saying that little to do is poorly done. Where there is a small burden there is need for strict accountability and frequent reporting. The districting in Buffalo is as much educational as a source of relief, and the central office has to use continual effort to galvanize apathy and inertia. In Boston a long acceptance by the community of its charitable duty greatly increases the number of volunteers, and it has been suggested that the educating influence of the Associated Charities upon the many who have worked with it may justify an eventual experiment with the Elberfeld plan.

It is mortifying to be told by Mr. Loch that a German community is more fit for charitable service than an English one. He gives as a reason that three centuries of the English poor law have fixed the idea that charitable relief is on the whole a matter of public concern, and not a private one. This reason does not apply in most of our large cities, for as a rule our large cities do not have public out-door relief.

No one who believes in universal suffrage, which calls upon every citizen to share in the burden of public government, should doubt the advantage of calling on every citizen to share in the necessary burden of charity. It is said that the American spirit is unlike the German and will not tolerate compulsory service

even for the general good. We accept compulsory, general taxation for the protection and aid of society; why not compulsory, general personal service, which is more effective and also more democratic than a money payment. We accept compulsory school attendance for the benefit of the individual and society; we accept compulsory jury service with its complete interruption for a time, of private business, and its personal confinement. We accept the principle of compulsory military service for the protection of society from dangers which are less near and less serious than the social dangers which surround us. In social service as in military service, if volunteers are needed and are lacking, we must draft conscripts, even if they begin as raw recruits. Such a draft would relieve our present charitable militia from the reproach of being an army of Amazons, and would bring virile qualities of sagacity and firmness into the work of friendly visitors.

In the current number of *Commons,* President Brackett speaks of the isolation of our public charities. Few volunteers visit them, and few public officials visit these conferences. Does any one doubt that with the Elberfeld plan our conferences would have a more abundant representation from public charity?

If compulsory service means perfunctory service, we do not want it, for there is enough perfunctory service in the world now, but the growth of the plan in Germany suggests that it secures good work. It was a new, untried plan fifty years ago, and it called for courage and faith to launch it. When Elberfeld tried compulsory charitable service, there must have been very many doubters, but the success of Elberfeld has become the success of many cities. We will not admit that the charitable public is more capable in Germany than here. In America there must be also pioneer cities, which could try to advantage the compulsory enrollment of the prosperous citizens for the service of the weaker and more unfortunate.

This report has a more immediate purpose than a consideration of a possible future extension to American cities of a plan which may not be congenial to our conditions, or our temperament. It is intended as a suggestion to the public aid officials of this New England community in which we meet that there

are latent powers among them which they would do well to use. The German system shows at least that there is a great amount of unpaid service which can be persuaded if not compelled. A town or county poor official who will associate with himself an advisory committee similar to that of a charity organization society, and individual visitors for families, will find his work strengthened, as well as supported. Instead of lessening his own power and influence, he will have increased it, and the better administration which will result will benefit both the poor and the taxpayers. It is easier for a public official to get volunteer aid than for a private society. A certain weakness in human nature makes many people enjoy any sort of official public position. Mayor Quincy tells us that "the combined knowledge and wisdom of the members of a board, if not greater than those of extraordinary and exceptional individuals, is certainly greater than those of individuals ordinarily available for public service. The board is, further, the only agency through which the female sex can be given any direct voice in the management of charities." Such unpaid boards, if wisely selected, would increase civic spirit by bringing citizens into closer relation with their government. Such boards could also help a public aid official by supporting proposed appropriations for relief from the public treasury, or by supporting his refusals to give where relief is unwise. A governor or a mayor appoints many such unpaid boards; a judge of a probation court can always find unpaid probation officers to re-enforce those who are paid; and the overseer of the poor, if he can, will do the same. An advisory committee meeting once a week with an overseer of the poor for the discussion of the wisest ways of helping special families, and a continuing friendship established between individual visitors and individual families in need would give almost an ideal condition, without cost or special legislation, and there is no field more fit for such an experiment than the intelligent towns and cities of New England. If only one member of such a committee is a subscriber to *Charities* or in touch with modern charitable methods, the suggestions of that one will influence all. Wise charity does not require experience so much as an open heart and mind. Moreover, fire will beget

fire and if one member has that divine spark which is above all methods it may kindle the rest. The work of influencing the character of recipients of out-door relief and enabling them by degrees to become independent, is a hard task for any committee, but it is more likely to be undertaken by a committee than by a single official, unsupported by the opinion of others.

After the preparation of this report was nearly finished, your committee had the pleasure of finding that practically all that it has to say had been already better said. Eleven years ago, at the International Conference of Charities in Chicago, Francis G. Peabody read a brilliant paper in which incidentally he gave a brief summary of all that this report contains. It is not so important for this conference to hear new words, as to hear true words. A preacher must use the same exhortation more than once if he wants to provoke action, and to follow the path which Dr. Peabody has blazed, and to expound his message is a worthy function for any committee. Homer Folks said at a national conference where the perpetual subject of tramps was being considered, that we all know what to do, and that the need now is for acting instead of talking. Your committee hopes that this report may lead to some experimenting with the Elberfeld plan, or that at least some public and official here present will decide to strengthen his work with volunteer aid. We do not want a complicated piece of charitable machinery where form takes the place of substance, or a fresh plan of districting with many elaborate details which trammel energy, but if our friends over the sea really have a plan which wins even compulsory service from the many indifferent lives which are so full of power for their weaker neighbors, we want to know and use it.

The endorsement of this report by Dr. Peabody in 1893 is as follows:

> I do not now enter into the discussion of the space system of relief as usually employed in Germany, compared with the case system, as customary with us. Indeed, I do not see why the advantages of both may not be welcomed. In some German cities the public municipal relief is by space, each visitor covering like a sentinel his own little beat; while the voluntary and private charity is by case, with the adaptation and friendly interest a

case system permits. But what, much more than its system, concerns one in the German plan, is the enlistment of enough competent people to make either system effective. Municipal charity with us scarcely pretends to use thorough and personal scrutiny, and even our associated charities system, with its adaptation of the Elberfeld model, has to depend upon voluntary offers of assistance and is rarely equipped with an adequate supply of competent visitors. Germany, on the other hand, enlists each year by actual draft and selection an army of its most responsible citizens, and commits to them the oversight of the poor as a part of their good citizenship. A citizen of a German town serves his term in the army of the poor relief, just as he serves his three-year term in the army of national defense. This is what ensures a thorough and business-like system. Conservative, plodding, over-official, may be German ways in charity, as in most other things; but they have at least the virtue of thoroughness. There is complete centralization of direction and complete individualization of relief. I do not wish to be understood as desiring to see such a plan of compulsory charity service accepted as yet in our very large cities. Where cities are already grossly mis-governed and over-governed I do not propose to favor an extension of the power of appointment. But there are, on the other hand, scores of towns in this country, of moderate size and of reasonably good local government, where a thorough system of visitation might be successfully maintained. It should be made a part of one's citizenship to be ready for a summons to serve one's town. We have long accepted the principle in the case of jury service. Why should not the prosperous be trained to this other and more fundamental function of public duty. It would be a blessing to many an empty — and to many an overcrowded — life to be thus called away from its own interest to this public and generous work; and it would be a fortunate town which, before its growth became unmanageable, should educate its rich citizens to do something for the needy, and its needy citizens to do something for themselves. Such a town would be free from many of the abuses and burdens of institutional charity. It would be a good town for the thrifty poor to live in, and a town which the undeserving would avoid. It would be a town in which prosperity brought with it responsibility for others, and poverty was sure of a chance for self-help. It would be a place in which Christian preachers could with better hearts select such texts as 'Bear ye one another's burdens,' and 'No man liveth to himself,' a town over whose gates might be written: 'The rich and the poor meet together. The Lord is the Maker of them all."

AUXILIARY VISITORS.

BY MRS. HENRIETTA G. CODMAN, VICE CHAIRMAN MASS. STATE BOARD OF CHARITY.

I have been asked to tell you how the Massachusetts State Board of Charity has organized two bodies of unpaid auxiliary visitors to supplement the work of its paid officials, one in caring for the many young girls who are wards of the State, the other in looking after prisoners released on probation from the State Farm at Bridgewater.

It is hardly necessary for me to say that in Massachusetts the plan pursued by the State Board is, not to keep its children in institutions, but to place them, boys and girls, as fast as they come into its hands, in good homes, where the younger ones are boarded while they are learning to make themselves useful, and must go to school, the older ones are expected to work, to earn wages as soon as they are competent to do so, and to fit themselves, so far as possible, to care for themselves when they are old enough to be discharged from the state's care. Many of these children are only poor and neglected; others have been offenders in one way or another against the law; all need constant care and oversight. To give this care and oversight to the older girls is the duty of the auxiliary visitors, some fifty or sixty women, carefully selected from different parts of the State, and they work in connection with one very valuable paid visitor and her four assistants. The visitation of the boarded children and of the boys is by salaried officials. This system of volunteer visiting cannot now be regarded in any way as an experiment, for in a few months the older organization will have completed twenty-five years of service, and, after this long experience, I can truly say that those who have known it from the first and have watched its progress are as confident of its advantages as ever.

It came originally from a small beginning. A lady whose whole life has been given to work among girls, and whose faithful, self-sacrificing and successful labors are so well and widely known that it is unnecessary for me to dwell upon them, Miss

Elizabeth C. Putnam, of Boston, was moved by special interest in one unusually wayward child in a private institution to continue to visit her after she had gone to a place, and, proving by her own personal effort that such visitation might be of benefit, she and a few friends, also interested in work for girls, planned the formation of a group of similar visitors. This scheme having been suggested to what was then the newly established Board of Health, Lunacy and Charity, this Board agreed that fifty ladies should be asked to undertake the work, without remuneration beyond their necessary traveling expenses. This was in 1879 and the first necessity was to find fifty ladies able and willing to undertake such a work. That this involved a good deal of exertion on the part of the originators of the plan may be seen from the following extract from a brief history of the auxiliary visitors read by Miss Putnam at their 20th anniversary. She says:

"Five of us undertook to canvass the State. One in the western part used to call meetings in the town halls or in some private house and then wait for some of the women present to volunteer. I used to start out with a letter of introduction from some friend to a leading citizen in the place, and out of the names suggested by the letter, I chose, after much consideration and a personal visit, the one who seemed to me best qualified. In this way I found fourteen. Electric cars had not then begun to connect the distant parts of the widely extended townships; the girls already placed in these towns must be visited for the first time, acquaintance made with them and with their employers, and no guarantee could as yet be given as to the success of the experiment of entrusting these girls to the care of visitors who had never had just such as these to deal with."

"Soon fresh applications from country homes began to come to the visitors themselves, and upon each visitor was thrown the full responsibility of investigating the home of the applicant, thus enabling her, as one of them said, to get into the home life of the girl much quicker than when the place had been investigated and the girl placed in it by some one else."

As will be seen from this quotation the duties of an auxiliary visitor have been almost from the first two-fold. The selection of homes had in the beginning been made by an agent sent from the State House, but it was very soon found that it could be done far more efficiently by the local visitor, because, to quote from an-

other published leaflet, "She is, if properly chosen, already firmly established in the respect and regard of the neighborhood, and the qualifications of the neighbors are already known to her or can be readily ascertained."

Each visitor is expected to see the applicant for a girl and her house, and is furnished with a printed list of questions regarding the home, the family, the age and sex of its members, the duties required, the wages, if any, to be paid, the opportunities for recreation and instruction, and of the answers to these a full report must be made to the central office. This having been received, the home approved, the girl best fitted to meet its requirements selected and sent to it, the visitor is notified of the fact, and is expected to see her in a few days.

And now begins the second and most difficult part of her duties,—the effort to win the girl's confidence, to reconcile her to her surroundings and to make easy and pleasant the condition of both mistress and maid. Many of these children have never known a good home or heard a word of friendly advice, and it is just at this most important moment that the visitor, being in the immediate neighborhood, will stand ready if called upon, to enforce the authority of the mistress and to encourage the girl to do her best. It may be, — it often happens, — that all her efforts are unavailing, that it is not the right place for that particular girl, and that she must try her elsewhere and begin again, or perhaps return her to the central office, to be sent to a new locality under the care of a different visitor.

In a paper on the Massachusetts system of caring for children read at the Chicago Conference by Mrs. Richardson of Lowell, for many years my fellow-worker on the Board of Charity, and one of the original promoters of the auxiliary visitors, I find this account of them.

"In addition to these paid visitors there are nearly 100 women, known as auxiliary visitors, who visit the girls over 12 years of age placed out by the Board, or from the State Primary and Industrial Schools. These auxiliary visitors give gratuitous service, having only the money paid out for actual services refunded. They are appointed by the Board of Lunacy and Charity after careful inquiry, and advise the girls under their charge.

stand between them and their employers, secure justice to both, see to it that the girls are protected from wrong, outside as well as inside, by their rules laid down for employers, and by all means in their power promote their best interest, prove to them that they have a friend in need and that the State stands to them in *loco parentis* in reality as well as in form. These visitors report regularly to the superintendent and their reports are recorded in books kept for the purpose. These reports, together with other information obtained with the mittimus at the time of commitment, form an almost unbroken record of these wards of the state until they attain majority."

Since this was written the Primary School has been abolished and children are put in families almost as soon as they are received, the number of visitors has been somewhat reduced, and there have been many changes among them, as the older ones have dropped out, their places often filled by daughters or friends; the facts, however, remain the same.

One of the oldest visitors who, on account of ill health, has after twenty years of devoted service reluctantly resigned, writes this modest statement of a work whose value has been beyond words.

"Twenty years ago I was asked to accept the position of visitor for Barnstable County, where there were then only five girls, all well placed. I replied that I was keeping school and my time was fully occupied, but I would try it. The work went on increasing every year; my interest in the girls and theirs in return was mutual. I have had the care of 236 in twenty years. Forty-six are married. Last year I made 123 visits. I have had many interesting and novel experiences, have encountered some hard snow storms and severe weather in making necessary visits. Some of my girls who have married in this vicinity have applied for State girls; many of them make good mothers and good homes. I have had quite a number of girls adopted, a great many have been honorably discharged from the custody of the state. Many employers retain love for and interest in the girls who have been in their families."

Miss Putnam in the history of the auxiliary visitors already mentioned says, — "Another advantage of the local visitor is that she is within call and can attend to the small beginnings of ill health or misconduct, and that she can warn girls against unsafe companions while encouraging proper friendships." * * *

"A resident volunteer can meet the girl on the church steps or can visit her at the house without attracting the attention of the group of loungers about the grocery, to whom it is unwise to proclaim the fact that the hired girl has been a dependent or delinquent ward of the state. If the girl be worthy to be admitted to the social life of the place the visitor can see that this is easily arranged, but if the girl proves to be unworthy or a source of contamination the visitor can have her quietly removed. She can also visit the working girl, or the family of the working man, in the evening or on Sunday, the only time they can be found in their homes. The visitor must not, however, infer, from the fact that the quarterly visit is sufficient for some quiet, steady girl, that the next girl committed to her care may not need to be 'wound up' at shorter intervals, and she must learn to meet disappointments in the conduct of the girl without losing all hope for the future."

It is hard to say just how much each visitor can or ought to do, but to accomplish the best work she must assuredly give much time and thought. One of them, feeling most deeply the importance of the work, writes:

"The state sets no limit to self-devotion, and if all the kind offices which visitors can perform were enumerated they would far outweigh the money spent for travelling expenses, as for instance, when one reports that she has been every day to the infirmary with a girl. The visitor's business is to dispense the good-will of the Commonwealth to its wards. She cannot ward off all risks, for sad experience has taught that nothing but eternal vigilance on her part is the price of safety for the girls. It is hard enough to bear a girl's downfall when the visitor has done her very utmost; it is far more bitter when she has to remember that she failed to guard all the outposts. It is not enough to visit a girl occasionally and then put her off one's mind; each case must be studied as a physician studies a patient."

That work of this kind is easy and always pleasant no one can suppose; that it is often hard and discouraging, sometimes almost hopeless, there can be no question, and the visitors themselves can tell of many a failure, many an unreasonable mistress, many an incorrigible girl, but there is also the encouraging side, and when we hear from from one visitor that Maggie, the independent, who has hitherto scorned and rejected advice, has at last asked her to go on a shopping expedition and has actually

been guided by her in her purchases, and when another visitor tells us with real pride that Susan, about whom there have been many misgivings, is passing with honor through the high school enabled to do so by the kindness and sympathy of her employer, we know that those visitors have done good work. Or we rejoice to hear that Josephine, who has had place after place, and fairly worn out everybody's patience, has at last found her vocation and is happily learning to be a nurse in a hospital. Sometimes the report is that a girl has lived down her past and is well married, her husband and his family knowing her history but confident of her future. I wish I could give you with all its vivid and picturesque detail the story lately told by a warm hearted visitor of a courtship carried on with her sanction, of her motherly interest in all the preparations, and finally of the wedding in her own house, "because we are all so fond of Mary." More could not have been done for the daughter of the family.

And here the question naturally arises whether all has gone well with our work, and the answer can be found in the State House records. They will show that many of our girls fell in with bad companions, and some suffered shipwreck, but they tell little of the honest and patient efforts of the visitors to save girls who have gone astray, to help them in their danger and trouble, to set them again in the right path. I have known a visitor to follow a runaway into most disreputable houses, to take her almost by force from evil company, to receive her into her own house and room for the night, to resort to every expedient to win her, sometimes, alas, all in vain.

The auxiliary visitors are regularly commissioned each year, and a special appropriation for their travelling expenses is made annually by the Legislature. Three meetings are held each year to which they come to tell of their experiences, to compare notes, to ask advice. This year we have held our June meeting in Portland, that our visitors might get the benefit of even a brief time at the Conference.

And now in conclusion, let me quote once more from Mrs. Richardson's paper in which she says "The success of this organization has been most gratifying, and though there have been failures and mistakes, it is the opinion of the Board that it could

ill afford to dispense with the visitors' services." And this is still the opinion of the members of the Board who feel that the combination of paid and unpaid work produces the best results, that while the paid visitor exercises a general oversight, can be called on in emergencies, and can act as referee and adviser, the unpaid visitor can have direct personal intercourse with her girls, be ready with wise words of advice, can smooth over little difficulties, encourage and cheer the downhearted, check unseemly behavior, be in a word a true friend.

I have left myself but a few moments to speak of the second and more recently established set of auxiliary visitors and their valuable and important work. Since the passage of a law in 1898, making all sentences to the State Farm at Bridgewater indeterminate, prisoners are released from there on probation, subject to certain rules established by the State Board of Charity. For a time it was the custom to discharge these men to the supervision of the police of their respective towns, but, as this did not seem to bring about wholly satisfactory results, the Board, in 1901, decided to try what could be done with volunteer visitors, and a number of persons throughout the State were asked to assume the responsibility of personal supervision of these paroled prisoners in their immediate neighborhood. Seventy-five men of widely differing social and religious views, some of them already familiar with various forms of philanthropic work, and all wholly unconnected with the police, were selected for the purpose, from the cities and towns from which the largest number of commitments to the State Farm are made. They are, like the women's auxiliaries, regularly commissioned, and serve without pay except for travelling expenses, and they meet once each year.

Each prisoner at the time of his discharge receives a card with the name of the visitor to whom he is assigned, and is instructed to report to him within twenty-four hours, a failure to do so being considered a violation of one condition of his release, and at the same time the visitor is notified by mail that such a prisoner has been discharged to his care.

One of the visitors thus describes his method of work: — "When persons are placed in my charge they are instructed to

report monthly. As I am away from home nearly every day I ask them to report by letter or call at my office in the evening. Reports are made under this instruction. I have experienced very little trouble by probationers failing to report, but when this happens I immediately visit the case. If the failure to report is caused merely by neglect I advise more careful attention in the future, but generally failure to report indicates a violation of other probation rules, and such cases are surrendered to the sheriff. I have no regular time for the visitation of cases. It is my intention to drop in when not expected. Some of my people I see a number of times in the week, others I do not see for a month. My visits are governed by the exigencies of the particular case."

This same visitor, in reporting on the cases under his care, says "Of the 147 cases referred to me, 67 were from Brockton; of these 36 have been returned or re-arrested, 31 have been discharged from parole. Cases outside of Brockton show better results."

During the year ending October 1, 1900, before the appointment of the volunteer visitors, of 1,519 persons committed to the State Farm, 1,200 were released on probation, and of these 141 forfeited their parole and were returned to the institution. During the year ending October 1, 1903, after the appointment of the visiors, 1,960 were committed, 1,613 were released to the visitors, 369 were returned. The increased number returned to the State Farm under the new arrangement indicates, we think, much greater watchfulness than was possible under the former system. If the proportion of failures seems large we must take into consideration the character of the men, who are mainly tramps, vagrants and drunkards, many of a very degraded class and who have served several sentences.

We claim that the volunteer visitor, always at hand and responsible only for a small number, can take a friendly, individual interest in each man, can see him in his home, give advice and encouragement, help to find employment. If by this system 50 percent, (and from reports furnished this seems a fair estimate), can be restored to the condition of useful members of society, able to support not only themselves but their families who would otherwise be a burden on the community, surely the services of these volunteer probation visitors may be re-

garded as of value, and their appointment a success. Certainly the Massachusetts Board of Charity so consider it, and recommend the adoption of the system wherever possible.

SOME EXPERIENCES AS COMMISSIONER OF PUBLIC CHARITIES IN NEW YORK CITY.

BY HOMER FOLKS, NEW YORK CITY.

The work of the Commissioner of Public Charities has to do largely with the management of hospitals and almshouses. It is a little trying, after listening to such interesting subjects as we have heard discussed for the past few days, and so inspiringly presented, — recreation centers in public schools, playgrounds, settlements, probation, friendly visiting, etc. — it is a little hard now to come down to plain almshouse fare. But the poorhouses, as well as the poor, we have always with us, and they are a large and rather fundamental element in the charity situation. I for one am exceedingly glad to have heard about all these other subjects, and I consider it most valuable to me, as one engaged in direct charity work. But the important thing to remember is that there are none of these things which are so desirable in private charity work, no element of adequacy of relief, no getting the point of view to the other man, no sympathetic attitude, no entering into racial peculiarities, that are not equally desirable and indeed fundamentally important in every public institution. There is more human nature to the square foot in an almshouse than in any other place I know of. One of the recent things undertaken in the hospital wards of the New York Home for the Aged and Infirm — we have no almshouse now — is a plan of permitting the inmates to spend their time in bead work, and from the net proceeds they are able to buy postage stamps, tobacco, and other luxuries. One man who had been quite successful and who had saved already half enough to provide him a private burial, said in reply to one who

thought the work might stop, that he hoped the work would not stop, for if it did he would have to go to the poorhouse!

The vagueness of my title might seem to indicate that either the chairman or myself had a rather vague idea as to the ground to be covered, and this was true when the program was printed. But since that time I have thought that I would like to speak a few minutes on some experiences bearing upon the essential character and possibilities of public charities, as contrasted with private charities.

I think we have, partly by tradition and partly by personal conviction, come to regard public institutions as being in the main and generally speaking, inadequately supported, impersonal and inelastic, unfit for experimentation, and impervious to criticism. I wish in a very few moments to state the bearing of my experience in regard to these points, and to ask, if these are characteristics of public institutions, are they necessarily so, and are they true to a greater extent of public than in private institutions?

First, *as to inadequate support.* I very early came to believe that the first and greatest duty of a public official charged with the relief of the poor, is getting the money. I came to believe also that the money could be had. But it requires the assistance in each and every city and town of the very group of people represented in this conference. The charity department of the city government must fight constantly for its money; it must compete with all the other city departments.

When you look behind the appearance of things you find that almost every other city department has some powerful private interest back of it, pushing on the city officials that apportion public funds, to provide adequately for that department. The insurance interests are behind the fire and water departments; the real estate interests are working for larger appropriations for streets and pavements; and so through the list. The group of private agencies that should stand for adequate appropriations for public institutions is the group of persons represented here to-night. I believe there is no city, or town, or county, in which adequate funds can not be secured for public charities, for no party in my opinion dare go to the polls with a record carefully

collated and published, of having given insufficient care to the poor.

The second big job of the charity commissioner is to get the men.

In the main, the work of getting the men has been pushed back into the hands of the civil service commission. I believe that all the commissioners or heads of departments in the recent administration of New York City were friends of the civil service system, but it was very hard to arouse any enthusiasm among them on this subject, during their terms of office. But since January 1st, 1904, I think they have been more favorable to the plan. I am still extremely grateful that the competitive system and its protections is extended to the public institutions of New York City. On the negative side of preventing removals for partisan and factional purposes, from all except the topmost positions, the system is almost perfectly successful; the great bulk of the charity service of New York goes on independent of changes of administration. That is an enormous advance over the conditions of a few years ago. On the positive side, however, of supplying eligible lists from which positions may be filled with qualified persons, there is much room for improvement, to put it mildly. We did find a few very competent men through the merit system; but in the main I must admit, as a friend of the merit system and as an advocate of its extension, that so far as getting good results from competitive examinations is concerned, it is greatly in need of improvement. I will only refer to a couple of instances. Desiring to make an appointment to a very important position in an important hospital, an appointment substantially next to the top, a civil service, competitive examination was held. Two veterans securing more than seventy per cent. went to the head of the list; and, in order, one of them had had the valuable experience of being proprietor of a roadhouse, and the second had managed the transportation of a theatrical company all over the United States. Another man standing high on the list, was shortly afterward committed to the workhouse for assault upon a girl. I confess I was disturbed again when, having established an X-ray and electric apparatus in one of our hospitals, and having made requisition for an

operator, knowing the dangerous character of the work, I received an eligible list of men examined for inspectors of electrical conduits. I mention these instances because I wish to emphasize in the minds of all present, who are interested in public institutions and in the merit system, the paramount importance of having questions prepared and answers rated in civil service examination, by men who have had experience in the work to be done.

The next job of the commissioner, having secured his money and his men, is to get rid of men; to weed out the incompetent, the inefficient, and the faithless. This is the hardest job of all. In a department with an average of 1800 employees it is enough to try the virtue of a saint and the wisdom of a Solomon. I soon discovered that there was apparently no man in the city of New York so bad that he could not bring the best of references from very good people, always including clergymen. It seems to me that public sentiment in its revulsion against partisan removals has gone much too far in the opposite direction and is altogether too strongly inclined to regard the holding of a public position as a vested right, from which one can only be ousted by having been convicted, substantially, of crime. One learns also how surprisingly few events can be absolutely proved. One comes to feel that he must run the risk of possibly doing some injustice, in order that discipline may be maintained, and substantial justice done to the wards of the department.

I recall one instance when having suspected that a certain official in charge of hospital supplies was coming to live therefrom, and having caused a watch to be kept, and having found the party taking away from the city to his home supplies belonging to the city, and having appointed a day in which he might appear before me, as I was obliged to do to explain his delinquency and show why he should not be removed — (I mention this to show the condition of mind of the average employee under criticism, and also the value of letters of endorsement) — he appeared on this day bringing a fat bundle of recommendations from people saying that they had known him for several years and that he was a very excellent and estimable man in every way; that they could vouch for his character. I asked

him if he did not admit having taken the city's property for his own use. He said, "Oh, yes, you caught me fair, but these people have known me for a long time and they say that I am a perfectly good man." Public sentiment was strongly in favor of turning the rascals out, but terribly sorry for each particular rascal who got into trouble, and quite ready to believe that the commissioner had failed to make out a case and had dismissed the wrong man. The courts also are much given to humanely reinstating those who have been deprived of their means of support by public employment.

Impersonal and inelastic, public institutions are said to be, and unfortunately too frequently they are. But that is not because they are public, as a rule; it is because they are *big;* and bigness tends to impersonality and inelasticity in private charities just as much as in public. For a private hospital of say two hundred beds we expect to have a competent superintendent who is to supply the personal qualities, to set the standards of administration, to see that the patients are individualized; but for the big city hospital of eight hundred or a thousand beds do we provide four to five times as much of highly skilled service? We expect one superintendent to provide for a thousand people, — yes, for two thousand people, — as efficient supervision in the public service, as one superintendent does in the private service for a hundred or two hundred people. If we must have big institutions, let us see that they at least have their due proportion of skilled service.

Unfitted for experimentation is perhaps more commonly believed to be true of the public service than any other characteristic. Yet I am inclined to believe that public charity is an entirely appropriate field for experimentation. As evidence that experimentation, the breaking of new ground, is at least possible in public institutions, I recall four things, each of which was a new departure, started in the course of a very few months in the department of public charities, and is still in successful operation. The appointment of a competent, expert, skilled dietitian at the central office, to have charge of all matters pertaining to food, with a resident dietitian under her direction at each separate hospital; the introduction in those hospitals of a

plan of permitting graduates of schools having courses in dietetics to spend a year in training as pupil dietitians, giving us for the year highly valuable service, for the wages of a trained nurse, ten or twelve dollars a month, in order that they may thereby get their practical training; the admission to the offices in which we employ investigators, of pupil investigators who under careful direction are qualified to give us as good service for very slight remuneration, as our regular investigators give for several times the salary, — here again the principle of the training school in city service; — and lastly, the employment of a social secretary, in the hospital for consumptives, whose business it is to know every patient, to know him well, to enter into his views of life, his past and his future, and to be his friend.

Impervious to criticism: — That is the least established of all the charges against public institutions. I ask any of you to recall the great difficulty and the distress of mind you have experienced when you have heard of some alleged defect in the administration of some private charity; with what care you have scanned the list of directors to see to whom you could present the complaint without thereby severing some prolonged friendship, and how even the best of them regard any abuse as exceedingly improbable, if not impossible, because of the eminent respectability of the managers and the good intentions of the officials. In other words, we all, in our private charities, resent criticism. But the public official cannot afford to resent criticism. I used to think before my experience in the public service, that the head of a great city department was sheltered behind an almost impregnable fortress of precedent, power, and authority, and that the most we as outsiders could hope for was by a little sharp-shooting to occasionally make some advance. I have now come to feel that all that imposing battlement is merely a painted canvas stretched over sticks, and that the guns are wooden guns. As a matter of fact the commissioner of a great city department has not a single "trump" card in his hand; he has no weapon of defense at all. The public is ready to believe anything that is said imputing inefficiency or evil to a public officer. An attack upon a public department is always excellent news; and if the facts are a little tame, it is easy to add a

few picturesque touches which will lend interest to its statement, and give it larger headlines. A reply is always uninteresting and fatally dry. I am not speaking from personal experience in that regard, for I must say that I had nothing other than a "run of luck" in regard to newspapers; but it is largely a matter of luck, and the public official is in a terribly exposed position. Those that know about his work and know his institutions have him absolutely at their mercy. Public opinion can always control, if rightly handled, the administration of a public department, and a public official, especially one securing position through political considerations, has no sympathy from his fellow politicians, if he is so unfortunate as to be belabored and criticized. On the contrary, they leave his future to the public estimate of its worth, and if this is unfavorable, he is very quietly but quickly made a back number.

That fact is the great hopeful thing about our public institutions; the fact that people do consider it their business to criticise them. There is only one kind of criticism to which the public official has a right to object, a kind that does not help him at all; and that is the criticism that, without investigation, assumes the truth of a complaint made from whatever source and without reporting it to the responsible head of the department who might take steps to correct it, simply puts it in circulation in the community. At the conference at Atlanta, I remember one delegate made some remark in the nature of a criticism of some large public institution in New York. I tried in a very gentle way to suggest that he ought to specify the institution in question, in order that those not included might be freed from the imputation of blame. A newspaper happened to report that the commissioner "resented" the charge that was made; and upon my return to New York City shortly after, I found a long letter published in one of the papers from a citizen setting forth the fact that at the recent conference of charities someone had criticized the charity department of New York City and that the commissioner had resented such criticism, and that in the opinion of the writer it would be a great deal better if the commissioner would look into his institutions instead of resenting the criticism of a public department; that the writer

had a friend who had been employed in one of these institutions, and if half of what his friend had said was true there was great occasion for criticism of these hospitals. Fortunately the complainant signed his name, and I wrote to him at once, saying, that I greatly desired to locate the nature of his complaint in order that I might investigate its truth, and that if he would be good enough to let me come to see him, or come to see me, I would like to hear all that could be said about the department of charities. The writer replied that it would be hardly worth while for him to see me, or me to see him; that in fact the person to whom he referred was employed ten years before in one of the hospitals on Ward's Island under the jurisdiction of the state. This was in a letter to me; the other was in a letter sent to and published in a leading newspaper.

That is the kind of criticism which does not help public charity administration.

Believe in your public officials if you can; help them to get the needed appropriations. Send your criticisms directly to them, give them the benefit of the doubt until the truth is fully known. Remember that each and every one of us is in a considerable degree responsible for our public charity administration: first and foremost, we are responsible for the particular institutions with which we are connected, and secondly, as citizens, we are responsible in part for the conditions of our public charities. You have more reason to be interested in them than in any of the private charities of your city or town, other than that for which you are directly responsible.

A closing word. The net result of an experience of two years in the actual administration of public charities, after observation, and criticism of them for a much longer period, is one of hopefulness. I believe in our public institutions of charity. I believe we can make them better. And we can do it without any serious difficulty, if we address ourselves to the task with a little bit of canniness. If we put in our recommendations at the right time, at the time things are being done, we can make them institutions of which we may be proud as citizens, and as workers in the field of charity.

"RESPONSIBILITIES OF THE PRIVATE CITIZEN IN THE CARE OF PUBLIC DEPENDENTS."

BY FRANCIS H. M'LEAN, CHICAGO.

A graduate from a theological seminary once asked me what possible opportunities for interesting his people in philanthropic work were open to him in the country parish to which he was going. It was not likely, he said, that there were families requiring anything else than pastoral care in the small town itself. Then he alluded incidentally to his precedessor having held Sunday services in the county almshouse near. Incidentally as one of his numerous pastoral duties my questioner was going to keep up these weekly visits to this great house of misery and pauperism, and yet he had not realized that here were innumerable opportunities for his people, that here he could be as busy and helpful as in a city parish, for his almshouse was one of the old-fashioned kind and had many kinds of helpable people in it, besides the old. He partook of the old belief which we all have more or less, that the poorhouse is something apart from human life, that it is indeed a place of lost hope. Unconsciously we have shrouded the ordinary almshouse in an isolation as dreadful and distinct as that which used to surround the leper lazeretto of the middle ages.

It is time that we awakened to the call of duty in our smaller communities if we would minimize, instead of increase the evils of pauperism, if we would deal rightly with those that are the wards of the state.

It is not enough that we should have the service of experts in our great centers of population, backed up by local committees in the populous counties of our great states, but that we should have a constantly growing concourse of visitors to our more modest public institutions throughout the country, visitors who are supporting those institutions and who have no right to support them in evil ways instead of good ways. It were far better, if they cannot see to their good management, that they had never organized them.

I trust I shall not be accused of underrating the efforts of the many broad gauge public officials who are working so earnestly and well in their chosen field, if I state that it is only through the joint effort of public officials and public opinion that real advance is possible, under ordinary circumstances. It may be said that in the care of specific defective classes the medical specialist and other specialists in kindred fields would inevitably bring about improvement, working only as public officials without any help from the outside. That is partially true with reference to those particular classes, though even here we must recognize that behind it all there is the great impelling force of medical opinion and medical advancement holding together in one common fraternity of thought and effort both the official and the private specialist. But when we come to large classes of dependents, the lay element becomes increasingly prominent and lay effort and opinion and interest become a necessity. We may well remember that it was Elizabeth Fry and John Howard and Sarah Martin who were the pioneers in prison reform in England. No more striking index of progress exists than the measure of what was possible then and what is possible now in the administration of prisons. And yet it required voluntary effort to start the reform. At a later period public attention was concentrated on the intolerable evils connected with private insane asylums in England, and again later it was Louisa Twining, a private citizen, who brought about almshouse reforms.

We have progressed very far in the last century. We have seen a gradual uplift all along the line in institutional service. We have seen better men going into it. We have seen it developing into a great profession. We have seen the great specialists building up their methods and systems. Whence did all this come? Why, the original impetus came from enlightened public opinion working in many ways. If public opinion, if the slow, steady pressure of the irresistible force of society itself had not worked towards improvement we would not be where we are to-day. The great specialists might be working in other fields now if it had been thought that the inferior makeshifts were good enough for caring for poorhouses and such like institu-

tions. No. You cannot get away from the certain fact that you and I are responsible for what goes on beyond yonder closed doors, and that if rottenness exists there, we are tainted by it as we would be tainted by uncleanliness in our own houses. We should feel towards public institutions as towards private institutions in which we are interested, private institutions whose very existence depends upon public favor and public support. Be it said to the honor of the good men in our institution service to-day that they warmly welcome volunteer committees and individual volunteer workers who will co-operate with them as closely and freely as is done in well-managed private institutions, — a co-operation which will be as free to criticise and condemn as to approve and commend.

In the gradual increase in the number of state boards of charities some persons have apparently imagined that public duty had been fulfilled and completely fulfilled. State boards are fast becoming an absolute necessity, but their function does not include that of volunteer agencies. Their work must be primarily with the great state institutions, in whose welfare the whole state is interested and which are managed by specialists or alleged specialists. No state board in itself could begin to exercise a daily, steady, and constant pressure upon the multifold county and town institutions of a great state. No, both before and after the establishment of a state board there is need for all sorts of volunteer organizations and for publicity.

First must come the preliminary elimination of politics as such from every institution, so that merit and industry and conscientiousness will alone safeguard places of responsibility.

Second—The churches should accept the public institutions as an essential interest just as foreign missions are now considered. Let the congregations come to realize that they have duties very near at home which cannot be relegated to others. There is nothing so uncharitable and irreligious as the attitude of hundreds of communities towards houses of pauperism. They must be awakened from their stupor.

Third—With the aid of the press and the pulpit and through personal effort, public opinion should be educated up to the point

where local visiting committees could be established whose services would be welcomed by all poor law officials. As to details of inspection, there is a vast mass of literature at the disposal of anybody in the reports of the State Charities Aid Society of New York and kindred societies.

Fourth—As knowledge increased there would appear the necessity of organizing special committees to watch over or look after special departments of work, especially when the institutions contained many classes of inmates.

Fifth—The relations between hopeful and helpable inmates and visitors should become so cordial and personal that the former could be assisted in finding their proper place in the outside world. This is one of the most important services which can be rendered. If we ever reach the time when almshouses are simply houses of refuge for old persons who have no means of support and no relatives or friends who would give them a home — it would still be necessary that there should be visiting committees. But though it would be recognized that in smoothing the way of the old people to the grave a noble duty was performed, still we could attach to it no social significance beyond its influence upon the visitors themselves. But that time is far distant, so that in the ordinary poorhouses we have many, old and young, who will sooner or later be thrust out upon the world. And besides the poorhouses there are many other special institutions to which the helpables have been transferred, and here visitation is even more important.

Sixth—It is inevitable that volunteer visitation of an extended and thorough nature should result sooner or later in a pressure for improvement and removal of certain classes of inmates,—the children to proper homes, private or otherwise, the defective to state-supported schools, farms, etc. Wherever public officials have felt the need of such separation their hands have been immensely strengthened by public opinion, which has in turn been carefully nurtured through the efforts of those who know the conditions as they are. But it is well to remember that there will be many communities and many states wherein the social surplus is not yet sufficiently large to justify the

separate institutions and separate systems which should exist. We make a mistake, of course, in entirely attributing to backward public opinion the conditions existing in many county institutions. After all we must realize that the progress of compassion upon the institutional side keeps step with the progress of the social surplus. With a small surplus just so much can be done and no more, no matter how willing the spirit may be. But there are endless ways of improving conditions as they are if to the assistance of the employees there come the suggestion and advice of those who are fresh from the outside world and who therefore the more quickly appreciate the things that are amiss.

Seventh—When separation is possible and more institutions can be established either by public or private fund, then upon those who have come in contact with institution life as it is rests the burden of so leading and guiding public opinion that the trend shall inevitably be in the direction of smaller buildings and cottages and individual treatment. Here is one of the most difficult tasks of all, because many people still take a childish delight in big institutions. But efficiency and not numbers count most in institutional life, and though there are good large institutions it is despite their largeness and not because of it. With the smaller institutions, moreover, which are not built to be monuments but as places of work, cheaper materials, cheaper finish and cheaper furnishings may be used. Let us rid ourselves of the monument idea.

Eighth—In the rural and semi-rural communities it is of course true that there will be many places which are too far away from any public institutions and which cannot have the personal touch with those institutions. Such communities, however, can demand that the same attention be paid by the clergy and the press to the whole question of public relief. Moreover, through various ways they should co-operate with those who have the personal touch. As I have said before, the nearest public institutions should be as much an object of religious solicitude as home or foreign missions or pastor's aid meetings. Whenever there is need of hitting hard on one nail and of starting a general agitation for some specific purpose, then in each com-

munity there should be an intelligent public sympathy awakened which will join in the general clamor. Possibly there may be devised ways of direct personal helpfulness outside of this solid bulwark of sympathy waiting to be called to aid any forward movement, even in far-away communities. The main thing is to develop the sense of responsibility through the most obvious agencies, and thus do away with the desolating isolation which now cuts off the ordinary county institution from the life about it.

In most of the smaller communities the natural pioneers in anything resembling a social movement come mostly from four classes: the ministers, the teachers, the editors, and those who have had experience of conditions in larger cities. The two last classes are so variously derived that what I have to say now has no bearing upon them. But why is it that the teachers, many of whom have had city training, and why is it that the ministers, who almost all come from seminaries near populous centers, so seldom, comparatively speaking, are found carrying on work of this sort in our rural towns and cities? It seems to me that the fault lies in this: that whatever sociological training is given these men and women in colleges and seminaries has to do mainly with city problems. I recall a seminary in the west that has excellent courses of this sort, but I have yet to recall meeting a graduate who did not feel that his first charge in the country would separate him entirely from personal contact with social problems. We need to remember that the country has its problems also and that one of the most helpful services which young clergymen could perform in the country would be in developing public interest in the care of public dependents. The college women who return to homes of leisure in the country have this field always opened to them. Their minds have, also, been concentrated on larger things than county institutions and it is hard to descend from the heights. And yet about every possible sort of problem is found in the old-fashioned almshouse. Meek and lowly institution as it is, it deserves more academic attention than it is receiving, for it can be made a house of evil or a house of good, according to the wishes of the persons who are responsible for its maintenance. The speed of a

mobilized fleet is the speed of the slowest vessel in it. The speed of our social progress is the speed of the slowest, most backward portion of our fellow-men; that is, public dependents and criminals. It is here where the measure of our slow advance is being taken. We vex ourselves often with discussions regarding the division of work between public and private relief. Such discussions are necessary and valuable. But why, as we discuss, can we not do this — make public relief approach private relief as nearly as possible by doing our duty as private citizens. Let us all through this great country make local public institutions a part of the life about them.

COMPARATIVE ADVANTAGES OF MUNICIPAL AND C. O. S. LODGING HOUSES.

BY ALICE L. HIGGINS, GEN. SEC. A. C., BOSTON.

In Massachusetts we have had since last November a self-elected committee to study the tramp question. The members of this committee have all had experience with the tramp at different stages of his career; and after an informal exchange of ideas about him, three bills affecting tramps were drawn up and introduced into the present legislature. We had hearings on these bills before our different legislative committees, and our opening speech always began thus: "This bill is part of a system," and then we described the other two bills and the place of each, with other measures, in the system we are trying to evolve, — a system that will give every protection and opportunity to the honest wayfarer, and no encouragement to the incorrigible tramp until he puts himself on the side of industry, order and decency.

From this experience, therefore, I should like to discuss the lodging house, wayfarer's lodge, friendly inn, or whatever name your local imagination finds congenial, as part of a system. A lodging house may be supported by money specially

given for the purpose by private individuals, as in Philadelphia, or Baltimore; or by an appropriation from the public treasury for the care of the poor, as, for instance, in New York and Boston; or, as in Chicago, from a special budget in the police department. It is not designed to be a money-making institution, but to provide shelter and food for men and women who appear to be temporarily destitute. If the destitution promises to be chronic, or of long standing, because of friendless old age, feeble-mindedness, insanity, physical incapacity, extreme dissipation, ineradicable aversion to work, or general incorrigibility and lack of self-control, it becomes the duty of the superintendent to transfer such individuals, either directly or through the courts, to the appropriate institution for mental, physical or moral reformation. The man, for in this problem, the woman is relatively an insignificant factor, goes to the lodge, when he is out of adjustment to his environment, and in his mind he would use it until he no longer desires it. But the community mind is beginning to see that the adjustment of individuals to a suitable environment must be quickly attempted. If unfit, they must, if possible, be made fit, and the idea seems to be dawning that permanent unfitness must be met with permanent custody. At present the lodge stands, on the one hand, as a link in the chain of institutions and agencies that support the individual who fails in life, and on the other hand, it protects society from the depredations of the individual who would live on his fellows. In other words, the lodge, when it is not the tiding-over place for the man between jobs, is sometimes the portal to the almshouse, hospital or asylum; sometimes to the court and reformatory.

Two factors are essential to the success of a lodge, — the co-operation of the public departments, and the co-operation of the public itself. In considering the comparative advantages of public and responsible private management, we must not forget this. In a community where a lodge has never been established it may be easier to interest a portion of the community to inaugurate and support such than it would be to interest the city government. On the other side, it is certain that until the city police can be persuaded to give up lodging men at the police

stations, the private lodge can never serve the community well, or control the situation. Sometimes, when, because of politics, we find it difficult to introduce improvements and progressive ideas, we are often tempted to recommend private management for this or that institution. Here appears what seems to be the greatest, and perhaps the only, advantage of management by private societies. We fancy that if the charity organization society in every city should establish lodging houses where a work-opportunity, medical attendance, compulsory bath, suitable food and lodging, and perhaps, best of all, discriminating individual treatment were the rule, it would go far toward solving the tramp problem. The charity organization societies are more elastic than the city government. Experiments and special studies could be made, and careful constructive investigation could be extended to cover the needs of this puzzling class of dependents. But when you listen to Mr. Robins, or read the report of the New York Municipal Lodging House you may think these things are already being well done under public management. And if such results have come into existence in these big cities under public management, why should any other city despair. We may expect and should demand in our municipal charities adaptability, elasticity, and wise experimentation. New York has stood, in a past not very remote, in the front rank of the worst governed cities of America, but when a city with such a history calls a Homer Folks to be its commissioner of charity, is there any reason to despair of municipal charities? If responsible people would use half the effort they have used in managing lodges, in creating public sentiment, so that the city must establish one, and then continue an advisory and co-operative relation to it, I believe the advantages would every time be on the side of the lodging house managed by the community in its corporate capacity. Why?

To my mind, the essential factors, — the co-operation of the public departments and the co-operation of the public itself, — can be best secured under municipal management. I come from a city where the co-operation between public departments and private charity is excellent, where the police have special officers in citizens' dress who report to the Associated Charities regu-

larly and often daily, but I think the overseers of the poor have at their lodge a more normal system of exchange with the public institutions than a private society could enjoy. The lodge is an integral part of a system of institutions or agencies that numbers a special hospital for dipsomaniacs, one for the feeble-minded, the epileptic, the insane, the tuberculous, the aged and broken down, the reformatory institution and the probation and transportation agencies. The man who applies at the lodge comes into the care of the city and may be turned at once to the proper protective treatment of which many stand in need.

A well managed municipal lodge raises the standard of other lodging houses, but to make its influence most effective the co-operation of the health department is necessary. Private commercial lodging houses should be under inspection of some sort; otherwise they may prove dangerous competitors to the lodge, because they can be maintained at a low standard of cleanliness and order, and meet the wishes of the more degenerate of their customers.

There should not be in any city uninspected lodging houses where the criminal and diseased may congregate, and communicate to the country boy seeking a job, sickness and lessons in beggary and vice. Massachusetts has had a law that no one in Boston shall presume to run a lodging house with ten lodgers at 25 cents a night or less, without a license. And although the English of this statute is so gracious, there is a penalty for anyone who so "presumes." The board of police may license such houses, and they are under inspection of the commissioners of buildings, the board of health and the police. The board of health makes regulations with which the proprietor of the house must comply or perhaps lose his license, and the police may enter the house at any time of day or night. That this police inspection is not superfluous is shown by the character of lodgers arrested in the raids made last January and February. Forty per cent. of those arrested had pictures in the rogues' gallery. I do not mean that a man so photographed is incapable of reform, or should be hounded in any way, rather that we should not permit him unsupervised to teach evil to our wandering youth.

At a hearing before the police commissioners in Boston recently, all the proprietors of licensed lodging houses came to make application. Several of them asked if the board of health regulation making it necessary for every lodger to take a bath might be changed. They found it hard to make their customers bathe. The statement of the chairman of the overseers that they had no trouble at the lodge, that it was a rule they invariably carried out, had a distinct effect on the police commissioners.

Another public department with which it is necessary to have understanding and co-operation is the judiciary. It is not infrequent for officials of private charitable societies to be misunderstood in court. Judges, — also the public, — sometimes consider that charity should "relieve and not prosecute," and it is difficult to explain that charity in certain cases must prosecute in order to relieve. Everyone who has had any intimate connections with a lodge knows that the co-operation of the judiciary is absolutely fundamental to the thorough treatment of the vagrant. I shall dare to assert that when municipal judges feel the incorrigible tramp a public charge, they will more quickly feel the need of his reformation and the temporary deprivation of his liberty in order to keep him stationary and receptive.

Obviously the co-operation of the police department is equally essential, — so essential that in some cities the lodging house is under that department, as in Chicago, instead of under the overseers of the poor. Charities and correction are united here, and I shall not emphasize any preference, although personally I think it belongs legally and logically under the charities department. To be illogical is, however, often to show wise adaptability to local conditions.

When we turn to the co-operation of the public itself, we find an advantage on the side of municipal management that is greater than is at first appreciated. If a municipality supports a good lodging house, private donors can be told to leave the problem to the city, and thus many private charitable and quasi-charitable and religious lodging houses would fail to find support. We must educate the public to see that the homeless man needs special treatment, that he should be the object of expert trained solicitude and the public must provide that trained service.

Then we can teach the public to refer all applicants for lodging, whether it be the tramp at the back door who begs a dime, or the Salvation Army representative on the street corner, or others who ask donations for a lodging house, to the municipal lodging house, where the expert work of the community is done.

I know of a lodging house conducted under charitable management where a charity worker called to make inquiries about a certain lodger: "Oh, we do not know him under that name, we can't trace him," said the superintendent; "Only twenty per cent. of the men give their right names." Yet this house is run by money given for lodging *honest* working men.

The community is usually ready to recommend its own institutions, though it may know very little of them. The unlettered suggest the library to the student visitor; the almshouse and the hospital to the sick and old; and why not the lodge to the tramp? The overseers of the poor, who, in Boston, carry on the wayfarers' lodge, put a notice in the papers from time to time asking citizens to send tramps there, and they are now preparing cards with request for co-operation, to be delivered to all householders by the police in the same manner that dog licenses and other public police notices are sent. The charity organization society can constantly assist in organizing public sentiment to co-operate with the city, and can often inaugurate and co-operate in any special experiment.

Is it not a little curious that the poor law in England had its origin in an attempt to meet the problems of vagrancy, — and yet the vagrant is with us still.

A purely utilitarian statement is quoted by Nicholl, as follows: "The usual restraints which are sufficient for the well-fed, are often useless in checking the demands of hungry stomachs. . . . Under such circumstances it may be considered cheaper to fill empty stomachs to the point of ready obedience than to compel starving wretches to respect the roast beef of their more industrious neighbors: and it may be expedient, in a mere economical point of view, to supply gratuitiously the wants of able-bodied persons, if it can be done without creating crowds of additional applicants."

We cannot take entire satisfaction in observing that this rudimentary economic advice has not been intelligently under-

stood throughout the country. Town and city still calmly watch while a group of men eat the cold roast beef of their more industrious neighbors, — watch and take no action.

Dr. Keene has said that repressive measures are never sufficient, and they never will be. Education and constructive work alone will prevail. You may police your cities, and you may police your states, but wandering men will be fed, because we have a common humanity. It has been said that the tramp is a woman's question. It is — but what made it such? It has been made a woman's question by the indifference and ignorance of communities that have made no provision for men who are hungry, homeless. Women have represented the conscience of the community in a poor fashion, in a dangerous fashion, in a criminal fashion, for they have created just about as many tramps as the men who give dimes on the street for a night's lodging. The women here know, but they should tell their friends that at our back doors we cannot do the right thing; we can give only inadequate relief, we can only push a human being down the stairs of manhood to the level of the parasite.

If we look at the matter historically, I think we find that the mendicant of the middle ages stood in much the same relation to the community as the modern tramp. One existed, and the other exists, because of a certain sentimentality that permits one group of persons to live on the industry of another group. The community giving in the mediæval days was centered in the monastery, and since the time of Henry VIII the state has assumed that function. The monastery cared for the mediæval tramp; let the state care for and cure his descendant.

To be logical, the city should maintain a temporary institution for homeless men in order to complete the system of institutions and agencies dealing with charities and correction.

Legally, in America the overseers of the poor are required to relieve the destitute at their discretion. In many cities and towns they are fulfilling this to the men temporarily destitute and homeless by permitting them to be sheltered at the police stations, fed with water, or crackers and water, and ordered to move on in the morning. Perhaps this last is their discretion. The result is unwise giving by private individuals that know not

the evil they increase, and they could scarcely do otherwise if they knew.

Historically, the city should maintain this lodge. Logically, it ought to do it. Legally, it must do it.

Let it not be longer a woman's question, or a man's question, but our question. Let us say there shall be in our community for the homeless a decent shelter and fitting meal, a place where we can give individual discriminating treatment and an opportunity for this shelter and meal to be *earned*. Appeal to the civic spirit of your best women and men. Have them appointed to serve as an unpaid board, and supervise the management and maintain your lodge as an American institution should be maintained, controlled by the same men and women of integrity, resource and sagacity as have always stood ready to respond to a call for civic duty when a Baltimore fire, a western hurricane, or general coal scarcity has summoned them. Then we women will shut our doors, and you men will close your pockets, and point to the lodge, which in cities is as necessary and fundamental an institution as the almshouse itself; in fact, it is an almshouse branch within the city gates. The name lodge is significant; — at the gate of the public system of institutions it should stand, always open and ready to receive the unclassified group that may claim shelter, perhaps to go forth to remunerative industry, or through the inner gate to the proper institution beyond.

WHAT CONSTITUTES A MODEL MUNICIPAL LODGING HOUSE.

BY RAYMOND ROBINS, SUPERINTENDENT OF THE CHICAGO MUNICIPAL LODGING HOUSE.

The purpose of this paper may be best served by first stating what should be the chief object of a model municipal lodging house. To provide, free, under humane and sanitary conditions, food, lodging and a bath with definite direction for such perma-

nent relief as is needed for any man or boy stranded in the city where located — this should be the chief object of the model municipal lodging house. All consideration of causes, all efforts toward enforcement of the law or reform in legislation, are secondary to this first duty of providing a humane clearing-house for intelligent distribution of the industrial and social human waste, that gathering and dispersing from season to season in the urban centers of America, tends constantly to fester into vice, idleness and crime. While the demands of this human clearing-house will be no small charge upon the organized charities and corrections of the municipality, the model municipal lodging house will be primarily an institution of social service, collecting and relating the entire human resource of the city for the mutual benefit of the community or person that serves and the individual that is served. This idea of connecting in the most direct fashion possible the social strength of a community with the individual weakness of the stranded man or boy will be the first purpose of the model municipal lodging house. To this end its location will be easily accessible to the lodging house district of the city.

That the building will be sanitary, the food wholesome, the beds comfortable and clean, "one man one bed and no double deckers," are matters of course. An isolation ward for special cases such as men suffering from inebriety, insanity, venereal disorders, etc., is a prime requisite.

Registration will be by the card system, each card giving at a glance the significant facts such as name, age, occupation, physical condition, reference, residence, nearest relative or friend, number of lodgings, disposition, etc., of the case. The registration clerk should always be a police officer and as nearly as possible always the same person. Investigation of references will be an important factor in the intelligent disposition of many cases and the quickness and accuracy of these local reports is greatly facilitated by the investigator's being a police officer.

Every lodger's clothing, including hat and shoes will be thoroughly fumigated each night. All lodgers will be required to bathe nightly. Shower baths alone will be used.

A comprehensive physical examination will be made of each lodger by competent examiners under the direction of a physician

of the health department of the city. Vaccination, bandages, and simple medicaments will be supplied free, and if further treatment is necessary the case will be marked for distribution to dispensary or hospital as may be required. An entry of the actual physical condition of each lodger will be made on his registration card after the first examination and any change therefrom noted thereon as it may occur from time to time. All cases of infectious or contagious disease of a virulent nature will be sent at once to the isolation hospital. The accuracy and care of this department is of immediate importance to the health of the community and essential to the effective administration of the house. To have a notation on each lodger's record card that precludes the success of fake excuses in the matter of physical condition or the making of unjust requirements by the administration, is of first concern for effectual daily distribution.

Each lodger will be provided with a night-shirt and a pair of carpet slippers. The dormitories will be comfortable and quiet, talking, reading or smoking therein strictly prohibited.

The morning call will be given in time to permit each lodger to dress, eat breakfast and be sent to employment if he is able and willing, in time for the day's work. The lodgers will form in line and pass the superintendent for distribution in accordance with the facts of each case. Here is the crux of the ministry and administration of the model municipal lodging house. Clear-sighted, humane, resourceful and definite action is now demanded and unless this demand is met the whole service fails. The superintendent will have before him the record card of every lodger containing his original story, the report of his physical condition and any further facts that may have been discovered in the course of his relations with the house. Immediately at hand will be the employment resources for that day, the name and address of every labor union headquarters, every benevolent association, every charitable society, every dispensary and hospital, and the superintendent will be capable of intelligent co-operation with all agencies public and private that may minister to the varying needs of the line of stranded men and boys that he is to distribute.

Youths, men of all ages, nationalities, occupations, misfortunes and immoralities, face the superintendent and must be dealt with definitely after a few searching questions and a rapid comprehension of the lodger's needs, his record and the resources at command. No higher test can be made of human judgment, courage, right feeling, resource and common sense.

It is at this crucial point in the administration that one feature of the model municipal lodging house stands out with commanding significance. This is the employment bureau. Daily opportunity for paid employment is the right arm of effective distribution, and the only genuine work test. Whether this can be assured or not in any given city no one can say until it has been fairly tried. When the employment resources of any city are thoroughly organized, if there be still men in any considerable number able and willing to work who cannot be given paid employment and who must suffer enforced idleness for any considerable time, then and not until then, will we know that the present industrial order has broken down. There is an increasing number of people in this country — quiet, hard working and hard thinking folk — who are determined to know the facts of our industrial and social system, and while enjoying the fruits of this present order and purposing to defend it against the assaults without knowledge of all demagogues of whatever school, do also purpose to strive mightily in righting whatever wrongs may be proven to exist. The model municipal lodging house will help to supply this needed body of real knowledge of the conditions in the underworld.

The significant fact of the model municipal lodging house is that its hooks will reach clear down to the bottom of the human sewage in the dark channels of this underworld. Without disparaging the splendid work of other agencies it is true that their hooks of help hang too high to catch many persons that are in direst need. The "hang-out" and "barrel-house" receive many times more human drift than charity bureaus, missions or working-men's homes. This is seen to be inevitable if the conditions are understood. We are just beginning to appreciate the everlasting truth in that great clause of Agur's perfect prayer "feed me with food convenient for me." The stranded man or boy needs

food, lodging, and a straightforward resourceful meeting of the issues of his human life *first* and after that if you possess sincerity, faith and vision, it may be your privilege to speak to him with controlling power of the ministry and message of the Son of Man.

Now it may be inquired, "How will stranded boys and men learn of the model municipal lodging house and what will impel the denizens of the underworld to accept its vigorous hospitality?" Here we have discovered one of the chief sanctions for municipal direction of such work. Being a municipal enterprise and a part of the city administration it effectively challenges the co-operation of the public authorities.

The first step in this mandatory municipal co-operation will be the closing of the police stations to lodgers and provision for the supply of all such applicants with tickets of admission and direction of the municipal lodging house. This relieves the police stations of a most disagreeable service, rendered in the past without any adequate means and under conditions that befouled the stations, degraded the lodgers and encouraged vagrancy and crime.

The second step will be to require every patrolman to carry municipal lodging house tickets in his pocket and to give all persons discovered for the first time begging, a ticket, with the warning that if found begging again they will be arrested and prosecuted.

The third step will be the establishment of a vagrancy detail of police co-operating with the municipal lodging house and the charity organization society, that will receive and investigate all complaints of vagrancy and begging. This detail will carry on an organized campaign cleaning out district after district; and, after giving to all unknown derelicts one chance by way of the municipal lodging house, arresting all remaining professional mendicants and criminal idlers. This method provides a humane and effective way for discriminating between the unfortunate or accidental idler or beggar, and the "professional."

The fourth step will be to provide every homeless man or boy when discharged from the house of correction with a municipal lodging house ticket pledging the good faith of the city to secure him at least three days' liberty with food, lodging and an oppor-

tunity for honest employment, or the right for that period to look about for such labor as he prefers. No person with any claim to enlightened opinion upon subjects of this character believes any longer that arrest and incarceration in a penal institution is any final answer to the social obligations of the community in behalf of the casual vagrant or petty criminal. It may be true that a three or six months' imprisonment is the only yet available means for "straightening up a drunk" or getting some evil spirit out of the young man's heart, but at best it is a dangerous medicine, and surely when society leaves a man or boy at the prison gate after a jail sentence of more or less duration and tells him to shift for himself it is simply an invitation to vagrancy and crime.

The fifth step in this mandatory municipal co-operation and the last in order of time will be a direct attack upon the barrel-houses and hang-outs. To begin a campaign against vagrancy by an indiscriminate raiding of such resorts is an old failure. If there is no other free accessible and serviceable place and any considerable number of homeless and indigent men and boys pass through or exist in the city from time to time, they will simply found another center and you will have lost their trail for a season. On the other hand, having understood and provided for the actual needs of our human drift and wreckage, and cut off the base of supplies of the mendicant army through the use of tickets to the municipal lodging house and the co-operation of the police, *then* you can strike effectively this final blow against these recruiting stations of the underworld.

In other ways than mandatory police regulations however, will the generous use of the ministrations of the model municipal lodging house be secured. An intelligent campaign of publicity must be ceaselessly carried on. Free tickets of direction and admission must be constantly distributed through societies, institutions, hotels, business offices, churches, clubs, housewives and other citizens. As soon as it is generally known that every applicant without exception is certain of food and lodging free for one night with such help next morning as his need demands, the co-operation of the public will be immediate and constant. In

this campaign for publicity the daily press through news items and editorial comment should be the most powerful ally for extension of the service.

Two important considerations of administration now claim our attention. One is the matter of an arbitrary limitation upon the number of nights the same lodger may remain, and the other is the question of a so-called work test.

Here we face the Scylla and Charybdis of social service. Either in the name of Christian brotherhood, sympathy for unfortunate humanity or other high and holy sentiment, men are taught cant and so exploit the institution, or in the name of preventing pauperization, preserving a man's self-respect, a business administration, etc., the institution subtly exploits the men. This much seems certain — the arbitrary lump method for dealing with men is always, everywhere, wrong.

The model municipal lodging house will not have an arbitrary time limit. The injustice of such limitation is manifest in instances such as that of a lodger suffering from a bruise, or wound, or broken arm, or waiting for money from friends, or transportation home, or for the coming of the first pay-day after being re-established in industry.

The model municipal lodging house will not have a lump work test. To reason that because 150 men and boys lined up in front of a desk at 5:30 in the morning are alike in the fact of having received a night's lodging and two meals, therefore each should alike do three hours stint of work on a wood pile, or the city streets, is to say the least unscientific. In every such group there will be wide differences in resources and needs. Capable workingmen displaced by industrial depressions, disturbances or inventions, all classes of casual laborers between jobs; boys out on a lark or seeking their fortunes; child-labor vagrants; disabled, sick and aged industrial and social waste; drunkards; beggars; beats and frequently some stray from the higher walks of professional criminals, challenge intelligent and resourceful discrimination. Surely the true interest of the community as well as of such lodgers is best served by at once sending men able and willing to work to paid employment, separating the boys

from this human drift and starting them home or to steady work, directing the sick, infirm or aged to such institution or society as will best minister to their needs, and arresting and prosecuting the professional beggar and criminal idler without delay.

Experience and observation of the lump work test in operation seems to justify the following statement:

1st. The worthy lodgers will work diligently, the "bums" will shirk, the crippled and aged will simply mark time, thus resulting in the most fit men in the group being exploited for the benefit of the least fit, and putting upon the backs of those members of the community least able to bear this burden part of the charitable charge for the incompetent and unworthy.

2d. There seems to be little foundation for the idea that a lump work test conserves a man's self-respect. On the contrary the conditions of its application are such as must always be more or less degrading, and it invariably operates to hold together the good and bad elements of a group to the inevitable injury of the good.

3d. Where the lump work test involves some financial benefit for the institution, the best of superintendents becomes less eager to re-establish his most fruitful lodgers in paid industry.

4th. As an indication of character it is almost valueless. Men of ordinary sense see through the thin disguise of the cant claim that it helps them preserve their self-respect, and recognize its true lineaments as a subtle exploitation that deprives them of the opportunity of getting paid employment for that day, or as a penal service to prevent their too frequent return.

5th. The quick deterioration of even a fairly good workman through getting used to a low standard of living by charitable contributions that lessen the economic pressure and seem to offer escape from the legitimate costs of life — is known to us all. Hard times and an empty belly make it easy to submit to the kindly exploitation of the lodging house wood-yard, and the loss of self-respect is forgotten in relief from the necessity of trying to play a man's part in the industrial order, until the man that was an independent capable laborer is transformed into a half parasite

— individual members of the species being familiar to all charity workers.

Summing up the effect of these two arbitrary lump restrictions it seems that they operate always to the injury of the service and are tolerated only because they provide some check upon the number and return of the lodgers, or a subtle means of exploiting helpless men for the financial benefit of the institution, or escape from the obligations of discriminating and effective distribution.

It may be well to say here that the Chicago Municipal Lodging House began operations with both restrictions in force. A three nights' limit and three hours work daily from each able-bodied lodger were required by the rules. Experience and observation of the results of the enforcement of these restrictions in Chicago and other cities convinced the administration that they were cruel and unjust. The substitution of an employment bureau, effective co-operation with other charitable and correctional agencies and daily discriminating distribution have enabled the Chicago Municipal Lodging House entirely to abolish both restrictions. Not only has this substitution not resulted in overcrowding the house or increasing the number of human parasites that seek its hospitality, but on the contrary the proportion of worthy men has steadily risen under the new regime. The "Chicago system" provides food, lodging, baths and distribution for a maximum of 200 lodgers daily at an annual cost to the municipality of $10,000.

In conclusion let it be understood that the keyword for successful administration of a model municipal lodging house is co-operation, co-operation in the interior management and co-operation in all external relations; co-operation with all existing agencies for human service and co-operation for the creation of new ones when found to be necessary from time to time; co-operation with other cities and states in creating a body of approved information and legislation upon vagrancy, its causes, conditions and correction throughout the world.

Standing as the collective social action of the whole people for meeting honestly the communal obligation to outcast and

homeless men, without special regard for race or class or sect, serving no private scheme or ulterior motive the model municipal lodging house will be a potent witness to the practical expression in municipal administrations of that awakening social conscience which is the growing hope for righteousness in all the nations of the earth.

SAMPLES OF CARDS ISSUED BY THE MUNICIPAL LODGING HOUSE.

GOOD FOR

LODGING, FOOD AND BATH

AT THE

CHICAGO MUNICIPAL LODGING HOUSE

12 NORTH UNION STREET

BETWEEN RANDOLPH AND LAKE STS.

RAYMOND ROBINS, SUPT. JAMES MULLENBACH, ASST. SUPT.

TELEPHONE MONROE 126 [OVER]

The City of Chicago has established a Municipal Lodging House for the benefit of all homeless and indigent men and boys in this City. Lodging, a bath and food are provided free for every applicant for one night, and longer if he is honestly seeking employment. The crippled, old, or infirm are sent each morning to hospitals, dispensaries or homes. Each lodger receives personal investigation, and his case is disposed of upon the facts alone. Employment is found for the industrious and able-bodied. The citizens and housewives of Chicago are requested therefore to refuse alms, and to refer all applicants to the Municipal Lodging House by means of this ticket.

Lodging House Committee of the City Homes Association.
NELSON P. BIGELOW,
R. M. BISSELL,
EDWARD B. BUTLER,
JOHN V. FARWELL, JR.,
R. A. KEYES.

GET HELP*

FROM THE

CHICAGO MUNICIPAL LODGING HOUSE

12 NORTH UNION STREET

SKILLED AND UNSKILLED LABOR
TO BE OBTAINED WITHOUT CHARGE
TO EMPLOYER OR EMPLOYE

HELP US TO PROVIDE WORK FOR THE WORTHY UNEMPLOYED

CARE TAKEN TO SUPPLY SITUATIONS WITH COMPETENT MEN

JAMES MULLENBACH, ASST. SUPT. RAYMOND ROBINS, SUPT

TELEPHONE MONROE 126

THE CITY OF CHICAGO has established a Municipal Lodging House for the benefit of all homeless and indigent men and boys in the City. Lodging, a bath and food are provided free for every applicant for one night, and longer if he is honestly seeking employment. The crippled, old, or infirm are sent each morning to hospitals, dispensaries or homes. Each lodger receives personal investigation, and his case is disposed of upon the facts alone. Employment is found for the industrious and able bodied. The citizens and housewives of Chicago are requested therefore to refuse alms, and to refer all applicants to the Municipal Lodging House by means of this ticket.

Lodging House Committee of the City Homes Association. { NELSON P. BIGELOW, R. M. BISSELL, EDWARD B. BUTLER, JOHN V. FARWELL, JR., R. A. KEYES.

* Printed with a calendar on the same card.

	Name	Age	Date

Nativity	CIVIL STATUS					How Long in State	How Long in City	Occupation
	S	M	W	D	Sep.			
Relatives						Address		Kinship

*	Employed by	Address	How Long

Began work at Years of Age	First Year Worked	Second Year	Third Year
Liquor	Sickness	Lack of Employment	Other Causes

CAUSE OF PRESENT CONDITION

General Physical Condition:	Eyes	Skin and Scalp	Venereal	Circulatory	Respiratory	Other Conditions
Perfect Able-bodied Deficient Physically Deficient Mentally Sick Crippled	Perfect Right Eye Blind Left Eye Blind Both Eyes Blind Ears Good Deaf; Right; Left	Acne (Eczema) Impetigo Pediculi Scabies Tinea Urticaria	Chancre Gonorrhoea Syphilis Hernia F. I. U.	Varicosities Oedema Heart Lesion Arterio Sclerosis	Asthma Bronchitis Pleurisy Pneumonia Tuberculosis	Fevers
Rejected by Order of Superintendent	For Vagrancy	Inebriacy	Gonorrhea	Syphilis	Pediculi	Scabies

Date ¶	No.	Work Found, or Other Aid

Report of Investigation Here and on Other Side * Printed with three spaces ¶ Printed with ten spaces

V.

State Supervision and Administration.

REPORT OF THE STANDING COMMITTEE ON STATE SUPERVISION AND ADMINISTRATION.

The opening paragraph of the excellent report of the Committee on State Supervision and Administration for 1903, plainly sets forth the difficulty of making a complete, comprehensive and exhaustive report on this matter; and the present committee, recognizing this difficulty, does not claim in this report to have said the last word on this important topic, but simply to have added something to the general knowledge of the subject.

It was deemed necessary that the report should contain certain facts regarding the operation of the laws in relation to charity throughout the country, and to obtain those facts the following questions were addressed to officials of state boards of charities where such boards existed, and in other cases to the secretary of state of the various states and territories throughout the United States. Responses were received from thirty states and territories. Those not responding were twenty-one in number, as follows: Arkansas, Colorado, Kansas, Louisiana, Maryland, Minnesota, Nevada, North Dakota, Ohio, Oregon, Pennsylvania, Tennessee, Virginia, Washington, Wisconsin, Wyoming, Alaska, Arizona, Indian Territory, New Mexico and Oklahoma.

1. Is the system in your state, advisory or administrative; do the state officials manage the institutions directly or merely supervise the management? When were statutes relating to this subject enacted?

2. If the system has been changed from supervision to administration or from administration to supervision, when was the change made and why?

3. What were the general results under each system with regard to efficiency, economy and freedom from partisan politics?

4. To what extent are private charities subject to supervision and how far is state supervision of private charities justified?

The following replies were received to these inquiries:

MAINE.

The system is supervisory is satisfactory and productive of good results. Private charities are not subject to supervision.

NEW HAMPSHIRE.

The system is advisory only with very little absolute authority. The state officials merely supervise the management. Nearly all recommendations made by the State Board of Charities to the various officials or institutions have been kindly received and favorably acted upon. All private charitable institutions in New Hampshire are visited and inspected by the State Board of Charities and Correction where state, county or town charges are placed and cared for at public expense. It is considered that state supervision is justified to the extent of protection from cruelty or negligence, but not of indiscriminate criticism.

VERMONT.

The system is mixed both advisory and administrative and is satisfactory. No supervision of private charities.

MASSACHUSETTS.

The state officials exercise only a supervisory power over charitable institutions which have their own boards of trustees. The board of prison commissioners is a board of control.

There is no state supervision of private charities. Four or five hundred charitable institutions report regularly to state board of charity, but it has no authority over them.

CONNECTICUT.

The system is advisory and the state board of charities merely supervises the management of the various institutions.

The first statutes organizing the State Board of Charities were passed in 1873 and received some minor amendments in 1884, and 1895, but nothing materially changing the first provisions.

The general results of the supervisory system in Connecticut are believed to be of considerable value in keeping the institutions up to a higher standard of efficiency than they might otherwise maintain in some cases. In regard to economy, the state board of charities has nothing directly to do with the finances of the institutions. The state board has been quite free from partisan politics.

Private charities, particularly institutions for dependent children and adults, are subject to supervision of the state board of charities under a law of 1902, which provides that the board may inspect all houses for neglected or dependent children, asylums, hospitals and all institutions for the care or support of the dependent classes. The supervision consists merely of occasional visits, with reports of the inspections made, and recommendations for changes and improvements where needed.

The state supervision of private charities is fully justified and might frequently be carried further with good results.

RHODE ISLAND.

State institutions are under the control of the Board of State Charities and Corrections. They employ a superintendent for each department and only supervise the management. This has been so ever since the formation of the board in 1869.

Private charities are not subject to state supervision.

NEW YORK.

The system is mixed. The prisons are managed by a state superintendent of prisons; the insane hospitals by a state commission in lunacy, composed of three members, and the state charitable and reformatory institutions by local boards of managers subject to fiscal control by a fiscal supervisor and to visitation and inspection by the state board of charities. The system of administering the affairs of the insane hospitals by the state commission in lunacy which formerly had supervisory

powers, was adopted in 1902. The reasons given for the change were that the local boards of managers neglected their duties and that a central board could manage the institutions more effectively. Those opposed to the change alleged that political considerations dictated the change. The general results under the system of control by local boards are believed to have been good, especially as the central commission had fiscal control. This seems to have been particularly true in so far as freedom from partisan politics is concerned. It is too early to say much about the results of change in system. The change was pretty thoroughly discussed and public attention had been drawn so closely to the subject, that the politicians are more or less afraid to make changes in the system that will produce criticism. Private charitable institutions in receipt of public moneys are subject to visitation and inspection by the state board of charities which can require them to correct abuses. The state board of charities is required to make rules for the reception and retention of inmates of private charities who are maintained at public expense. Private insane hospitals are subject to the regulation of the state commission in lunacy.

It is the opinion of some of those prominently engaged in charitable work in New York that private charities should be subject to visitation and should render an annual report, because abuses could then be more readily prevented and the state could know the extent and character of the dependency of its citizens.

NEW JERSEY.

There is no system either of central control or of central supervision by the State. A private society, the State Charities Aid Association, has been authorized to visit county institutions, on an order which must be obtained from a justice of the supreme court. It may not visit and inspect any state institution. It has existed for 18 years, but is now endeavoring to secure the creation of a state board of charities with supervisory powers only. Private charities are subject to no supervision whatever.

DELAWARE.

Administrative system. No state supervision of private charities.

DISTRICT OF COLUMBIA.

The system is in some degree, a combination of advisory and administrative. The board of charities has supervision of all charities receiving public aid. It also has important executive functions, such as the prescribing of rules for admission of dependents to institutions, and the preparation of estimates for appropriations for all charities.

As the territory of the district comprises only seventy-four square miles, and the population is approximately 300,000, there is no distinction between state officials and local boards. Some institutions are managed by boards of directors and others by a superintendent immediately under the direction of the chief executive of the district. Private charities are subject to public supervision only when they receive public aid. It is believed that supervision beyond this degree is desirable, and that the state should exercise reasonable supervision over all incorporated private charities. Even though such charities do not receive public aid, they are performing quasi public functions and a work that is of vital importance to the body politic.

WEST VIRGINIA.

State institutions are controlled by a board of directors appointed by the governor. A new board is usually appointed by each governor at the beginning of his term. Some of the boards are partisan and some composed of both political parties.

NORTH CAROLINA.

The system is advisory. The administration of the institutions is in the hands of boards of directors for each individual institution. The board of public charities and the general assembly alone, can inspect any institution at any time, the books and every portion being open to them and to no other person,

except its own especial board of directors. Reports are required annually to the board from penal and charitable institutions, including county jails and homes. There has never been any change in this system.

The heads of institutions, except the penitentiary, are seldom changed, efficiency being the first requirement; but the board of directors are usually of the political party dominant at the time of their appointment. Directors are appointed by the governor when vacancies occur, when the legislature in not in session, but the confirming power is with the senate.

Private asylums, hospitals, homes or schools for the care of the insane, idiots, feeble minded persons and inebriates must be licensed annually by the board of charities. They are inspected by its members and must report to them twice a year. All private hospitals, orphanages, etc., report to the board — no law requires it.

Private institutions should be subject to inspection, especially where children or any irresponsible person is cared for.

SOUTH CAROLINA.

State care has been in operation since 1870. The governor appoints the regents (trustees) and superintendent. All other officers and employes are appointed by the regents, usually with the advice of the superintendent. The constitution of 1868 (Reconstruction) placed all appointments in the hands of the governor; but this was changed by the constitution of 1895, as above indicated. The change was made to prevent so far as possible the interference of politics. There is practically but one party in South Carolina (Democratic) so that there is no tendency to partisan politics; but the executive has shown no desire to interfere with the non-partisan administration.

No supervision of private charities.

GEORGIA.

The Prison Commission of Georgia has absolute control of all felony convicts, and from their management there can be no appeal. The Commission was created by act of December 21,

1897, and an act approved August 17, 1903, amendatory thereof. The last act mainly related to the short term men; sentences under five years being worked on public roads of the counties desiring them to do so; about 550 are so employed out of a total of 2,315. The system was changed from advisory to administrative April 1, 1899, under act first above mentioned.

Partisan politics does not prevail. There is no state supervision of private charities.

ALABAMA.

Charitable work is done purely by private organizations, except what may be regarded as done by "houses of correction."

FLORIDA.

System is administrative.

No supervision of private charities.

MISSISSIPPI.

The institutions are managed by a superintendent appointed by the governor by and with the consent of the Senate. A board of trustees for each institution is similarly appointed. The superintendent acts under supervision of the trustees, who appoint all subordinates and generally supervise affairs of institution.

The penitentiary is managed by a board of five members, of which the governor is chairman, and this board appoints all subordinates and inspects the institutions and makes all contracts.

MICHIGAN.

The State Board of Corrections and Charities is simply an advisory board, and merely supervises the management of state institutions, which have their several boards of control (law enacted April, 1873). No change in the system has been made. Efficiency, economy and freedom from partisan politics ever existed; that it is the result of the system of supervision has not been considered. Only institutions for juveniles — of private charities — are under the supervision of the State Board.

KENTUCKY.

Each charitable institution is under the control of a separate board appointed by the governor. The state does not undertake any supervision over any private charities. Donations are sometimes made to them by the general assembly.

IOWA.

The system in operation is a board of control of state institutions. It is administrative in character. Immediate management is by the official head of the institution at the institution. The original law was enacted in 1898. Prior to that time, there was management by separate boards which met once a quarter or oftener at the institutions. The change was made because it was found that the old system was expensive, unnecessarily so, and that the institutions, many of them, were not having the care they should have; that supplies were often purchased, without any competition in the local market, at regular retail prices of favored parties; that appropriations made for the institutions for certain purposes were diverted to other purposes; that there was no uniformity between institutions of the same character, as to the keeping of their accounts, or as to the receipting and disbursing of their supplies, or as to the salaries of persons who were holding substantially the same positions and for many other reasons.

The old system was inefficient, not economic, and the trustees were usually selected by a joint caucus of the legislature; sometimes they were all one party, but most of the time they were composed of both parties. However, the institutions were full of politics, everybody from the superintendent down to the scrub woman was expected to donate to the party in power, and usually did so to hold their positions.

People were appointed at the behest of the members of the legislature and other officials, without regard to qualification or ability. Under the present system there is absolutely no politics in the institutions. The board of control appoints the chief executive officer and can remove him at its pleasure. No influence of any person has any effect in procuring an appointment from a political or any other standpoint. All the employes understand

that they can hold their positions as long as they are competent and capable and can do their work properly. When they do not, they must go, and there is no appeal from the action of the superintendent. The present law makes it a crime for the board of control to interfere with the appointment of subordinate officers or employes, and they never do so.

There is no state supervision of private charities in this state, except that there are homes for friendless children, which are under the supervision of the board of control, so far as inspection and investigation are concerned, and as to certain rules and regulations. These embrace three or four institutions, for which the legislature has made appropriations. They are also largely maintained by private contributions.

All such institutions should be supervised by state authority to the end that people who donate may be protected, and to the further and special end that those who are inhabitants of these institutions may be properly cared for.

TEXAS.

The State has not inaugurated any system of state supervision or management of charities.

MISSOURI.

The administration is advisory.
There has been no change.
No state supervision of private charities.

ILLINOIS.

The institutions are managed and administered by a superintendent appointed by a board of trustees, the latter appointed by the governor. A state board of charities has supervision over all charitable institutions, but this supervision is advisory, it having no administrative authority or power to enforce its recommendations. The public institutions are practically free from partisan politics. The results of the system as to care, efficiency and economy are satisfactory. The state does not exer-

cise any supervision over any of the private charities, except those caring for children and the insane.

INDIANA.

There is a separate board of management for each institution appointed by the governor. The board of state charities of six persons appointed by the governor, is given the oversight of the entire system of public charities. Before 1889 there was no means of supervisory authority. Since that time there has in general been notable improvement in efficiency and economy. Partisan politics has been largely eliminated from the state institutions. All private charities which receive any support whatever from the public funds are subject to supervision and private orphans' homes are subject to visitation and inspection under the law of 1903.

IDAHO.

The system is largely administrative and generally satisfactory.

UTAH.

The state assumes administrative control of its reform school, known as the "State Industrial School," as also of the State Mental Hospital, these being the only institutions of this character.

The Reform School was established in 1888 and the Mental Hospital at an earlier date.

No supervision of private charities.

CALIFORNIA.

The institutions of this State are now managed by local boards. The law creating the State Board of Charities and Correction was approved March 25, 1903. The board was appointed June 30, but was not organized until September. It is solely advisory.

There has been no change in this state. There was no such board previous to this law. The administrative boards remain the same as formerly.

Private charities are not subject to the supervision of this board. An effort to place private orphan asylums, forty-three in number, under the supervision of the board failed in the last legislature, for the reason that the orphan asylums did not want supervision, and they succeeded in amending this provision of the bill.

SOUTH DAKOTA.

The Board of Charities and Corrections has absolute power and control over all penal and charitable institutions supported by the State. Each institution has a superintendent in immediate charge, who lives in the institution and conducts the business under the direction of the Board. It is considered that absolute, centralized control is largely in the interest of efficiency and economy. The Board may examine and report condition of children's home.

NEBRASKA.

The governor of the state, the commissioner of public lands and buildings, and the state superintendent of public institutions constitute the State Board of Charities and Corrections. The board appoints four advisory secretaries, not more than two of whom shall belong to the same political party. It is the duty of the board to inquire into the whole system of public charities and the methods, and practices of correctional institutions in the state and counties, and to ascertain by inspection or otherwise, the condition thereof and report to the governor. The board passes upon plans for all new jail buildings, lockups, infirmaries or reformatories, before adoption (Laws 1901). No supervision of private charities.

MONTANA.

The work of the State Board of Charities and Reform is advisory. This board investigates and supervises the whole system of the charitable and correctional institutions by personal visits and otherwise, and then recommends such changes and additional provisions as they may deem necessary for their greater economy and efficiency.

The state officials exercise only a supervisory power over charitable institutions which have their own boards of trustees.

The present management of all charitable and correctional work seems to be exceedingly free from the influence of partisan politics.

The state does not supervise private charities, though many citizens think that the state should have this power, because such institutions are performing a work of quasi-public character, and of vital importance to the people.

Such is the information which the committee has gleaned concerning the matters to be covered by its report.

State board of charities and correction or state boards of control already exist in the United States as follows: Arizona, California, Colorado, Connecticut, District of Columbia, Georgia, Illinois, Indiana, Iowa, Kansas, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Rhode Island, South Dakota, Tennessee, Washington, Wisconsin, Wyoming and Montana.

The states reporting appear to be about equally divided between the supervisory, sometimes called the advisory system, and what is called the administrative or control system, in regard to management of charities.

Theoretically at least it would seem that the *administration* or *control* of charitable institutions should be left to those citizens to be found in every community, who are able, willing and anxious to help their fellowmen for the sake of humanity. Boards of trustees so composed may spend money freely; but the greater part of the money spent would be for a good purpose, and a central *advisory* board whose recommendation could be made necessary for yearly appropriations would act as an effective check on wastefulness.

The system of *centralized control* appears to check philanthropic effort or real charity to a considerable extent; in other words, public spirited citizens are thereby eliminated from the service they would be glad to render to humanity, and the whole matter reduced to the cold level of official action.

If we are to believe the reports made, and there is no reason to doubt their accuracy, politicians, as such, commonly keep their hands off the management of charitable institutions. There seems to be a determined and wholesome effort on the part of the people to keep professional politicians from trading on the unfortunate inmates of such institutions.

How far state supervision of private charities is justified is an interesting question. The states generally appear to hesitate to exercise any oversight and the managers of the private charities, while they may not resent supervision, do not invite it. There is some danger of going too far in giving power to the State and the laws regulating charity should not be permitted to override personal rights. It will probably be agreed that where institutions are established to care for persons too ignorant or incompetent to look after themselves, the public is interested in the management of such institutions and the State should have the right to visit and inspect them, whether supported by public money or not.

MICHAEL J. SCANLAN, New York City, Chairman,
*DEMARCHUS C. BROWN, Irvington, Ind.,
GEORGE FOLGER CANFIELD, Peekskill, N. Y.,
A. W. CLARK, Omaha,
E. J. GROENEVELD, Butte, Montana,
CHARLES S. HITCHBORN, Augusta, Me.,
ENSLEY MOORE, Jacksonville, Ill.,
JULIO SAN MARTIN, Havana, Cuba,
F. W. STEWART, Hillsdale, Mich.,
LILLIAN C. STREETER, Concord, N. H.,

Committee.

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* Mr. Brown agrees with all of the foregoing report, except the statement that "the politicians commonly keep their hands off."

LIMITS TO STATE CONTROL AND SUPERVISION.

BY A. W. CLARK, OMAHA, NEB.

The history of the United States reveals a constant and inevitable tendency towards centralization of all institutions under state control. What has been true in the development of our system of public education has been true also in the development of charities and corrections. The drift towards centralization is clearly seen in the history of our insane population, the epileptics, the feeble-minded, the blind and deaf, and to some extent of other classes of the community.

As rapidly as private charity prepares the way, the state assumes control and supervision. This process will continue through all time. The events of the past half century indicate that the state cannot stop short of absolute control of the well-defined institutions, and of the systematized processes of charities and corrections. More recent events indicate that a new era has dawned in the history of advisory boards of state charities. Their noble mission has been almost accomplished. The way has been prepared for state boards of control, which are now demanded, and which will doubtless be created in the near future in all the states.

REASONS WHICH FAVOR A STATE BOARD OF CONTROL.

First — A state board of control greatly decreases the cost of maintenance of all the state institutions and saves the taxpayers from $100,000 to $150,000 annually in each state where it has been fairly tried.

Second — A state board of control secures greater accuracy in accounts and facilitates the transaction of business by furnishing uniform blanks and a uniform system of book-keeping for each state institution, and thus secures greater efficiency of administration.

Third — A state board of control eliminates local controversy in the communities where the state institutions are located, over the question of dividing the state's bounty in purchasing

supplies, etc., and also prevents legislative combinations for that purpose.

Fourth — A state board of control provides better food, better clothing and better care for the inmates of all state institutions, and thus preserves and extends the purposes for which the institutions were established.

Fifth — A state board of control secures better discipline among the employees and inmates of every state institution by means of the special powers conferred upon each superintendent to select his own assistants and employees, and to discharge them for cause. It secures in this way the merit system with employees.

Sixth — A state board of control relieves the superintendents of the state institutions from the burdens of financial details which enables them to study, as never before, the real problems involved in their work, and to preserve and extend the educational and reformatory purposes for which the institutions were founded.

Seventh — A board of control, constituted upon the plan of Iowa and Minnesota, practically eliminates politics from the management of state institutions. Civil service principles are adhered to from the beginning.

Eighth — A state board of control is an expression of the best thought of the age in centralizing large business enterprises. It is in harmony with the drift of events and meets the demands of the times. The state institutions have grown to such large proportions, involving the expenditure of such large sums of money and involving such intricate and complicated problems affecting the interests of all the citizens, that popular judgment favors a central state board of control.

Ninth — A state board of control practically insures equitable appropriations to the different state institutions and prevents the constant lobbying of institutions against each other. It is well known that under the old system of advisory boards, superintendents of state institutions and local trustees spend many days lobbying with each legislature for appropriations. Those who are most skillful in such business secure large ap-

propriations, often more than actually needed, while other institutions are left to suffer because of inadequate appropriations. No difficulties of this sort arise under a state board of control.

Tenth—A state board of control corrects abuses, makes needed changes and enforces recommendations. An advisory board is powerless to enforce recommendations. It can only investigate, advise and report. Universal testimony in Wisconsin, Iowa and Minnesota is that since their state boards of control were created, no complaints against the management of public institutions have arisen making formal investigation necessary. The moral effect of the existence of these boards is everywhere recognized.

GROUNDS UPON WHICH STATE CONTROL RESTS.

As a living, growing body the state has many members with many functions. As illustrated by M. Fouillee:

"In the highly organized machines used in the manufacture of cotton or woolen stuffs, when a single thread breaks, the loom stops of its own motion, as if the machine were notified of the accident which has happened to one of its parts, and could not continue its work until this is repaired. This is a sample of the solidarity which will more and more hold sway over human society. In this web of social interests, wherein all individual destinies are interwoven, not a thread, not an individual should be injured without the general mechanism being warned of the accident, affected by it, and obliged to repair the harm done as far as possible."

If one member suffers all the members suffer. Just as the brain is the supreme center for the direction of the members of the body, so the state constitutes the center for the control and supervision of charities and correction. These problems are of vital importance to the whole community, and are so complex and so interwoven into the life of the people that state control is a necessity.

RIGHT OF THE STATE TO CONTROL AND SUPERVISE CHARITIES AND CORRECTION.

New wants are springing up at every step of progress. Human desires and activities are ever increasing. New condi-

tions arise and new forms of aid and relief and of correction are demanded. It is important to determine whether the state has the right to control and supervise them. Bluntschli says, "It is acknowledged now that law and its administrators do not merely exercise rule over individuals, but render very essential and important services to them. A large number of useful and beneficent institutions owe their origin to this view." He further says, "The end of the state is the development of the national life, and finally its completion."

McKechnie says, "The good of humanity is the end of the state." Concerning the sphere of the state, he says, "As everything within the territory of a state is subject to its control, it follows that its proper sphere is co-extensive with the range of its dominions." "If it is the business of the state to preserve itself from dissolution, the supervision of the morals and intelligence of its people lies, undoubtedly, within its normal sphere. *There is no part of the life of man, that can claim to lie outside of its sphere.*" In harmony with these views Dr. C. R. Henderson is correct in saying, "the state alone is the organ of all members of society and it alone has the acknowledged right to supervise and govern all institutions." This right carries with it moral obligation.

MORAL OBLIGATIONS OF THE STATE TO CONTROL AND SUPERVISE CHARITIES.

Some have argued that the only grounds upon which the state engages in charities and corrections is self-protection. It is especially agreed that this is true as far as the treatment of the criminal is concerned. Those who advocate this view affirm that self-protection is the only reason for state action in charities and correction and that no other element can possibly enter for consideration. This seems to me a narrow and selfish view. Even in the punishment of criminals it is now recognized that self-protection is not the only purpose. Modern philanthropists are generally agreed that the reformation of the prisoner is the chief object. To claim that self-protection is the only object in punishment of crime is repellent to the better

feelings and judgments consciously existing in our modern civilization.

It has also been argued that the state cares for the insane, feeble-minded, epileptics, cases of tuberculosis and of other forms of sickness, wholly on the grounds of self-protection. There is an element of truth in this and it may be said to be part of the truth. But modern states are conscious of higher motives in relieving distress, in ministering to those who are sick either in body or mind and in guiding the steps of the erring to good citizenship than simply self-protection. The state is conscious of a high moral obligation, of duty. It is the same kind of moral obligation as that which is recognized in the matter of education. Not many years ago the work of education was conducted by private enterprise; now the state manages our splendid public school system.

The state is morally bound to her citizens to maintain and improve the educational system. If we recognize this principle in the matter of education we must recognize it also in dealing with law-breakers and with orphan children and in all departments of charity and correction. How could progress be made towards the high ideals of the people without the state's recognition of moral obligation to each citizen?

This moral obligation is many times grounded in the claims of individual citizens upon the state for services rendered.

Thirty years ago President M. B. Anderson, of Rochester University, stated: "A nation is a moral organism which owes certain duties to its members" Dr. C. R. Henderson recently said: "The grounds which justify and require relief are ethical and grow out of a race instinct of sympathy." The state is morally bound to aid every citizen in times of need. It is a matter of simple justice. This principle is not yet generally accepted, but is gaining ground. The time will come, in the light of this truth, when popular notions will be dispelled and when no thought or feeling of humiliation will be experienced by those who dispense or who receive charity.

FINANCIAL LIMITS TO STATE CONTROL.

There is a limit on the financial side. The state cannot make sufficient appropriations to meet all necessities. Taxpayers would not submit to it. Public opinion would not favor it. Private charities must bear the burdens, in many lines of effort. This has always been true in the past and will be true in all future time. It is just as it should be. The state is always behind. Private charities go in advance, explore new fields, make experiments, expend large sums of money, demonstrate and prove the value of well worked-out systems, then the state takes control and supervision. Private workers have other fields to explore; these fields are boundless.

LIMITS TO STATE CONTROL FROM LACK OF SYMPATHY.

Many have believed that the state is cold and unsympathetic and that in the nature of the case must forever leave certain kinds of relief work to private charities. The conclusion is that all relief work for the poor in their homes must be done by private charity. This involves the assumption that the state can never learn to do such work as it ought to be done. Are we warranted in drawing such a conclusion? It is true that blunderings and political corruptions have characterized much of the public relief of the poor in their homes in the past, but the improved methods of late justify the belief in still greater improvements. Give the state time to be free from the "spoils system," and time for civil service principles to dominate, and then I believe the state will do the relief work in families much better than the average official representatives of relief and aid societies. In spite of all the talk about "personal touch and personal sympathy," my observations have led me to believe that in the work of private societies there is a good deal of officialism and lack of personal sympathy and self-sacrifice. There is very little of the personal touch anywhere of the giver with the poor in distress, and to make up for this our relief and aid societies and charity organization societies are doing the best they can, and are to be greatly commended. No one doubts but that better methods will be adopted next year than were

in use in the past year. Every society is learning by experience. The state is learning also and it is expected that new systems and methods of state relief work will be evolved in the future which will enable the state to utilize the element of self-sacrifice and personal sympathy far better than they are utilized by private societies to-day. This will insure thoroughness and efficiency.

LIMITS CAUSED BY PREJUDICES AGAINST STATE CONTROL AND SUPERVISION.

Many private charities are controlled by religious societies which strenuously oppose state interference. The state has been hindered by this and limited in its operations, but is gradually gaining control. This opposition has been very pronounced even with institutions which receive state appropriations, but private societies which receive no state aid are still more pronounced in their opposition to state supervision. This is especially true of societies for homeless children. A fundamental principle with most of these societies is that a Christian home shall be found for every homeless child. They urge that the state cannot take into account for one moment the question of a Christian home for a child. Is this not an *a priori* assumption? What shall be the definition of a Christian home? Membership in a particular church does not always insure that the home is a Christian home. We believe the state can and will secure the services of the highest types of Christian men and women to place and supervise homeless children. This has been done, as is well known, in Michigan, Minnesota and Canada. It can be done in all the states. The drift of events is in the direction of state control and supervision of both the institutional care of children and of the placing out system. The way has been prepared by private charity for state control. Placing out agencies have experimented until well-defined principles and methods have been established. The time has almost come when the state should assume full control and supervision. The best experts of the country, men and women with special training and adaptability, are available. These men and women can be depended upon, as officers of the State, to thoroughly investi-

gate homes, to take into account questions of kind treatment for the child, moral and religious environment, educational and social advantages, and financial conditions. They will be able therefore to select the very best homes for these wards of the state. This will give unity, harmony, economy and efficiency in the work.

At present there is much unnecessary duplication, friction, waste of time, waste of energy and waste of money. A half dozen child-saving societies are soliciting funds and operating in nearly every community, often to the detriment of each other and involving great loss of efficiency.

State control is demanded in order to save the lives of thousands of infants and small children who are to-day in the hands of ignorant and sentimental caretakers, where the children have poor ventilation, unsuitable food and bad sanitary conditions. Such an institution was broken up by the public authorities in Omaha last March. These little ones were neglected and suffered. The workers were some of them over-religious and self-deceived, while others were determined to get a living without work. The generous public was imposed upon and the lives of bright and promising children endangered. Many similar institutions exist. The state alone can correct such abuses.

In conclusion I would say the drift of events, in recent years, indicates that all limitations to state control and supervision of present organized and systematized charities will soon be completely removed and the state will assume absolute authority over them.

This implies that private charity will enter new fields to prepare the way for state control along new lines, and thus the process will go on through all generations.

VI.

Needy Families in their Homes.

THE PREPAREDNESS OF ORGANIZED CHARITY.

BY ERNEST P. BICKNELL, CHAIRMAN, BUREAU OF CHARITIES, CHICAGO.

Report of the Standing Committee on Needy Families in their Homes.

Those beneficent activities whose object is the improvement of conditions of life in the homes of the poor, are in form and character so varied that their classification is difficult and at best only broadly possible. The divisions of unorganized, meaning individual charities, and organized, meaning the charities of societies or of state and municipal officers, may be separated without too sharply drawing the line between. Organized charities may be divided between public and private, public charities being those supported by taxation and administered by public officers. The line between organized and unorganized tends toward obliteration by the gradual drawing of individual effort into the sphere of influence of organized centers. A well defined tendency also exists toward the withdrawal of official charity from the field of out-door relief. Therefore because the great current in charity moves toward the lodging of a steadily increasing proportion of out-door relief in the control of organizations of a private character, it seems appropriate that we should inquire into the preparedness of private organized charity to adequately discharge its growing responsibilities.

Organization is progressive. The same compelling reasons which draw individuals into groups for the better accomplishment of common purposes, apply with equal force to the gathering of the groups into combinations or federations. When the chari-

table people of a community are organized by the formation of isolated and unconnected societies, only the first step toward an efficient system of charities has been taken. All those time-honored maxims which emphasize the strength and the economy of united action apply with peculiar force to the administration of charity. In charity the results of effort cannot be negative They must be either positively good or positively bad. It is not possible to interfere in affairs which concern the most sacred and fundamental relations of the home and family without leaving upon them a permanent impress. Failure means not only the disappointment of the agent of charity but what is infinitely worse, it means a direct and lasting injury to those for whom benefit is intended.

Private charity organizations then, must never lose sight of these two important facts: First, that the most difficult form of charity administration, namely: the helping of the needy in their homes, tends more and more to become the peculiar charge and trust of private initiative and effort. Second, that unless prepared to bring intelligence, tact, insight, resource and exhaustless patience to the discharge of this trust, the result will be discouragement and bitterness to the agent and harm instead of help to the needy. The best of intentions may inflict greater injury than open enmity.

In the course of the evolutionary process through which have passed these private organizations of charity intended to help the needy in their homes, there have arisen societies which, classified by form and method, may be said to be of three kinds. First of these is the distinct, separate organization, simple in form, independent in method, self-centered. Second is the society whose membership is composed of other societies banded together in order that a central agency may perform, for its members, the duties common to all. It is a clearing house for its members and such other charities as wish to use its facilities. Third, is the society whose membership is individual and which, while maintaining systematic, co-operative relations with other charitable agencies, yet holds the power of initiative and administration. These three classes may perhaps be profitably considered somewhat more particularly.

THE SOCIETY STANDING ALONE, INDEPENDENT, SELF-CENTERED.

As the direction of charitable effort has passed from the individual to the organization, the first step has been the creation of societies which either undertake to perform a special kind of service for all in need of that service within their respective fields or to perform a work of general charity for a particular race, or church or other body of persons held together primarily by ties other than those of charity. In this class fall most societies which give only material relief, societies for district nursing, church aid societies, children's aid societies, dispensaries, relief societies maintained by different nationalities for the assistance of persons of their own tongue or race, etc.

These organizations perform charitable services of great value, but acting independently and within sharply defined limits, their work must lack that breadth and completeness necessary to meet the complex and multifold needs arising among the poor of a populous community. Deep chasms of distress will exist across which no helping hand is extended. Partial service will be given because the giver cannot command the whole circle of resourcefulness. Absence of knowledge, by each society, of the work of the others, will lead to duplication of effort which will harm the recipients of bounty and waste the strength of the givers. Nevertheless, to these organizations must we look for that thoroughness within their own bounds which an age of specialization demands. In response to a recognition of the weaknesses of these fundamentally important special societies, efforts have been made to establish relations among them which will protect them from each other and at the same time permit the strength of each to be substituted for the weakness of another. In other words, the attempt has been to permit each society to concentrate its strength on what it is best equipped to do, by linking all together in a cooperative circle. The theory is that it is practicable to so arrange affairs that every form of need revealed will instantly fall to an agency which makes a specialty of the particular service required to meet that need. Although this theory looks to the ideal much progress has been made in the direction which it indicates.

The attempt to put the theory into practice has led to the creation of the second form of society above described, namely:

THE SOCIETY WHOSE MEMBERSHIP IS COMPOSED OF OTHER ORGANIZATIONS.

A society of this class is governed by a board of delegates from the organizations which form its membership. Its work is more especially that of investigation and registration, performing these common duties for its members and other agencies which desire to avail themselves of its services. It is also intended to be a distributing center, assigning to each member its portion of the work to be done. A society of this character is likely to suffer from lack of leadership, initiative and authority, but it serves to stimulate a sense of individual responsibility among its members. It is also likely to find it necessary to "lump off" to this member or that the entire care of a family, which could be better cared for by the assignment of certain parts of the plan of treatment to different members according to their respective specialties. This assignment of entire care to a single member takes from the central agency the power of direction and supervision, and leads to inconsistencies and unevenness of treatment. Instead of a family receiving the course of treatment decided upon by the wisdom of all the members it is treated according to the judgment of one member. Thus one member may lean to material relief giving and another to the opposite extreme; one may see in intemperance the cause of all the trouble and concentrate its energies on that item in the family's budget of woe, while another may lay all to industrial conditions, regarding intemperance as a result rather than a cause; one may see the chief hope in the friendly visitor and another may have little faith in the work of such visitors. The family is not always assigned to this member or that because of the kind of treatment the member is known to excel in or prefer, but because of some consideration of religion or nationality or locality quite irrespective of the fitness of the member to give the best care to the family. There is a lack of power in the central organization to map out a plan of thorough care and follow it through to the end. The logical line from in-

vestigation to and through treatment is interrupted by a transfer of authority. It is a swapping of horses in midstream.

This form of organization, however, cultivates in a community a sense of the oneness of its charities, prevents rivalries, duplication and unreached need, and should be promotive of harmony and mutual understanding. For many reasons societies of this form seem well adapted to small cities and towns in which all organized charitable agencies can come into the delegate circle without making the governing body cumbersome or causing the smaller members to feel that their part is so slight that it is not worth the trouble.

THE SOCIETY WHOSE MEMBERSHIP IS INDIVIDUAL THOUGH REPRESENTATIVE AND WHICH RETAINS THE POWER OF INITIATIVE AND SUPERVISION.

This form of society is an independent organization, the membership composed of persons and not of co-operating bodies. Members may be representatives or delegates from other societies, but the delegate is the member, not the society which he represents. This arrangement retains for the central society control of the treatment of a family and enables it to distribute the various duties which arise to the agencies especially equipped for their performance. It permits specialization. The participation of different persons or organizations in the care of a single family is possible without the surrender of responsibility or authority. It brings all necessary varieties of helpfulness into focus, drawing each from the source which can most efficiently give it.

Nor is this form of organization without disadvantages. Co-operation, vitally necessary to the best effort, is essentially reciprocal. It is not enough for a central society to assign duties to neighboring agencies. The latter properly feel that they should have a voice in the planning of the work in which they are asked to participate; they wish to be principals as well as assistants. There is ever the danger of the central society assuming an attitude of dictation which will defeat hearty co-operation. Though the greatest care be taken to avoid this attitude, the pride of each organization in its own work, the fear that the larger soci-

ety will overshadow and obscure it, the apprehension that it will not receive the proper credit for its services with the result that public interest and support will diminish; these and other ever present germs of discord hinder the full realization of co-operative ideals. The central society must, in fact, be able to prove constantly that the co-operative relation is mutually helpful. Experience with this form of organization has shown that although each community has its peculiar problems to solve before general co-operation among its charities can be secured, there are certain broad rules which appear to be generally applicable.

First. The central society should bring into its active body of officers and committees as many members as practicable who are actively interested in local or special charitable agencies. This policy should be carried to the point at which each co-operating agency feels that it has a close, vital relationship to the central organization and that the interests of both lie in the same direction and are inseparably interwoven. Churches must be convinced that in entrusting certain portions of their charities to the central society, they are not surrendering them but are simply transferring them from the left hand to the right, which is better equipped for the peculiar service required.

Second. The central society should manifest the largest generosity in assigning credit, for work accomplished, to co-operating agencies. It may be suggested that a willingness to give others credit usually adds to, rather than detracts from, the credit attributed to the central organization.

Third. The co-operating societies should at all times feel the protecting strength of the central society and of the co-operative combination. The combined influence should be exerted to protect the legitimate field of each member of the co-operative group from invasion by irresponsible or misguided or ambitious promoters of new societies. Each agency should be permitted to devote its energies to the particular form of service for which it is best equipped and saved from wasting time and strength on work which it is not intended to perform. This will promote a general increase in efficiency, an economy in expenditure and a defining of limitations which will prevent duplication and friction.

Fourth. There should be maintained a mobility of organization which will allow the largest degree of independence consistent with fundamental principles and will permit such a movement among the members of the co-operative body as will assure ready and adequate adjustment of changing conditions and demands. A rigid form of organization will either break under stress or will be unable to adapt itself to the requirements, and so fail of the highest success.

Coincident with this evolutionary movement in the form and organization of charitable agencies has come a comparatively recent advance in the conception of the true relationship of the charitable agency to the community which it is intended to serve. The giving of doles to all who asked was simply and instantly satisfying to both giver and recipient. It met a double want; it was for the giver a means of acquiring merit, for the recipient a means of existence with the minimum of effort. The dole system was logically consistent with the primitive life of a race just emerging from barbarism. It belonged to that childish period in which provision for the needs of to-day banished the memory of yesterday's hunger and aroused no question as to the needs of to-morrow.

The awakening to the larger sense of the responsibilities of charity was retarded by many influences. The dole system was imbedded in religious beliefs and customs which are always the stronghold of conservatism. Again, society's advances are usually the result of the pushing upward and forward of those who demand for themselves what the more fortunate already have. In this instance the rule was reversed, and reform waited until the more fortunate turned back to press unwelcome change upon those who were content with a system which destroyed them. And when reform came, its advance was slow because it had to be carried forward by those whose interests were less apparent, against the inertia or indifference of those who were to be the most benefited. It is always hard to help those who do not wish to be helped, and the pauper in process of making goes with increasing willingness down the road to parasitism. Yet another obstacle in the way of the abolition of the dole system lay in the fact that the change meant passing from the easy and obvious and

concrete to the complex and difficult and less apparent; from the instant gratification of an impulse with a quick reward of gratitude, to the assumption of perplexing, trying duty, often without reward.

With the larger view of the duty of the fortunate to the unfortunate came the knowledge that the needy and broken and demoralized could not be regenerated by the imposition of doles; that permanent, restorative help could not be handed down to those requiring it, but had to begin on the inside and proceed outward and upward. This principle had long been recognized in morals and religion, but now it was plain that in temporal and material regeneration the same was true. It became evident that in order to re-assemble the shattered remnants of family life and set them once more in their proper relation and bearing toward each other and toward the surrounding social and industrial life, the moving force must enter into intimate knowledge and sympathy with the conditions to be remedied. This closer study led on by inevitable stages to the necessity of devising means of dealing adequately with the intricate web of hostile influences in which the helpless poor found themselves enmeshed. It was manifest that many of the strands of this web were spun by forces wholly beyond the power of the victims to control. What was true of one family was true of many, and one cause or plexus of causes would be found affecting the welfare and happiness of entire neighborhoods or communities. Reason then demanded that the attack be directed toward the causes, as in their removal the good of the many would be promoted. This involved responsibilities and demanded resources probably little realized by those who set charity into its present line of effort. We must not only cultivate an aspiration in the needy family to improve its life, but must see that the aspiration is gratified, else the consequent discouragement will but be the deeper. Strength to do and means for the doing must be provided. On the recognition of this duty is based in great part the expansion in activities and functions which has been the chief characteristic of the charity work of the past decade.

Co-operation in charities, without leadership, is scarcely better than leadership without co-operation. This fact has not been

sufficiently emphasized. A kindly spirit of mutual sympathy and helpfulness, in the absence of a central guiding force, ends in confusion and wasted effort. A growing realization of this truth has served to give definiteness and effectiveness to the advances which charity has made into the constructive field in the recent past. Side by side, in the progress toward the better organization of charities, have gone measures for the assembling of helpful resources and for their most effective concentration upon the conditions requiring correction. A question which has been a fruitful subject of discussion is whether a central, organizing society should itself create and maintain new activities, found to be needed in a given community, or should simply assist in their formation and transfer their control to independent administration. The answer to this question, if the position here taken is sound, is that these new activities cannot serve their highest purpose unless they are so directed as to instantly and fully conform to the large program of which their special form of service is an integral part. The decision as to the control then does not hinge upon who shall be in authority, but in what manner the authority shall be exercised. If this point is amply guarded, the question of whether the new activity shall be independent or a department of the central society becomes a purely local one of convenience or expediency.

With the conviction that among the proper functions of an organizing society are the attacking of causes which affect neighborhoods and communities, and with the assumption of administrative leadership, has come the multiplication of concrete social activities, which chiefly distinguishes recent charitable effort. Doubtless the released pendulum will swing too far and inappropriate and ill-considered enterprises will be undertaken. These are the inevitable result of the sense of exhilaration which enlarged freedom of action inspires, but time and hard experience may be relied upon to modify and restrict them. A glance at the reports published by the societies which have become directing centers of co-operative charitable movements in the larger cities of the United States, forcibly illustrates this great development in variety and form of activities. Tenement reform with all which the term implies in the improvement of health, morals and happi-

ness, has been in most instances led by the charities. Committees or auxiliary societies are grappling with problems of sanitation, child labor, civic responsibility, industrial replacement, industrial training, industrial agencies, social betterment, neighborhood improvement, home libraries, street trading by children, vagrancy, district nursing, country outings, thrift encouragement, transportation, legislation, etc.

As administrators of special charities these central societies with their co-operative associates are in some cities performing valuable service. Acquainted with needs and having an organization instantly available and adaptable to every demand, they are prepared to wisely and promptly carry out the wishes of those who desire to provide the means for particular charitable purposes. On occasions of great disasters causing widespread distress, these societies are proving themselves always ready, self-possessed and prepared to take the lead in relief measures. As an advisor in all problems of charity the central organizing society is also finding opportunities for large usefulness. Especially in every populous city constant need arises for expert information and advice in regard to the wise disposition of charitable funds; the desirability of creating a new charitable agency here; of creating facilities to meet unusual or changing demands there; of removing causes of friction; of helping to strengthen weak organizations which are needed and to prevent the formation of those which are not needed; of reporting to citizens, who have neither time nor means to investigate for themselves, upon the merits of charities which solicit their support; of exerting a steady, strong influence toward the improvement of methods and the elevation of standards in the whole body of charitable effort in the community.

Important though they are, the negative and repressive functions of our charities, such as investigation, registration, repressing mendicity, detecting fraud, etc., do not satisfy the requirements of the time. Nor are those upbuilding efforts sufficient which single out needy families one by one and focus upon them the restorative forces necessary to their regeneration. The drawing forth of a family from destructive environment saves that family, but the environment remains to engulf others. As char-

ity, under the impulse of broadening ideas, has entered into the moving and forward life of the community and has swung into the great currents which tend toward the general betterment of conditions of life among the unfortunate, it has found a constantly widening sympathy and increasing support. The profession of the charity worker has taken on new importance. Education and special training are coming into recognition as essential to the highest efficiency. The paid charity positions are no longer regarded as proper berths for the failures and superannuated of other professions. Colleges are establishing courses for the preparation of men and women for this arm of public service. Brains and youth and energy are in demand.

If this survey of the field of organized charity and of the evolution of forces which has brought it to the point of present advancement is in the main accurate, it should afford some basis for a forward look. The question often has been asked whether the prevailing attitude of men toward poverty and dependence is not changing and likely to change; whether the problems of dependence are not passing over more and more into the realms of justice and economics; and whether, with this transition there may not come such changes in methods of meeting the problems as will eliminate altogether the organizations of charity as at present constituted. This question, suggestive and interesting as it is, cannot, of course, be answered now. But the day is not likely to come when there will be no helpful service for the strong to render to the weak or when such service cannot be best performed by a union of effort. It is the conclusion of scientists that the present configuration of the earth is not the result of gigantic cataclysms which piled up the mountains and scattered the continents and islands in ragged masses upon the face of the sea, but that the lands and the waters have reached their present form through constant, imperceptible change; that even now the mountains are rising or sinking and the sea advancing or receding as rapidly as at any time in the infinite past. Similarly the opinions of men change, not by suddenly discarding one set of beliefs and adopting another, but by imperceptible degrees, and it is only possible to measure the progress which they have made by a study of the history of a series of years.

Whether the organizations of charity as now known shall live will be determined, therefore, by their adaptability to gradually changing conditions. If they are moulded into rigid and changeless forms they must inevitably fall behind and be discredited and abandoned. But the history of charity organizations in the past twenty-five years, and more particularly in the past fifteen years, carries the hope that it has within it that power of adaptation which will enable it to cast off what is outworn or retards progress and retain that intelligent flexibility which will conform to the increasing complexities of civilization and take full advantage of every advance in scientific knowledge. Instead of stepping back to make way for the new idea it will adopt and absorb it, and in so doing move forward.

It matters not how sinuous or ragged the coast line may be, the ocean adapts itself completely and inevitably to every depression and projection. It maintains its level in tortuous channel and open bay, in shelving shallows and fathomless deeps. It advances and recedes, filling here a valley, there sweeping about a promontory, yonder clasping an island. It meets every demand with the exact measure of the demand. In an ocean-like mobility and adaptability at all times to all conditions lies the surest promise of the future in our work. And with it all there need be no abandonment of principle. Our foundations to-day are the same on which the pioneers builded and they are broad enough and deep enough to bear greater structures than any we have reared.

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IDEALS AND METHODS OF CO-OPERATION.

BY FRANCIS H. M'LEAN, GEN. DIST. SEC., CHICAGO BUREAU OF CHARITIES.

It is ever the past centuries which have the vividest color and truest romance for the living. Even is this so with the 19th century. Have we not at times looked back half regretfully to revolutionary days or colonial days or the wild era of exploration and adventure which preceded them? And have we not said here were the broad, brilliant tones in life, here life was possibly raw and crude, but it was life, every moment of it life?

As we turn back, so will those of succeeding ages turn back and view the century which has just ended, and how will it grow in their eyes? Think you that it will appear dull and prosaic and commonplace? Certainly not, if men still have imagination. For think of it, the world yet in its go-cart, grasping at the forces of nature and fighting and subduing them with the impetuosity and vaingloriousness of infancy, little understanding them yet compelling them, catching here and there some new principle of control or of partial control and struggling on to some new achievement; bringing into life the marvellous beyond the wildest dreams of wizards and alchemists, transforming the life of the world by the use of steam, boldly dashing at the most mysterious force yet known, electricity, and compelling it to be servant to the everyday needs of humanity. It is an age of the practical and yet an age filled to the brim with the idealistic and the yet to be accomplished, an age scrutinizing the infinite and

hitherto unknowable, learning the very materials of which the stars are composed, delving down to search for the secrets of life itself, irreverent yet reverent to its core, demanding the meaning of all things and yet living and working by faith, and all with the eager grasp of unthinking babyhood. Scoffing at books and thinkers and yet worshipping the idea of popular education and numbering thinkers among its greatest leaders, its heroes from the bridge and the engine room of the steamer, from the cab of the locomotive, from the fire engine, from the sledge of the arctic explorer, from the dingy office of the great inventor, from the evil smelling laboratory of the scientist, all these jostled into the limelight of public favor together with the statesman, the soldier and the king, survivors of an age-long hero-worship.

Such is the song of democracy, of democracy snatched from the hands of the political dreamers of the 18th century and becoming a vital, living force in every sphere of human activity and thought. Despite the bitter unevenness of environment and of opportunity, it has been a century, on the whole, in which religion, education and science have drawn their leaders and their workers from everywhere in the social structure.

And what of charity and social service? Has not it, too, felt the reviving touch of democracy? Has not its watchword become more and more co-operation, and what else in the final analysis is co-operation but the spirit of democracy in a new and befitting guise? Does not co-operation mark a distinct change in character in our ideas of charity, and is it not *the* significant change which the 19th century has wrought, though there were pioneers before that time, and of course we must not forget that the great society of St. Vincent de Paul had already made Catholic charity partially democratic.

For consider for a moment. Much of the mediæval charity was fine in spirit. Nor was entire lack of progress shown. Methods improved and ideas broadened as more insight came. Turn to the last half of the 18th century or even further back, and you find the more advanced proprietors of country estates in England, before housing reform had become a rallying cry for social workers, building improved cottages for their poor folk. That was certainly progress. But, mark you, it was the

progress of isolation, of a step forward here and there by a Lord Bountiful, working out his own plans from a lofty throne of altruism, sitting in solitary grandeur. Nothing for the people to do but to be grateful, a gratefulness perhaps greater, perhaps less, than that which they exhibited when Lady Bountiful made her periodic visit of good cheer. I do not wish to be understood as depreciating that genuine sense of responsibility towards their tenants which has ever been manifested by the country gentry of England, for it is a real and true thing. But what I am trying to show is that it is an essentially class feeling, with no co-operative ideals, with no belief that the charitable spirit should be one which should be shared by the poorest and meanest as well as the richest and noblest, with too little sense, indeed, of the amounts of helpfulness which can be found in all ranks of life and what the exercise of that helpfulness means to every and any human being. The change in character in later days is well illustrated by the broad catholicity of a London charity organization district committee of to-day with its contact with life at so many points, its membership an honorable roll of men and women, some from the leisure world, some from the professional and business worlds, some from the laboring world.

It is with no academic purpose that I have thus tried to show that co-operation is democracy in charity. It is rather to bring out in as strong relief as possible the vital connection of charitable co-operation with the spirit of the age, so that we may perceive just what should be the ideals of co-operation and that we do not too far drift from our moorings in our day to day work. To my mind there are certain intensely practical aspects of the ideals of co-operation which cannot be too much or too often emphasized, and, more than that, our work is very likely to fall behind the moment that we begin to sneer at ideals in themselves.

To-night I am speaking of co-operation in the care of needy families in their homes, and though some things which I shall try to show have their bearings in other philanthropic fields, still I must of necessity devote myself to the narrower field because it inherently offers more opportunities for effective co-operation than almost any other department of social effort. For

poor families are everywhere, and care in their homes means none of the restrictions of institutional or organization life. Contact with the poor is a possibility for a great majority of the families residing in towns or cities of any size. Nothing is so easy to bring about as such contact. Nowhere is there such lack of professional limitations as here, indeed nowhere else does the ordinary untrained person believe that there is less need of them. And so here should we find the finest, best developed co-operation, because of the greater opportunities and the greater needs.

Now, if we have truly caught the significance of co-operation, it is evident that any real growth in our charitable field should be evidenced by a greater and ever greater number of persons from all stations of life who are fighting in the ranks of organized social service or are in actual sympathy with it. That we see some slight growth in this direction and that our hopes are high is really an indication of a remarkable transformation. For democracy in its first eager invasion of every department of human activity left the field of outdoor private relief almost to the last. Charity of this sort had been laboring under the curse of being a perquisite of aristocracy, a pleasant pastime for frivolity temporarily turned from itself and seeking some new pleasure. Slumming parties are not yet veiled in historic obscurity, and yet the person who in charitable circles now uses even the word "slum" must justify himself before a critical audience which despises the priggishness that in former days lurked in its meaning. Democracy in its youthful growth, as I have said, at first neglected this field. Here was no possible republic in its eyes, here no room for the free play of mutual effort and sympathy in this feudal country of vassals and overlords; each little isolated, altruistic overlord, or group of overlords going their own way serenely indifferent to others. They were the heroes and heroines, the only ones, and because the domains in which they reigned appeared often devoid of life and activity, they were left to them, whilst the great breathing force and spirit of democracy bourgeoned its way into other fields. But in the social transformation wrought by the democracy of industry the isolation had to give way. The laity, the

middle class, became enlisted in the ranks of social service with intelligent aristocracy, and the need of co-operation, of exchange of knowledge and experience, between individuals and agencies in the work, absolutely fought its way to the front. Co-operation then represented a state of mind where each one began to realize his own limitations. Gradually it developed into registration, centralized investigations, conferences, advisory committees, and so on, but there was still a certain tinge of aristocracy, though it was now the aristocracy of vitally interested, experienced persons, too inclined, however, to do much without sufficient light or help from others.

And right here may I be permitted to say that that form of aristocracy has not yet died out and that it is with us in many guises, and is an insidious menace to the ultimate triumph of real co-operation. We all of us know of ministers, church visitors, etc., who announce their hearty sympathy with charity organization principles, who use our offices in many ways, and who yet in the recesses of their own church are conducting a little charity society of their own for which they neither seek nor secure co-operation. I never consider such a person as being finally and completely reformed until at the end of one of our committee meetings he begins to bring up some of his own families and asks for information or advice or help (not necessarily in the form of material relief) for them. Then we know he has the true co-operative spirit. If I understand the problem aright, co-operation in any single locality should make all charity work concentric and not eccentric, giving that word its geometrical meaning, so far as the planning of treatment is concerned. I mean by that, that while there should be no concentration of duty or responsibility in the care of different families, the greater division of this the better; everyone, be he layman or of the clergy, should gladly and freely use the privileges furnished by advisory committees and conferences in bringing to his assistance varied minds and experiences and helpfulness in enabling him to better perform his duty towards each family which he is trying to help. It is not enough that he should know that no other person or society connected with an advisory committee knows anything about the family or that the registration

bureau has no record of it. The everyday charity worker who does not use those ordinary precautions in this enlightened age is playing with the welfare of the families, whose chiefest misfortune is that they have so unwise an adviser and counsellor. But to the charity worker who has caught the true spirit of co-operation it matters not whether the advisory committee has previously known or not known his family. If he is humble and without pride, as he should be, he knows that the wisest thing in the world is to see how his problem shapes up in the minds of other trained workers. Sometimes he may have hit upon the best plan already, sometimes not. I have seen some of our best committees struggle over a case for some time, and then some modest person in the background give utterance to the best suggestion of all. There are many ways by which committee people may be mutually helpful to each other. For instance, someone knows about a position for a particular kind of person and someone else knows the person who will fit in, but the two may not be brought together unless the workers themselves are brought together. This is but one small illustration of very many little and great kinds of assistance which are possible in a committee of workers who speak frankly and openly and have no secrets. It seems to me that in this matter of co-operation between charitable agencies and regular workers, we should more and more firmly bring to the fore our belief that any charity work which is done without the advice and friendly direction of an advisory committee or conference is more or less uncertain work. We will have to struggle here with many friends who are moved by delicate but mistaken notions that it would be wrong to tell others about this or that family. But is it not very false delicacy which leads a person to prevent a family in which he is interested from having the benefit of the *best* advice as to plan and treatment?

And so I feel compelled to take the stand that no church or other organization should ever assume charge of a family without its being understood that they would listen to and heed the advice of a committee which is fairly representative of all the charitable interests of the district or town.

Suppose, now, we have no aristocracy excepting the aristocracy of leadership. Then we should welcome to the ranks every sort of service from every quarter, and find a niche for each worker. And we have rounded out co-operation from beyond the realms of poverty itself. We no longer place the chief emphasis upon the co-operation between charitable agencies, important as it is, but upon the co-operation of a gradually increasing number of intelligent workers whose efforts are directed and regulated by co-operative advice and counsel and not by personal whims and flighty deductions.

To define that more carefully, because it might mean simply that we recommend a greater and greater number of friendly visitors of the kind already in service, I should say that the ideal is to make the work democratic and to draw to it minds trained and minds untrained, and ever and constantly to touch life at more and more points. We are certainly humble and meek enough when we tell about our work and yet the vestiges of aristocracy still linger with us; our range of friends contains many more kinds of persons than it used to and still it is wofully limited. Yet certainly the possibilities are large and no one need search to fit in any kind of aptitude. Mr. Riis' criminal boy, who rescued a babe from the wheels of an electric car while his elders and betters were stricken motionless by the impending tragedy, found *his* social duty quickly and easily, poor little warped and dwarfed soul that he was. And though it may be often less obvious, still there is no one who cannot perform some service, albeit the insight and keenness of mental vision of others may be necessary to find the proper work to be done. Let us ever be ready to find the task for anybody who may come, a task which will be of true value in some family's welfare. *The highest ideal of charity is constantly augmented mutual effort on the part of all sections of society.* Where there cannot be effort there should be at least intelligent sympathy. As we secure the co-operation of those whose experiences of life are vastly different from our own, it is as certain as daylight that our treatment of families will grow in efficiency and strength. Often when some question connected with domestic economy is being discussed by some women of leisure on one of our district

committees, I have yearned for the presence of some solid, sensible German housewife to help solve the, to her, simple problem. The women of leisure have their own great and noble tasks, and yet we still miss the German housewife as we miss many other helpful men and women. We had a carpenter out of work in one of our districts last summer who gave us some of his time, and during these days of service effectively drove to work a recalcitrant, loafing husband, who had been worked over for months. *He* knew the way and the rest of us did not. Some day may we hope to see trades unions generally represented on our committees.

We are just beginning to realize the possibilities in this direction, that there are so many ways in which to bring people in different spheres of life into helpful relations with each other outside of the friendly visiting, which is, of course, the backbone of it all. From our Chicago experience, for instance, we are developing a beautiful co-operation through the summer outing work between our own city folk and the country folk who heretofore have known so little of each other. We have come to consider that we are engaged in a great and serious work of co-operation; that we are bringing American home influences into city tenements, and are enlarging the social sympathies and horizon of our country friends. I would wish that more charity organization or general relief societies could have intimate touch with the summer outing work of this kind. I mean the actual country work, not, of course, camps, etc., where the environment does not bring the city and country together in such an intimate way. Last year 150 children out of 3364 went out from Chicago to the country upon the special invitation of families which had become acquainted with their guests when parties had been sent out a season or two before. In most of these instances the families in city and country had been corresponding more or less during the year, and, more than that, some of the fathers and mothers of our children had been in turn hosts and hostesses and had entertained their new-found friends in the city. But whether or not this last occurs, it is undoubtedly true that the friendships which we have seen growing up as a result of our summer work have been sincere and helpful, and in only a few instances has

a poor pauperized soul endeavored to trade upon that friendship by begging. All honor to the true manhood and womanhood which have estimated these relationships in their real values. We have much to learn in this direction and for that only ingenuity and thought are required. For instance, in one church, which has but lately become interested in the work in Chicago, we are urging the stay-at-home people who cannot serve as friendly visitors to plan little day parties for our mothers and children when the warm weather comes on. We hope to develop such relations that when next winter arrives they will not be broken off. That simply by way of illustration.

I have sometimes feared that in our multiplication of societies and organizations we have perhaps discouraged the free play of neighborly helpful forces. But it need not be so. Because we have creches and rest homes is no reason why we cannot have private little parties of our own. Because we have diet kitchens is no reason why some good woman who is interested in a family cannot prepare delicacies for a sick member of it. Because we have craft schools is no reason why some kindly disposed woman need not teach some craft to a mother with young children in her home. And so, to repeat, my plea would be — to see that the range of our possible helpers and possible kinds of help is ever growing and never decreasing, for by that fact we must measure the value and progress of co-operation itself.

I wish to lay the more emphasis upon this statement because it has been well said in a recent National Conference, that in the securing of friendly visitors there has to be more or less selection. But this does not mean that those who are not equipped to fight with a family in which there is long, persistent intemperance cannot perform many friendly encouraging services for some well disposed family without exactly assuming the role of a full-fledged friendly visitor. By recognizing this simple fact we add materially to our funds of real helpfulness and we are not only helping our poor families but the families who are willing to co-operate in these ways; thereby we are bringing about a better social understanding.

I have dwelt so far upon co-operation from the outside and have not spoken of the co-operation among those who as rela-

tives, neighbors, who have personal contact with and interest in the families who come to us requiring counsel and direction, nor of the co-operation of the members of such families themselves. But though this certainly is a very important branch of the subject, it needs no further elucidation than has been given by Miss Richmond in her classic paper on "Charitable Co-operation," published in the proceedings of the Washington Conference.

I have tried to show what should be the ideals of co-operation at work in this field of philanthropic service, and in doing so have spoken of some practical methods. I would now draw attention to another aspect of the question, the methods by which to bring into the most intimate contact with the work more and more churches and other organizations having philanthropic interests. Entirely satisfactory co-operation with a church or an organization like a woman's club shapes itself thus in my mind:

1. The use of the registration and investigation bureaus in the cases of strangers applying for aid to the church or club or any of its members.

2. Representation upon an advisory committee and presentation to the committee for advice and counsel of problems involved in the welfare of families in the care of the church or club of any member of either organization.

3. Regular reports made to the club or church or some organization in it regarding the work of the committee by such representative.

4. Representation in the corps of friendly visitors from the club or church and development of new ways to bring the families and church members into personal relations.

5. The assumption of definite burdens by the church or club as it can afford to do so, in connection with new families applying for aid.

6. A contribution to the general funds of the local work or a contribution for some definite purpose, such as home collections of small savings or anything over and beyond the giving of direct material relief. Somehow we do not feel satisfied that the Rubicon has been crossed until the church or club has risen

above the idea that it need not concern itself about anything else except the direct relief.

7. A willingness to join with other neighborhood forces in any movement for betterment of conditions or enlargement of opportunities.

Passing over other forms of organization for the moment, let us consider our relations with religious bodies. There is no more certain and sure axiom than that in developing co-operation with any particular religious center it is wise to know in advance just where mutual helpfulness is most needed and would be the most appreciated. To set down in typewritten form just what you want every church to do at once is fatal to any real progress. It only means that in every step forward you are probably pushing ahead of you a constantly increasing mass of obstacles. Co-operation with each church must proceed along individual lines with patience and good feeling on both sides. By successive advances it should approach more nearly to the standard given. When we speak in churches, and we should seek and work for such opportunities and not wait for them, we should strike straight out for the ideal conditions partially outlined before. And here the preaching of absolute religious truth is required. Instead of dwelling upon certain features of the actual work of our society (perhaps illustrating it with cases) and then speaking of their social significance, and finally connecting this significance with the duties of religious citizenship, we should begin from the religious side, pure and simple. If you will allow me to make use of a homely metaphor — instead of plastering personal service upon the exterior surface of the personal religious life, we should try to show that the personal religious life which does not develop the desire of social service as one of the primary essentials of that life, which does not furnish the sap-giving nurture to permit the flower of social service to grow from its soil, does not by any means honor or obey or love the obligations and duties of that religious life. In other words, the religious significance of co-operation should be preached to them and our addresses should become more and more sermons, showing at every step the religious sanctions and justifications. We should not ask favors from them, but should show them that their needs

must become allied in the work if they intend to live up to their own faith.

The results of such sermons will give us reasons for believing that they have quickened the religious life in some most unpromising fields, that instead of detracting a single iota from the spiritual, they have given new meanings to the spiritual. It will not drag co-operative social work into the pulpit, but it will show the application of pulpit teachings to co-operative social work.

We must not lose sight of this fact that individualism still has not entirely lost its hold in the religious world and that individual sanctification is still considered to be the only end of religion in many quarters. You can never make an impression upon that individualism, wherever it *does* exist, by a simple appeal from the outside, no matter how good the work may be. You must invade the very sanctuary of the soul itself, and taking the view-point of the soul you must point the straight path downwards to where the bitter struggle is which no one can entirely shun without harm to himself.

For consider for a moment how much of the charity of churches is confined, on the personal service side, to the professional and paid worker. That is, the actual contact with conditions as they are. In the mission work, at home and abroad, of necessity a regular staff must do most of the work. Even in church settlement and institutional churches is this so. The volunteers may come and teach clubs and classes and join in the religious and social meetings. But it is only in exceptional instances that they are brought into daily contact with the home environment of the neighborhood. It is so, indeed, with practically all other agencies having to do with the care of needy families in their homes, excepting charity organization societies, relief societies, provident societies and children's home societies. District nursing societies, legal aid societies, probation systems, — all these of necessity are compelled to rely very largely upon regular workers, whether paid or unpaid. I do not mean to indicate that thereby their work is the less necessary or important, but I *do* mean to say that the four classes of societies whose work *does* make it possible to use to advantage

the services of an endless number of volunteer workers are in a position to say: "All these missions and other societies you must support as a matter of course. But when you have done so, no matter how heavy the burden may be, you fail signally to give evidence of the presence of a living religion if your members shirk the vital living contact with the poor in body and spirit, and with the environment which surrounds them; till they have tasted of the bitterness of seeing that there is misery which they cannot relieve at once without creating more and having descended to the lowest depths of despair and pessimism, have lifted themselves up into the serene light of a patient optimism willing to wait years for small but permanent results; until they become kindly and forbearing towards all men, but at the same time as hard as flint toward avoidable social injustices and the goodnatured stupid toleration which permits those injustices and which is worse than the corruption and neglect itself."

And so by such contact will they realize as never before the significance of the words of their priest or clergyman, who has tried to show that a family in which the relations between the members are beautiful has not yet developed the *deepest* religious life, nor if the members of this family are perfect in their relations towards their neighbors and friends and servants is this enough.

For the arch enemies of social progress, for instance, the corrupt politician or the corrupt organizer of a corrupting corporation, may be all this without fear of strengthening the forces which are opposing them in the name of righteous citizenship. We are fast approaching the day when any man who lays claim to simple decency will have to be fair and decent in his own home and in the social circles in which he moves. And then we shall demand a measuring up to higher standards for him who lays claim to any religious sanctions, a projection of the same lovable qualities which have made the home ideal, into the great outside world, into his relations with the men whom he meets in business or political circles, into his responsibilities towards hundreds of families whom he may never even know, but whose

welfare and progress may be influenced by his own personal acts. Thus shall we separate the religious and the non-religious.

Now, there is one corollary to the religion of co-operation which we have tried to preach. That is, that religious duty is not entirely performed when denominational or parochial charities are being supported by a church. There must be direct connection of the workers in such charities with the general charity work of the district or city through advisory committees and conferences, so that the best work may be done. And more than that, there must be willingness to help in the general effort where this or that worker seems peculiarly adapted to work a moral or mental change in a family or to be of positive assistance to it through some special avenue of helpfulness. There must also be willingness to co-operate in doing away with evils in the environment for which there are remedies. I know of no sanction in any religion in occidental countries which justifies any religious body in drawing into its shell and proclaiming that it will manage its own charity work and will limit it in any way which it sees fit, without regard to what others are doing or to where it is most needed, and where it can be most helpful in particular cases. Of course there are practical limitations of time and place to be considered, but church charities which isolate themselves are not carrying out the highest and best influences of the spiritual life.

Co-operation is a term which fairly honeycombs the literature on the care of needy families in their homes. Sometimes we almost weary of the term and jest about it. It has been made to cover anything from the arbitrary division of traffic or business between a relief society and a charity organization society to the highest forms of personal and mutual service. It has been made to cover a multitude of sins as well as much good. But let us hold to this sure fact — that if we allow it to mean simply a systematic division of work and a systematic scheme of checks upon duplication of efforts, we have lost all conception of the ideals which should be before us; we have mistaken the shell for the kernel; we have only seen the reverse side of the shield.

But let us watch for the magnificent rhythm of the song of democracy in our work. Away with all cramping obstacles, away with any vestiges of belief that our work is the work for a few, for the specially adapted, the work of an aristocracy. Let us watch and see whether we are finding the appointed tasks for even those who are the weakest and poorest among us. Let us watch and see whether we are doing the tasks which others should do. Let us watch and see whether in homes of many kinds, in homes of wealth, in homes of comfort, in homes of poverty, in homes in the country, in homes of the city, we are breathing in the spirit of a pull, a long pull and a pull all together. Are we fighting down the barriers of family selfishness and are we constantly adding to those who feel the joy of social responsibility, though they might not know what "social responsibility" meant if the question were put to them? I tell you, friends of the common cause, that is the road which we must travel and the only true road. No academic or scholastic ideal is this. It lives and breathes. Its absence is one of the main causes for the presence of the great pauper problem in England to-day. It is an ideal which permits of endless thought and ingenuity, and the approaches to it are crammed full with endless possibilities.

CONCLUSION.

And so even the apparently dull and prosaic field in which we labor will be colored by the tints of romance, the romance of democracy. It will show family life everywhere becoming broader and more truly social, becoming increasingly impatient at preventable ills, increasingly impatient of men and women who lack the social imagination and who will only fight an evil when it affects themselves or their own narrow group of intimates. We shall no more laugh at women's clubs and the many other social interests of mothers of families, because we shall begin to see dimly a re-incarnation of the Spartan mother who will impress upon her sons that disgrace lies when they display selfishness or cowardice or indifference in the annihilation of injustice, no matter if their personal or business lives shall be pure and blameless. Then from the home in every stratum of life there shall

come the direct encouragement of social responsibility, and the home, while not refusing to give shelter to him who has proved indifferent to the righteous call of humanity will regretfully estimate him at his true worth as a craven, to be forgiven indeed, but yet a craven. Is that not a glorious day which we can further by co-operation even in our own humble work?

Despite inevitable class distinctions we shall find increasing courtesy and consideration and gentleness mingled with heroism and moral bravery, binding together all classes in bonds of mutual regard. Perhaps indeed we may eventually find even in literature tales of heroism akin to that of the poor woman, herself almost upon the verge of destitution, who because a well paid school janitor was endeavoring to persuade an acquaintance to work for him at starvation wages, herself employed her and paid her full wages. Some day we shall consider it more of an honor to have had the friendship of such a woman than of many another distinguished person. In that day how many stories filled to the brim with dramatic and human interest will be drawn from the lives of those who have never known recognition or applause. Nor will all this bravery be on one side. More often than now we shall find the active business men who will say: "Yes, I will give your drunkard a trial. And more than that, I will keep my eye upon him and take a personal interest in him and occasionally will pass ten or fifteen minutes with him when I can steal the time." There's moral heroism as great as that in the other, when one recognizes what those different fifteen minutes mean to the head of some great establishment. And so shall men and women in all the gradations between our poor woman and our rich merchant share in these deeds of bravery and kindly consideration and gentleness.

Is it not worth while, then, to keep such ideals of co-operation with us always? Is it not worth while in our hours of discouragement to have such an inspiration to hearten us onwards, to realize that everywhere about us there are latent forces of human kindness and intelligence which are waiting for our call to make this old world a better and cleaner and brighter place to be in? Can routine and machinery and bitter experience and pessimism narrow us permanently when a still small voice is con-

stantly telling us to work harder and yet harder, not to improve men and women but to suggest the pleasures of mutual service and mutual helpfulness to all of mankind? Then shall the vision of Paracelsus shine more clearly on our way:

> "To trace love's faint beginnings in mankind,
> To know even hate is but a mark of love's,
> To see a good in evil, and a hope
> In ill-success; to sympathize, be proud
> Of their half reasons, faint aspirings, dim
> Struggles for truth, their poorest fallacies,
> Their prejudice and fears and cares and doubts
> All with a touch of nobleness, despite
> Their error, upward tending although weak,
> Like plants in mines which never saw the sun,
> But dream of him, and guess where he may be,
> And do their best to climb and get to him."

IDEALS AND METHODS OF CO-OPERATION.

BY REV. J. W. MAGRUDER, PORTLAND, MAINE.

This National Conference may easily become epoch-making for the charities, corrections, and social betterment movements in Portland. Though I am less than two years old as a resident of the State, I am profoundly convinced that this its metropolitan city is ripe for the ideals and methods for which this Conference stands.

I might give you a view of the city which would meet the approval of pessimists but in the eyes of those best acquainted with all the facts it would be a gross misrepresentation. For example, in our charities I have had occasion this past winter as president of the Associated Charities, to inquire as to the amount of charity work being done. I find that, excluding twenty-one churches which are either dead or exhausted in the struggle for existence, we still have fifty-six churches alive and more or less active in all kinds of relief. There are forty-two or more charitable organizations engaged in the same kind of work, not count-

ing the twenty-one secret orders and mutual insurance associations. In other words, we have a total of not less than ninety-eight churches and charities properly so-called in a city of less than sixty thousand people.

A Manual of the Benevolent Societies of Portland, recently compiled by the secretary and an ex-secretary of the Associated Charities, contains the statement by the secretary of our overseers of the poor that last year in this city they aided 2,412 persons. And I am reliably informed by one who has an expert knowledge of our department poor, that at least 3,000 residents are receiving aid, indoor or outdoor, public or private. That is five per cent of our population.

The cost of this relief work to the city last year was nearly sixty thousand dollars. The cost to ten of the charitable organizations, $10,000; and to all the other societies and institutions, we do not know how much. The total must have been not far from $100,000.

These facts and figures would seem to indicate an amount of overlapping and under-organization out of all harmony with the ideals and methods of modern philanthropy, but we are encouraged by the reflection that Portland is not in as bad condition as other cities at the same stage of development in their charities; also that the charitable impulse is very strong; and, above all, that the various relief associations themselves are not satisfied with present conditions, and are eager to co-operate towards carrying forward the organization of our charities to a development that will be adequate.

A chief factor in the education of us all has been the Associated Charities. This society in Portland is unique, in that it has never given relief, but has served only as a clearing-house of information and co-operation for the relief societies already in existence. Furthermore, our Associated Charities originated not outside the relief societies, but as the central organization made up of authorized representatives from all the societies and churches in the city; it is the creation of these organizations; it had its beginning in the office of the Portland Provident Association. The story is worth telling: Our present mayor, who was at that time president of the Provident Association, was sit-

ting one day in the office of the society, when a woman came in demanding to know why she had not received her load of coal: "My neighbor," said she "already has her coal, and I pay more taxes than she does." "Taxes?" said the secretary. "How much taxes do you pay?" "Sixty dollars a year," she replied, "and my neighbor pays only forty dollars." The president of the society directed the secretary to make an immediate investigation, and sure enough it was found that these two women owned tenement houses from which they were deriving comfortable incomes.

The result of that incident was that Mr. Robert Treat Paine, an honored delegate to this Conference, was brought here from Boston; a conference of representative charity workers and philanthropists was held at the home of Mr. Baxter; and an Associated Charities was organized with Mr. Baxter as its first president. I hold in my hand an interesting publication, a four page paper, owned by Mr. Baxter, a duplicate of which I suppose is nowhere to be found. It is called the *Herald of Charity,* Volume I, Number 1, a monthly paper "published under the auspices of the Associated Charities of Portland," February, 1882. Mr. Baxter was the editor and publisher. It sets forth in detail the objects, organization and practical workings of the Associated Charities.

Mr. Paine was much surprised last week when I reminded him that it was as long as twenty-five years ago since he came here to inaugurate our society. And it may be a surprise to many of you to know that Portland was one of the first eight cities in the United States to establish an Associated Charities. It is one of the pioneers among the one hundred and fifty or more cities which have charity organization societies. This long period of training in the spirit and method of co-operation on the part of churches and societies goes far to explain why I assert that Portland is now ripe for the doctrines and methods for which this Conference stands.

First, then, I may say that a large number of our people are aware that charity organization does not exist merely or chiefly to expose fraud and prevent duplication. You might as well say the churches exist only to keep people from breaking the

Ten Commandments. I once knew of a man who, during meetings being held by Mr. Moody, was asked whether he was a Christian, he replied with surprise and some resentment, "Why, I never was arrested in my life!" Not till the churches get beyond mere police duty do they begin to do their real work. Not till our charities get beyond detective work do they reach their real function. In a very real sense they are here that the delinquent, the defective, and the dependent may have life and that they may have it more abundantly.

A large number of people are also fully prepared for Mr. McLean's contention that the principle of democracy must be extended at last into our charities. And this, because of the now all but universally accepted, though once questioned, doctrine, that "God hath made of one blood all nations of men for to dwell upon the face of the earth;" and for the additional reason that our religious conceptions are now beginning to find expression not in terms of the courts but in terms of the family. God is a Father. And like other fathers, He has good children and bad children: the prodigal son, "unworthy" though he was, was nevertheless as truly a son of his father as was his elder brother. Indeed, as between the two brothers, I think the world has long since made up its mind that it much prefers the prodigal. Our charities and corrections already include the prodigal; they must be made to extend also to his elder brother.

Now, one would suppose that the churches would be in the lead in this religious, democratic, co-operative labor "together with God" in charity; and indeed, I am told that the overwhelming majority of the delegates to this Conference are members of religious bodies. But the clergy I thought I could count on the fingers of one hand; and that is actually true of those who are only pastors; but I find that many of the delegates are clergymen who, having become identified with various movements and institutions have taken on additional titles as secretaries, superintendents, professors or what not. An Irish bishop travelling in this country, recently said "I notice you have no Irish in this country: they are all Scotch-Irish." We have no reverends in this Conference; they are nearly all Rev. Professor, or Rev. something else.

Does this mean that pastors in regular churches and churches themselves are possessed of a piety that is selfish and individualistic? If so, it would be well for some one to say to them what a "serious man" said to John Wesley in his early manhood: "Sir, you wish to serve God and go to heaven. Remember you cannot serve Him alone. You must therefore find companions or make them. The Bible knows no solitary 'religion.'"

Or, does this mean that pastors and churches are sectarian in spirit rather than philanthropic? Or, is it because they have not been educated up to the ideals of co-operation of which this Conference is the exponent? I know good people who are ready at any time to dismount and go to a wounded man and pour in oil and wine and take him to an inn and care for him. But you cannot get these same people interested in an organization to suppress outlawry and crime. I know other good people who have gone far enough to see the evil of indiscriminate almsgiving, and they flatter themselves that they belong to the advanced school of philanthrophy, in that they never give alms: but neither did the priest and the Levite give alms. And they would do well to learn what that meant when Peter met the impotent beggar at the Beautiful Gate and said "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk." It will be time enough to think about refusing to give alms, when by our own efforts or by hospitals or other agencies, we have enabled men to stand upon their own feet. Said a charity worker to me recently, "I can get any amount of money for the relief of specific cases, but it is hard to get money for organizations which seek to get at the causes of suffering and want."

The revelations of this Conference as to the physical and moral miracles wrought among dependents, delinquents and defectives, in transforming them into self-dependent and responsible citizens, must enlist the co-operation of a new constituency in the democracy of modern charity.

One would suppose that wage-earners and organized labor would be especially interested in this movement: though any one can see at a glance that the movement in times past has been repellant to a self-respecting man of limited income. The aristo-

cratic spirit to which Mr. McLean refers crops out to this day in expressions still current among us. We speak of people as being "poor, but honest." Is honesty a rare virtue among the poor? It is one of the signs of the times that we are now beginning to say "rich, but honest." Another expression: A hard working man who had such a fine sense of honor that though he loved domestic life and longed for a home of his own, would not ask any woman to become his wife, for the reason that he could not give her a home worthy of the name, said to me: "They speak of us as 'those people'." "Those people!" he repeated, fairly hissing it at me. That forever cured me of using that expression.

Anyone can understand why John Burns, when he was told that King Edward was anxious to see him, said: "I know my London; and I ain't seein' Kings!" Once upon a time King Herod was anxious to see Jesus, but his curiosity was never gratified till Jesus was carried before him a prisoner. The two cases are not parallel. But it is inconceivable that a man of the mould of John Burns would ever allow himself to be made an object of curiosity to Royalty; and if he did, it would be his political death. But even John Burns, who refuses to hobnob with royalty, will sit on the London County Council with lords and ladies, and make himself, next to Lord Roseberry, the most influential man in London.

I count it an event of no small importance, that for the first time in twenty-five years' history of this Conference, delegates are present from organized labor and have participated in the proceedings. If this means on their part an adoption of the policy which has obtained for a number of years in Great Britain, by which labor is represented in councils and conferences like this one of charities and correction, the event will mark a new era. We become brethren. We now begin to pull together, even though at times we pull apart.

In a movement of this kind we expect as a matter of course that all benevolent societies will co-operate; though there still remain some venerable institutions which pass by on the other side of charity organization. And even the youngest of us can remember when there existed everywhere among charities a confusion and conflict such as a friendly visitor once found in a cer-

tain unhappy family. A widower with children married a widow with children, and then they had children of their own. One day there was a great disturbance in the back yard, and John said: "Jane, I wish you would go out and see what is the matter with those children." In due time Jane returned, and in answer to John's inquiry explained, "The trouble was that *your* children and *my* children were quarreling with *our* children." At last, however, the family of charity organizations is learning the art of living together in peace and unity and co-operation like good democrats. And singularly enough, as I may say for the benefit of our friends from Chicago, the loudest outcry in favor of charity organization here in Portland, comes not from the various societies, but from the public overseers of the poor. They are ready as soon as private societies are prepared to administer the necessary outdoor relief, either to abolish public outdoor relief altogether, as was done in Brooklyn, or to administer it under direction of the Associated Charities, as is done in other cities. And, what is still more wonderful, we have a law in Maine, which requires a person to be five years a resident in a place without having received any public alms, in order to gain pauper residence and become a permanent charge upon the public bounty; and the overseers complain that private charities come to the relief of paupers during this five year period of strain and stress, after which their duty is done, and the overseers must finish the business. In other words, in Portland, Saul is among the prophets of charity. And we think it is only a question of time till the prayer of Moses is answered, and all the Lord's people become prophets.

Finally, the advance of this all pervasive spirit of democracy in our charities may be slow; but it is destined to become universal and will ultimately possess the souls even of what the Dutchman called "the rank and vile of the people." The priests of charity are coming to co-operate; the people are bound to follow. "Like priest, like people."

I was very much interested to hear of an incident that occurred in Cincinnati during the hard time from '93 to '97. Doctor Philip W. Ayers was in the midst of the struggle that resulted in the monumental work of charity organization which he

achieved in that city. Things came to such a pass that the ordinary means of relief were wholly inadequate. The city was in positive peril from the growing army of the unemployed crying for bread. From sheer necessity all the relief agencies were forced to adopt the Associated Charities as a clearing-house of information and co-operation. And even the churches and the labor organizations got into line. Among the new recruits to the ranks of friendly visitors was the pastor of one of the hilltop churches, who himself had been a persistent and incurable doubting Thomas in the matter of charity organization. The number of suffering people became so great that he had been obliged to take several families under his own supervision. One day, hot and dusty and worn out, he met Dr. Ayers and, seizing him by the arm, shook him fiercely, exclaiming, "Say, do you know this work is important!"

Hard times are not necessary to the making of converts to this cause. The extension of the modern democratic spirit to the world of charity is as inevitable as the procession of the equinoxes. But it may be hastened by wise leadership, such as is represented by the paper of Mr. McLean.

And when democracy becomes triumphant in this realm, it will be found that "the annals of the poor," instead of being "short and simple," are long and intricate and, above all, tragical. And none but the titanic soul of a Victor Hugo will have the vision or the genius to write the story.

THE SOCIOLOGICAL AND PRACTICAL VALUE OF OUR ACCUMULATED KNOWLEDGE.

BY MRS. ANNA GARLIN SPENCER, NEW YORK CITY.

This subject means the social and personal use we may make of our acquired information. *"Our,"* in this meeting, for this session, means those particularly who work with needy families and needy individuals in their homes. What is our accum-

ulated knowledge in that sense of the word—our? It is first and most important what we technically call our case records.

What are our case records? If properly so called, they are condensed statements of careful and intelligent study of the character, the condition and the circumstances of persons who are aided. They are also a record, an accurate record, of the kind and extent of the aid given.

Now some people do not believe that there is any value whatever in case records. There are two sets of people who do not believe that. One set of people are those who find it troublesome to answer the questions from which the case records must be made up. I knew a good many years ago an Irish gentleman of a roving disposition; in other words, a tramp. He came once to the door of my grandmother's hospitable home and was very much surprised when I appeared instead of my considerate grandmother, who always gave to everybody in the old-fashioned way. I suggested to him that he should go to the county house and work for what he desired, and he said, "Why, my lady, the queerest questions are asked me now as ever was. They used, when I asked for breakfast and night's lodging to give it, but now when I go to them they answer back and say, 'Who is your grandmother?' and now when I ask for supper, they say, 'Did your mother go to school?' and I think that is not a proper answer to give a man." There are many who find the question improper. What business is it of ours *why* they are hungry or cold, the fact is enough.

There is another set of people, as I have said, who do not believe that our case records of accumulated knowledge have any value at all. There has recently been published by private subscription and widely circulated in New York, a little magazine or pamphlet entitled, *"When Charity Simple Went to Town."* It may not have got as far as Portland, but perhaps some of you may have read it. It is an allegory. It shows how a lovely, sweet girl came from the country to the city and she saw a beggar on the street and she gave him a coin and a very dreadful and stern man came along, whose name was Organization—a fearful name—and he chided this sweet girl for giving that coin, and he felt himself so interested in her moral develop-

ment that finally they became so intimate they were married; and so "Charity Simple" became "Charity Organization." Then all her sweet springs of human sympathy were dried up, or at least they were in abeyance to this stern Charity Organization, whose chief business was collecting records—records which showed the dreadful past—that Mrs. Susan Jones did not keep her kitchen clean, that Adam Brown had been twice before the children's court, and so on. Poor Charity became so afflicted at last that in the absence of her husband she even invoked a burglar to come in and help her burn up all those records. And we are asked to believe that great was the increase of true charity thereafter.

These people have not learned that there is any value in our accumulated knowledge. But what do *we* think the value is?

In the first place, we all recognize and the world in general is coming to recognize, that there is a business value, in the highest sense of the word business, in really understanding whether the people we help need the help that we give and the kind of help that we offer. We are ready to say, most of us, even those who are not members of this body, that it is wise to know how we spend one hundred millions of dollars every year in charity; that it is wise to understand whether the people we are helping are being helped by any number of other agencies, so as to prevent over-lapping and prevent unwise benevolence. We do recognize the fact that we must have some basis of actual knowledge in our work.

But the second point is not quite understood by many charity workers and by the world generally, and that is that without a careful investigation, without an actual knowledge of the character, the condition and the circumstances of the people whom we wish to aid, we cannot understand when we have given what we now call adequate relief. Mrs. Kelley said this morning from this platform that she knew that there were some people, some charity workers, who were unwise and irrational enough to find improper employment for children, thinking that they were thereby helping the family. She was kind enough to

say that probably nobody in her audience did that. But I am quite sure that there are some persons in this audience who have sat on committees and "boards" and have seen smiles of complacency when $1.25 a week in groceries was ordered to be given to some widow in delicate health with four or five children. It was considered an excellent thing to do and nobody asked whether that relief was in any sense adequate. If they had, every one would have said, "It is only just enough to keep those children alive in misery."

Now we have come to a point where we are ashamed of such kind of relief. I happen to know a clergyman and his wife and children who live in a western city and the house in which they live backs up against an orphan asylum. Only a board fence divides the play-ground of the orphans and the yard in which the minister's children play. The wife of the clergyman found that her apple barrel was losing its contents very rapidly, much more so than seemed justified by the size of the family. As usual in such cases, the mother of experiment goes to the boy in the family to investigate the cause. Tony was questioned, and Tony admitted that he had eaten a good many apples. His mother said, "I want you to have all the apples that are good for you, but I want to know how many you have;" and the boy said, "I have to eat a great many apples, the orphans want the cores."

We are just beginning to be a little ashamed of getting everything for ourselves so that some one else can have the refuse. Nothing under the heavens but actual knowledge of the small amount we give where much is needed, set down in black and white in our case records, can increase that wholesome shame until we can do more wisely.

Then again our good case records show us, as nothing else can do, whether or not we are giving the right kind of help; whether it is judicious to urge a family to move to a poor locality or a cheaper rent when there are young children; whether it is right to urge a mother to leave her children to overwork to earn a pittance; whether it is best to put a young girl into an exposed position, morally speaking, just that she may add to the income. We are learning, if we are careful in finding

out our facts, that there is always some one way better than other ways to deal with a difficult case. The only way we can learn that better manner of treating persons in distress is by actually knowing what has been done and seeing it set down.

Then again when we have decided what is the judicious and humane and rational method of treatment, our statement of what has been done, our accumulated knowledge definitely set down, is the only way we have of keeping consistently to our plans. It is an external memory, and it passes from one set of helpers to another set of helpers. It links together that which has been done with that which we are doing now, with that which we are sure ought to be done next year or the next ten years possibly and holds the thing in shape.

Then again *sometime* — not yet is it true, but *sometime* — it will be true that we can say that our accumulated knowledge prevents us from doing that great mischief to self-respect and dignity of character among the poor which comes from turning loose any number of societies upon the same family. Now we may have a family with many elements of distress, including a sick person, and we go to the diet kitchen and the visiting nurses and perhaps get the doctor from the dispensary to give advice, and we get the King's Daughters to see if they cannot do something for the children, and the relief society and the fuel society, and we get this and that agency and turn them all upon the family; and their representatives ask the same questions over and over again. There are very few people on the face of the earth who know how to ask questions of their poorer neighbors. I beg right here of the responsible workers of this National Conference of Charities, that if you have to put an inexperienced worker anywhere—it is dreadful that we have to do it in teaching or in charity, but workers must begin somewhere—in heaven's name do not let your inexperienced worker be the first person to respond to a call for aid. Do not, I pray you, let your inexperienced worker get the first information that makes the first impression in your case record. *After* trained intelligence has found out the facts; *after* you have a line of treatment laid out, then use your inexperienced workers to help you carry out a plan already settled; but in

that first critical moment when, in discouragement or sudden calamity, in want of many kinds and in a wild desire to get somewhere out of present conditions, your distressed man or woman asks for aid, or betrays such need of it that unasked you send a friend, then send your *best*. And from that first interview there should be uplift from the start, instead of what we often see, a plunge deeper down to be afterward with greater difficulty extricated.

Finally our accumulated knowledge furnishes the text-book for our inexperienced workers. Case records of the best sort are better than abstract formulæ, better than any books that tell how to do things. I would rather that the young and inexperienced worker should sit down and read these and see where family after family, individual after individual, have received wise treatment and been lifted out of their distress than that they should get any amount of abstract information, because these are cases of real folk and they appeal as real folks always do to real folks. They are epics of human life, tragical sometimes, hopeful often, full of intense personal interest always, to the sympathetic heart.

Now what of the sociological value. Everything that has personal value has social value. You cannot lift the most obscure individual by ever so slight a rise in his circumstances and character that you do not start impulses of social progress from that moment. And yet there is some distinction between the social and personal use of our accumulated knowledge. Consider for a moment. Dr. Amos G. Warner studied a large number of case records from charity organization societies in this country and found out to his satisfaction that at least half of the people who receive material relief do not need material relief, but need something else. They need moral discipline, mental training, inspiration and encouragement, work, a chance for better work, a new home environment,—a hundred different things. What does it mean if half of the people who now receive material relief do not need that, but something else? It means that they need not so much the physical and the material as they do the moral and spiritual aid. What does that mean? Sociologically it means what we heard last night from

Dr. Brackett in his admirable address, it means a new requirement for charitable workers to meet. Any dull person can give away groceries and clothing, but it takes a person of intellect and discrimination and experience to elevate and inspire, teach and guide and uplift the human soul. Therefore, we are growing to-day a new ministry, the ministry of what Alexander Johnson, whose name I love to speak on this platform, calls the "Church of the Divine Fragments." This looking after the incompetent and those who lag behind is a new spiritual vocation.

Again, of half the people who now receive material relief and should receive it, we find at least one-quarter and probably one-third stand in need of that material relief because of sickness, or accident or some physical incompetence. Then from our accumulated knowledge of different sources we begin to inquire, why is it that among the poorer classes the death rate is so much higher, and then we come to the question that has been brought up in the report of this committee, the unsanitary housing and over-crowding, and then we start tenement house reform to remedy that evil. We learn the great number of consumptive cases, and we start the tuberculosis committee to try to secure that reform. Because we have a little knowledge, that leads us to get more and more. We find that there are dangerous trades into which if a man goes to earn his honest living for his family he signs his death warrant, to take effect in from ten to fifteen years; and thus we come to inquire until we see that there is a whole net-work of evil circumstances that tend to pull down and hem in multitudes of people and that it is only by great heroism and almost by superhuman ability that they rise above them.

We do not wonder that people sometimes need help when we find that in eighty-seven trades in this country, fifty per cent. of grown men in those trades do not earn above $10.00 a week. With that little income of $5.00 to $10.00 a week how easy to succumb to sudden calamity when one must need a kind friend. Our knowledge makes us begin to see that way beyond the care of needy families in their homes is the struggling destitution of those who are yet self-supporting but on the ragged edge, heroic men and women to whom we should give our profound

respect; and when death or sudden illness, the calamity that may overcome any of us, touches them and they slip over on the wrong side, who are we that we should be anything but a true brother and a true sister?

It used to be thought that young men or young women who felt the call for social service had to choose whether they would be reformers or whether they would be philanthropists. Prof. Tucker said not long ago that a philanthrophy which contents itself with alleviating the suffering created by wrong social conditions, postpones the philanthropy which is determined in any case to right those conditions. I think it is much truer to-day to say that the intelligent philanthropy which is at work ameliorating the condition of those suffering from wrong social relations and industrial conditions is the strongest ally of that form of social organization which is righting social wrong. I think now we do not have to choose whether we shall be reformers or philanthropists. Whichever way we look, we have to look the other way also. If we did choose one, we would soon have to choose the other. It is now in charity and social service as the old woman said of the churches. "The churches are so mixed up to-day," she said, "that she would not know where to find herself when she got to heaven." We are mixed up, reformers and philanthropists. And we are so because we are getting a basis for our judgment and a foundation for our work in accurate knowledge carefully reported. It is because we are learning a little, coming to know a little, that we are getting closer together in our work. The instant we know that we must take hold of causes in order to truly help, we cannot be satisfied to play on the surface. I know a little boy who has that slowness of response which you have often observed in youth as to getting ready for dinner or luncheon and his mother said, "Harry, the luncheon bell will ring in a moment, do get ready." And he, lingering, put down his book and said, "Mother, I am beginning to get ready to begin to get ready." We are beginning to get ready to begin to get ready to work together. We are beginning a lot of things, one calling himself a settlement worker, one a charity worker, one a social reformer, or something else; we are beginning to get together on a basis of

actual knowledge. There is this thing about it, friends, that we must remember: If you have got ever so tiny an atom of actual fact, of veritable truth, you have got hold of the very substance of which the universe is made. It will link your tiny effort to "whatsoever forces draw the ages on;" it will reveal to you the kind of service you ought to render.

I once knew a scientist who spent year after year with his eyes literally glued to the microscope to learn the habits of a tiny creature whose name I never could remember, and to tell those habits to the world. Once I said to him impatiently, "How is it that you can spend all this time finding out about that insignificant little atom, when there are human beings all about you so interesting and needing you so much?" I was young then. With a fatherly understanding my scientific friend said, "My dear little child, truth is one and you cannot tell what value the most infinitesimal actual fact may have upon all human life. Let each person study the thing he is fitted to understand." I wish our charity workers would remember that. It sometimes seems like going over and over again a very poor kind of knowledge of facts to see how many people there are who desert their families, and how many people there are that have nothing to eat, and how many people there are who are incompetent and ignorant and defective; it sometimes seems that this is the lowest and poorest kind of social devotion. Yet who are the people who are showing us the most successfully how to get rid of social evils? They are those who are continually and patiently trying to make this, that, and the other individual life a better life by their ministrations. Who are the people who are telling us how we may sometime cease to have so many defective children? Is it merely the physicians or the people who look upon the question from the outside? No; they are those teachers who are studying this and that individual defective child and learning how to develop the very smallest elements of intelligence, and thus learning the causes and some of the cures of defectiveness.

We are so closely brought together in this manifold search for knowledge that when we get just a little heap of it accumulated, it belongs to every one of us.

In closing I want to read you something that will show, perhaps better than I could in any other way, the oneness of our common pursuit and the worth of our common knowledge: will show how those that lead the race, and those who follow, and those backward and incompetent who must be helped, are all one family:

THE CONQUERORS.

He walked, majestic, onward toward the Light;
His free step sending back to endless night
Old shapes of pain and wrong, while at his feet
New hopes, upspringing fast, with wonder sweet
Allured the multitude, who thronged more near
With every upward lift to air more clear
And heights more fair. They pressed him close at last
And cried, "We know thee now, whom days long past
We feared: Thou art the Conqueror, our King!
For thee the laurel wreath! To thee we sing!"

Then Love, who all the weary, climbing, way
Had bound the people to him, day by day,
Quick called, with sudden heat, "Behold, look back,
Another Conqueror comes along your track!
Praise him, too, in your songs; he, too, is King!
To cheer him on his way more laurel bring!"

Amazed, the throng looked backward, and with scorn
Made answer: — "He a King? He shames the Dawn!
To call him here with us would clog our way.
See'st thou his sullen look of dull dismay?
His weak, uncertain feet? His clumsy hand?
His loathsome scars of ancient evil's brand?
Demons escaped, and beasts but half out-grown,
Still haunt his twilight mind. Timid, alone,
Vast Nature's step-child, prey of cruel fate,
He, — King? O Love, thy wisdom fails of late!"

But Love replied, more sternly sweet, — "Behold,
They both are Conquerors! He, so calmly bold,
Who leads your march, ye well may crown him here;
I told you he was King while far or near
His solemn call scarce-heeded rang. — But he,
So far behind, — from Life's deep-pulsing sea
I saw him snatch, when cast to earth, one gleam
Of yearning hope; but one faint, fitful, beam

Over which heaven's Light might pass to his pale soul
To stir its life and make it grow. The whole
Round world in league with me I held to aid
His secret struggle; 'till, at last, afraid
The wrestling soul he wrained half-way from beast
To man! And now, O see, erect at least,
He stretches onward toward the path ye tread!
Ah, look again, — he lifts his heavy head!
Conqueror, I say, — of his poor self the King, —
Forget him not when triumph songs ye sing."

Ashamed, the multitude made haste the way
To smooth for this belated soul, whose day
Had just begun the while. Like freshening breeze
That stirs the leaves on all the forest trees,
Their voices rose as one: — "O Love, great Love,
Thou art the Conqueror! Thine the Light above!
Ye Three didst give their crowns to both of these!"

THE ETHICAL VALUE OF INDUSTRIAL AGENCIES.

BY WILLIAM I. NICHOLS, GENERAL SECRETARY OF THE BROOKLYN BUREAU OF CHARITIES.

The subjects of special interest to those working with needy families may be divided into two classes, those which are preventive and those which are remedial. In the former class are such questions as the tenement house problem, the temperance reform, the cure of tuberculosis, the education of the young, and other great questions relating to the causes which underlie the existing conditions among the poor. These matters are fundamental. If they could be dealt with rightly, perhaps there would be no necessity for considering other methods of helping the poor. These subjects, therefore, may be said to be the more important and more interesting for the charity worker. I refer to them in order that it may be understood that I recognize their primary importance, but they are not included in the topic that I am to consider at this time which belongs to the second class of subjects — the more superficial it may be — relating to the

immediate remedying of conditions as we find them. If, however, the other class of subjects is more important fundamentally, the question of right methods of immediate dealing with the situation as it exists in any instance is the more pressing at the moment.

The work of the sanitary engineer may be more important as regards the health of a community than the work of the physician in his ordinary practice, attempting to cure diseases which would not occur if there were right sanitation. But when your child, or mine, has typhoid fever, or diphtheria, no matter what defective sanitation may have been the cause, the thing in which we are most interested at the time is what is the best method of treatment to effect the saving of the life of our child and its restoration to health. And we care a great deal that the physician should be skilled in employing the best means for accomplishing his purpose, however thorough he may be in his knowledge of correct sanitation. As a matter of fact notwithstanding all that students of medical and social science may do, probably for a long time to come physicians and charity workers will be occupied largely in helping those who come to them in trouble, and the use of the best methods of helping is, therefore, of great importance.

Among useful methods for the charity worker I believe that industrial agencies judiciously employed have great value, especially from an ethical point of view. Indeed, as I have been engaged in dealing with the problems of distress which every charity worker meets, so valuable have I found the industrial agencies, that I have wondered that they are not better understood and more widely adopted. In looking over the reports of the National Conference I do not find that the subject of the ethical value of industrial agencies has been presented fully. They appear to be thought of commonly as a work test chiefly useful as a device for detecting those who are seeking aid under false pretences, and saving a waste of money. Even this, which I regard as the least valuable function of the industrial agencies, has important ethical significance often overlooked.

Leaving aside entirely the matter of pecuniary cost, the obtaining of aid by false statements is very demoralizing and in

so far as the industrial agency limits this practice it accomplishes a moral benefit. When a beggar obtains a gift in response to his appeal for help stating that he cannot get work, when in reality he is not willing to work, the moral injury resulting from rewarding his untruthfulness is of far greater consequence than the waste of the gift.

Moreover, if those who are going about seeking aid under false pretences can be stopped, the people of any community are in much better condition to deal with those who really need and deserve help. The number to be eliminated is small relatively, but a few beggars give the impression of a great deal of need, as they go from house to house, or accost passers on the street. Benevolent people are more willing to refuse to respond to appeals, and to refer applicants to the charitable society if they know that there is a certainty of their obtaining an immediate opportunity of work. In Brooklyn it is a matter of general observation that begging has greatly diminished in recent years, a result due in large measure doubtless to the existence of the industrial agencies.

When, however, this result, which may be called the negative value of industrial agencies, has been accomplished, it ceases to be prominent in our thought, since the positive value is so much greater. In practice we hardly think of the industrial agencies as a work test, since our attention is directed so much more to their value in affording a means of helping many whom we could not help wisely otherwise. The industrial agencies operate as a work test silently and those conducting them know little about it. Those referred to them who do not want to work, simply do not put in an appearance. But the great majority of those who are found to be in need of help are willing to make such return in work as they can; and many are deeply grateful for the opportunity.

The industrial agencies serve a useful purpose as a substitute for material relief. Before considering their ethical value in this aspect we may note their economic value. Nearly all the needy families with whom we deal have some power for self-help which is not used. If there is at hand a method for immediately turning this unused power to account, it is found in most

cases to have considerable value. To how great an extent this is the fact may be seen from the practical experience of the Bureau of Charities. The total value of the aid rendered through the industrial agencies conducted by the Society fully equals the sum of the contributions for the support of the Society. This is equivalent to saying that every dollar sent as a contribution for the maintenance of the Society is placed in the pocket of some person needing and deserving help. No part of the contributions is diverted to paying the salaries of employes or other expenses.

The industrial agency utilizes the power of self-help which except for this opportunity would be wasted. In each individual probably the earning power was small, perhaps too small to have economic value for the ordinary employer conducting his business for profit. At all events, the opportunity for the exercise of this power of self-help had not been found, and the industrial agency makes use of what would have been wasted. The aggregate of the savings of these otherwise unused capacities of self-help proves to be sufficient to defray the expenses of maintaining the Society in its various lines of work. Thus it comes to pass that the beneficiaries of the Society, by the work which it affords them the opportunity to perform, pay the cost of its maintenance, and receive as wages earned the entire sum which was given for their benefit. And this notwithstanding that great care is exercised to employ in the industrial agencies only those who really need aid and to whom in most cases it would have to be supplied from some source if the opportunity for earning the help required were not at hand. Those capable of securing employment outside are not admitted to the industrial agencies, or if received are allowed to remain but a short time.

The industrial agencies are regarded both by those who administer them and by those who make use of them as a substitute for material relief. Many, however, who would not be willing to accept gratuitous relief are grateful for the opportunity to obtain it in a manner which they deem consistent with their self-respect. The attitude in which an applicant for aid stands towards a society is very different when he feels that he

is expected to do what he can to help himself from what it is when he feels that he is to be the passive recipient of aid. The acceptance of alms is depressing and humiliating; the putting forth of effort in the way of self-help is uplifting and stimulating. Work is recognized by all right-minded people as the basis of success, for rich and poor alike. There is no room for idleness in the universe, and any attempt to help those who are in need should be conducted on this principle. Whatever may be the true cause of distress, the one in need almost invariably regards the chief cause to be lack of employment. Even when he has been out of work so long that he has ceased to think of trying to get work, he yet will not deny that work is the natural means of self-support. The industrial agency meets him at once on this ground. From the outset his thought is turned in the right direction. And the industrial agency affords the advantage of immediate occupation and of occupation adapted to very limited capacities. There is for the moment no uncertainty about finding an opportunity for work such as he is capable of performing. It may not be — indeed it is known not to be — work that will be permanently satisfactory, but it is work, and work of any kind is better than no work, and affords the true starting-point for further progress. The needy person obtains promptly the help required, and the means taken to obtain it discloses as hardly anything else can what is the next step to be taken. There is afforded to the one desiring to be self-supporting the privilege which he will most value, a chance to show what he can do for himself, and to the one desiring to be helpful a knowledge of the kind of assistance required, and of the best method of rendering it.

In the industrial agencies the applicants for help are seen to best advantage; and for those who are seeking to help them there is greatest inspiration. The friendly visitor there comes into closer relation with the one in whom he is interested than in any other place. Whenever I go into the wood yards, or work rooms or laundries of our Society I find myself moved to a feeling of especial sympathy and respect and affection for the men and women working there. I honor them for making the

best of the means at their command. One feels that they are doing what they can and it is a joy to help those with this disposition.

So useful do I regard our industrial agencies in bringing our Society into right relations with those whom we wish to help, that I do not see what we would do without them. They are as necessary a part of our equipment as are pens, ink and paper for our registry.

While they are, as I have said, a substitute for material relief, they are vastly more than that. They supply what no amount of material relief can supply. The work afforded is often more valuable than the material compensation resulting from it. To a person conscious of a capacity to work, the inability to find the opportunity is the greatest hardship. To bestow gifts upon such a person after the manner of the ordinary relief societies is to make his burden greater. We owe it to him in our effort to help him to furnish the one thing needful, an opportunity to exercise his powers of self-help which are withering for want of use.

These powers, moreover, need to be trained and developed. For this purpose the industrial agencies possess great value. Indeed their ethical value is shown more clearly in their educational service than in the direct supply of material aid. While the industrial agency renders valuable service in furnishing to those who are in need of aid opportunity to do the little that they are capable of doing, it confers a greater benefit in teaching them how to do better work. The trouble in by far the larger number of instances is not that work is not to be had, but that those who are suffering from lack of work have never learned how to do good work.

In charity, as in almost every field of human action, education is the true watchword. But in charity this principle is often sadly neglected. Kind hearted people are ready to do almost anything for those who are in need of help except to teach them how to help themselves. The industrial agency comes in at this point in the most helpful manner. If it is more difficult, and for the moment more costly to teach another how to do a thing for himself than to do the thing for him, in the end the former

method is far more satisfactory, and implies a deeper degree of real benevolence. This instruction can be provided only in a school conducted from a philanthropic impulse. The ordinary employer may give to those who apply opportunity to do such work as they already can do, but seldom if ever, will an employer take pains to teach those who are working for him how they can do better work. This is the motive always uppermost in the mind of the superintendent of the industrial agency. He is conducting the work not to make money for himself but to make better workers. I like to think of the Bureau of Charities with its elaborate industrial system not merely as a factory or a workshop, but as an educational institution, a manual training school. These people whom we are trying to help need most of all education — not so much book knowledge, as skill and perseverance and fidelity in work. They need to be taught the beauty and the dignity of labor.

And it is a pleasure to observe how those who are being taught in the industrial agencies respond to the efforts made in their behalf. They are encouraged to find that they have resources within their reach which they had not suspected. They are sensible, moreover, that they are working not under taskmasters who wish to turn their labor to profit for their employers but under the guidance of friends who are seeking to show them how they can secure the greatest possible benefit for themselves.

I do not know any situation where the happy relation between employer and employed is so manifested. The industrial agency is more than an ordinary manual training school, because for the workers it is serious business, and the superintendents are more than ordinary teachers, because by the circumstances of their under their charge they are impelled to sympathy and friendship.

But the agency fills a place in the educational system of the community, otherwise unprovided for, by which those who have passed beyond the age of childhood and youth without having been trained to self-support may obtain practical instruction in the fundamentally important art. Whether this education of grown-up children who are industrially ignorant should be com-

ducted by the State or by philanthropic enterprise need not be discussed now, but we may note that for those concerned the education is as important as that furnished in the public schools for those who are in attendance upon them.

The point to be emphasized is, that in large measure what we call poverty is ignorance; that those whom we term the poor need instruction, education, particularly industrial training. Whether this education shall be provided by public or private funds it must be furnished by some organization in a systematic manner. It must include some means of material assistance while the training is taking place, but this feature should not be the one kept most prominently in mind either of the pupils or of the teachers, of those who are being helped or of those who are helping. The attaining of a greater power of self-support is the object to be held in view. The course of training should be carefully graded beginning with tasks that are suited to those who have developed a very limited capacity of self-support, and there should be opportunity for advancement and promotion until a considerable degree of skill is required.

There will be some, probably, in every community with whom it may become necessary to deal through the industrial agencies, who will not be able to attain to the power of complete self-support. It is desirable that all who are capable of doing anything should be educated to the utmost limit of their capacity. Beyond that point, for those who cannot become fully self-supporting, a certain amount of gratuitous assistance may be necessary. But gratuitous aid supplied as supplementary for those who are conscious of doing the best they can to support themselves and those properly dependent upon them, is very different in its effect from relief bestowed upon those who are aware that they are not doing their full share.

If the charitable people of a community should agree in recognizing that the sufferings of the poor are due largely to their lack of a knowledge how to use effectively the powers which they possess and the resources available for them, and would unite in a systematic method of providing the training needed, they would promote the benefit of those in whom they

are interested as they fail to do by their benevolent attempts to carry their burden for them.

For the well-to-do to carry on their backs, as it were, those who are not putting forth effort to move themselves, is sure to lead to disappointment, both for those who are trying to render service and for those in whose behalf it is being attempted. Those who are entirely helpless must be carried by others, but every one who can help even a little, for his own good, as well as for the general good, must be taught to do his part. This is a principle which even intelligent friendly visitors do not always regard. Their sympathy for those whom they desire to benefit, impels them often to try to do themselves more than it is well for those whom they would benefit that they should do. Self-control is required to wait and to let another do laboriously, and perhaps painfully, that which one could do for him easily. But the learning how to do the needful thing for ones self is of greater value than having it done by another.

The friendly visitor may be excused for doing more than is judicious, since usually training schools suited to the need are not at hand. But as the value of industrial agencies becomes more widely recognized, this opportunity for helping those who need aid to help themselves will become more common. The particular methods will be adapted to the circumstances of different communities. In some localities they may be agricultural, after the fashion of the famous Pingree potato patch plan, which is in successful operation in improved form in Philadelphia. In most places some form of mechanical training will be found most serviceable.

In Brooklyn the first industrial agency established was the Wood Yard which has been in operation twenty years. In the meantime two additional yards have been opened. These are all self-sustaining. The amount raised from the sale of wood at market prices covers the entire cost of maintenance, though there is hardly any margin that can be called profit. The men are paid entirely by the piece plan at the rate of three dollars and sixty cents for sawing and splitting a cord of wood in the form usually desired for kindling. The most of the work is done by

men having families, usually men who are infirm and who cannot obtain regular employment elsewhere. They earn on an average from fifty to seventy-five cents a day, and some after experience can earn more. The more able-bodied and trustworthy of these men are sent from the yards frequently for odd jobs at which they often earn a dollar or a dollar and a quarter. The amount obtained by these men in and through the wood yard, while not ordinarily sufficient for the entire support of themselves and their families, added to what is earned by other members of the family, saves them from becoming dependent on charity. The homeless men or tramps are allowed usually to earn only enough to provide meals and lodgings for a few days while they are trying to find employment outside or while the Bureau is obtaining information concerning them.

The Wood Yard affords an opportunity for observing the disposition and capacity of the men who are working there. Great pains is taken by the superintendent and foreman to encourage them and to gain their confidence. The men who come frequently, recognizing that they are not able to find regular employment elsewhere, appreciate highly the privilege which the yard affords. Many of them seem to take a real pride in doing their work well and in doing as much as they can. The good effect of the industrious habit and of the generally friendly atmosphere in the yard is apparent in many cases. Some of the men grow to have a feeling of real attachment to the yard and of loyalty to the Bureau. They do not appear to have any sense of being humiliated. On the contrary they manifest a feeling of satisfaction in deriving so much benefit from work which at first seemed unattractive and unpromising.

The next industrial agency established by the Bureau was the laundry, which was begun in 1885. A second laundry was opened in another portion of the city in 1887. These laundries, like the word yards are self-sustaining, although a longer time was required to attain this result. The equipment for the laundries is somewhat expensive, although only those conveniences are had which are to be found usually in a private family.

The laundry, evidently, is educational in every part of its work. The superintendent needs to be not only a skillful laun-

dress, but an efficient teacher. In the Industrial Laundry Training School there is to be seen the fullest combination of school and factory. Nearly all the women are unskilled when they enter. The superintendent watches their work at every turn and is teaching them continually. At the same time they are receiving pay in cash as they would in any factory, though at smaller compensation, than would be paid for skilled labor. The training in the laundry has a marked effect upon the women morally as well as industrially. The most perfect order and good behavior are maintained. A high degree of excellence in work is required, yet all the women feel that the superintendent is their friend, and they recognize the value of her instruction.

Women who become proficient as laundresses, readily secure employment in families at good wages. The demand for such far exceeds the supply. It is within bounds to say that hundreds of women in Brooklyn are maintaining themselves and their children by means of the training which they received in the industrial laundries conducted by the Bureau.

Much care has to be exercised to prevent women who have husbands able to support them, or who do not have children dependent upon them, from being admitted to the laundry. It is not intended that the industrial agency shall encourage the dependence of lazy husbands upon their more energetic wives.

The third industrial agency undertaken by the Bureau was the work room for unskilled women who are incapable of doing laundry work. The bureau maintains three work rooms in different sections of the city. Although the educational influence of the work room is less apparent than in the laundry, it is present, and operative, and the moral influence is perhaps equally great. The work is graded so that the least capable woman may have employment, if nothing more than sorting and sewing of carpet rags. They are taught to repair clothing and to make simple garments and also have training in cooking and in various forms of domestic service.

They obtain, moreover, lessons in thrift, both in regard to clothing and food, since in the industries the custom is to waste as little as possible, and to show how everything may be utilized. The older and feebler women appreciate the opportun-

ity which the work room affords to turn their limited powers of self-support to account, saving them from the necessity of having to depend upon the charity of friends or of the public. One of them in conversation expressed forcibly a feeling undoubtedly entertained by many, saying: "I like to come to the work room when I need help because it takes the *sting* out of the charity." Alas! That charity should ever be administered so that it has in it a sting! Work, such as in many cases could be afforded only in an industrial agency, is the antidote to this poison.

An integral part of the industrial agencies for women are the day nurseries conducted in connection with each of the work rooms. These departments of the industrial agencies are especially interesting not alone because of the loveliness, and sometimes the pathos of the little children, but because often the widows or deserted wives with young children are the persons who most need the help which the industrial agencies afford.

Moreover, the little children furnish often the best means of exerting a helpful influence upon the mother. The love of the child for the caretakers who have kindly attended to its needs, wins the mother's confidence in those who are desirous to help her. And the intercourse between mother and child as it takes place in the day nursery arouses in those who behold it a new sense of the opportunity to help those who are striving bravely under hard conditions. The day nursery is a good place for the friendly visitor to meet the mother of the family under her charge. It is a touching sight to see the mothers leaving their little ones in the morning on their way to their day's work, and calling for them again at the close of the day, never too tired to receive them and to carry them if need be in their arms. In the morning the parting of mother and child is often painful, but in the evening the meeting is always joyous.

I believe that the moral nature of the mothers is developed and the affection for their children is deepened as they see the care bestowed upon them in the day nursery and observe how their children's natures unfold and develop under this treatment. They learn that good food, and cleanliness, and gentle though firm discipline are what their children need.

The Lodging House for Homeless Women completes the list of industrial agencies conducted by the Bureau. In this, women who are dispossessed, or for any reason temporarily deprived of their homes are furnished a comfortable place where they have shelter until they can re-establish themselves in their homes, making payment in the meantime by labor. In many cases this is an experience which forms a crisis in the lives of the women, and much depends upon the influence about them during this homeless interval.

All the industrial agencies afford fine opportunity for service on the part of volunteer committees. And much of their usefulness depends upon this co-operation. They are training schools for those who wish to learn how to work wisely for others as well as for those who need to learn how to work more effectively for themselves. Many kind-hearted persons who have not had sufficient acquaintance with the lives of the poor to do good work as friendly visitors in individual homes, may gain in the industrial agencies a knowledge of those employed there which will make them much better friends. Understanding the purpose and methods of the industrial agencies, they will use them when they may be of benefit to their families, and they will refrain from resorting to them when they might be harmful.

For industrial agencies should be used always with intelligent consideration. While they should be made as attractive as possible for those who really need them, they should not be resorted to unnecessarily. Every case must be considered on its own merit. Used in this way they will prove an instrumentality for great good. They constitute the systematic method for relieving the distress which is constantly occurring among the poorer people in every community, many of whom live always close to the margin between self-support and dependence.

The industrial agency ready at hand, well known by rich and poor, well administered and properly safe-guarded, may be of the greatest benefit. It is needed in every large town or city, as truly as is the fire department or the hospital. It effects with its systematized arrangements what cannot be accomplished by individual effort. It does not take the place of personal ser-

vice, but is a useful instrumentality for all who are trying to help their neighbors who are in trouble.

The benefit of the operation of such industrial agencies in the community is very marked in times of special depression or calamity. In these periods where industrial agencies are maintained there is less suffering than elsewhere. Those suddenly compelled to seek for help turn gladly to the industrial agencies, where they find opportunity to obtain in return for labor the assistance required, instead of appealing to a society dispensing relief gratuitously, or to some committee for relief formed for the occasion. And on the other hand the benevolent people of the locality having become accustomed to refer applicants for aid to the industrial agencies and having acquired confidence in them, naturally continue to work through them.

They protect the public from imposture; afford a means by which those in need may obtain aid in a manner consistent with their self-respect; encourage thrift; increase the power of self-support; promote co-operation and friendly intercourse between the strong and the weak, and strengthen the moral life of the community.

VII.

Children.

WORK FOR THE CHILDREN.

BY AMOS W. BUTLER, SECRETARY BOARD OF STATE CHARITIES, INDIANA.

In every avenue of human endeavor there are interesting problems. Some of these problems are great, and some are among the greatest. To-day we present to you the greatest problem the world knows — the problem of the children. It is sometimes called the boy problem, again the girl problem. It is the child problem. For the children all things exist and from them all human effort and achievement in the future years will come.

The schools both public and private are perhaps the most familiar organizations in the great work of child training. They afford the chief means for the teaching and development of the normal child. Their work and methods are commonly considered as educational agencies. But in reality this is also an association of educators. The hard educational problems are those with which we have to deal. The truant, the neglected, the feeble-minded, the deaf, the blind, the cripple, the degenerate and the delinquent children are those whose special care and training are more. These are the ones who may be said to fail to pass through the meshes of the sieve of the common school. They must be trained and placed and fitted, if possible, for citizenship or for the best life of which they are capable. Out of them come the bulk of the anti-social class.

Many there are who are studying this problem and who are trying to solve it. Some have worked upon it in one way; some in another. Some have worked with the so-called normal child; some with the one classified as abnormal; some with the dependent child; some with him who is said not to be so; some

with the delinquent child; others with those who have never been caught transgressing the law.

We are coming to see that the whole problem is one, from the foundling asylum or the birth chamber of the home, through the school to the academy on one hand and the reform school on the other. These are children. They appeal to us for nurture, care and training. How general has been the response already you know full well. How the work is spreading from one place to another we gather from everything we read. How the importance grows, how great the cause is, is borne in upon every worker with tremendous power, increasing in weight as he gets deeper into the work.

The Committee feels that the comprehensive report of the origin and development of the child-saving work in America presented three years ago and printed in the proceedings of the Washington Conference leaves little to add. It has sought here to present another aspect of the work; to give as many of the varied and valuable expressions of the work of children's charities as the time would permit. This year the work of all the children's committees of former years has been combined in one committee. The Executive Committee has kindly given the time requested for its sessions. Instead of giving a chronological account of the work, we have thought to present a number of the different kinds of work being done for unfortunate childhood and the measures that are being taken to prevent dependency and delinquency among children.

From studies of the dependent and the criminal, we have learned much of the causes of dependency, and criminality. Knowing the causes, we can intelligently study means of prevention and their application.

From figures that have been collected from the prisons and reformatories of our country, it is apparent that there is a relationship between certain habits, or certain deficiencies, and crime. A large percentage of those convicted come from disrupted families and a still greater number have lacked proper home training. Not long since inquiry was made concerning the facts regarding five hundred consecutive admissions to a reformatory for adults in one of the central states. These figures are perhaps an aver-

age and they tell a very suggestive story. The largest proportion are notably deficient in education. Of those studied, 66, or 13.2 per cent, are reported as illiterate; 251, or 50.2 per cent, had not reached the fourth grade in the public schools, and but 26, or 5.2 per cent had reached the high school.

The stooping shoulders, awkward arms and shambling gait of these young men indicate plainly that they are deficient in physical training. The training of the hand has been neglected; 406, or 81.2 per cent, claim to have no trades. In these busy times when there is a demand for workmen, 252, or 50.4 per cent state that they were unemployed when the crime for which they were sentenced was committed.

Not one claims to have been under the influence of good associates. Evil associates lead to bad habits. Three hundred and twelve, or 62.4 per cent, use liquor; 374, or 74.8 per cent smoke cigarettes; 409, or 81.8 per cent, use tobacco in some form.

Of 500 boys in a juvenile reformatory, 466, almost 90 per cent, were between the ages of 10 and 16 years. These boys claim that their school record, when they were admitted, was as follows: Two hundred and seventy-eight, or 53.6 per cent were illiterate; over 93 per cent had not reached beyond the fourth grade in the public schools; but 6 of these boys had reached beyond the fifth grade, and none beyond the sixth. Four hundred and eighty-four, or 93.4 per cent reported their associations as bad or mixed. But 34, or 6.6 per cent claimed to have associated with good company. In the case of 191 boys, the parents are reported as living together; that leaves 327, or 63.1 per cent whose homes have been disturbed.

According to the "Report of the Committee of Fifty," intemperance is a first cause of crime in 31 per cent of the records examined and one of the causes in nearly 50 per cent. In the case of destitution of children, 45 per cent are found to be due to the liquor habits of either parents, guardians, or others. In general it may be said that this same chain of causes applies in dependence as well as delinquency. It is therefore to be observed that our children and young people lack home life and home training; that dependent and neglected children need right care, mental training, manual training and physical training; that in them

should be inculcated right habits, and they should be trained to self-control. These needs are being recognized first in one place and then in the other, and in the preparation of this programme we have sought to have given to us by those who can speak from experience, some of the ways in which these various means may be used for the reclamation of unfortunate childhood.

MANUAL TRAINING WORK WITH WHITE CHILDREN.

BY T. F. CHAPIN, SUPERINTENDENT LYMAN SCHOOL, WESTBORO, MASS.

Manual trainng as an educational means is based upon sound pedagogical principles—principles of universal application as pertinent to the training of the reform school boy as to the education of the feeble-minded or the development of the normal child of the public school.

First — It has a physical foundation. As one has said, "The child is exceedingly active. To move his muscles is for him an absolute necessity, and the wisest methods in child training are those which recognize this fact, and instead of repressing his activity direct it into the best channels."

Manual training, therefore, is more elemental than most other instruments of education. It appeals largely to the muscular sense through which a majority of the primary judgments of substance come. The largest and most marked development of the muscular sense occurs during the years of childhood. For this reason manual training is far more potent in its molding influence in the years before fourteen than in the subsequent years.

No educational movement of the last twenty-five years has possessed so deep a significance for children from ten to fifteen years of age as that of manual training. The term, as I conceive it, takes in a broader sweep than tool work with wood

and iron. It embraces every kind of form study with clay modeling and drawing at the foundation. It branches out in school gardens and goes hand in hand with nature study and elementary science. What I have to say, however, deals only with shop instruction.

The system pursued under my direction, both in elementary and advanced work, has been the Americanized-Swedish Sloyd —planned wholly for its educational value — to teach the boy to think, to judge, and to give tangible form to his judgments.

From the first the course has been held to the touchstone, that if it does not prove a mind-awakener, a provoker of thought, the system counts for little more than a failure. The elementary class from the outset has conferred its benefits impartially on every boy in the school unless he were a cripple or so defective as to be unable to profit by instruction with other boys. Dullness has never ruled out a boy.

About two thousand five hundred have received this elementary training since my connection with Lyman School. How far this motley crowd of children, mainly of foreign-born parents, is removed from the traditional Yankee boy with his jack-knife, is indicated by the fact that out of a sample fifty only five knew how to hold a knife and wood in such a way as to whittle properly or in safety to themselves.

While this elementary shop work reaches all pupils, the advanced is taken by less than one-third. Promotion to the advanced course rests upon ability and attainment. Boys who receive it must give some promise of becoming good mechanics.

It is not attempted to carry all boys through the elementary course even. Each one gets about one hundred lessons of two hours each. The more capable can complete the course, or nearly so, in this time. The poorer fail at about the twentieth or twenty-second model. The dovetail joint is the mechanical quietus of many a boy. He has by this time tried to gain the mastery of some forty-five tools. Although he may never make a skilled mechanic he has gained much in hand-skill and learned invaluable lessons of a moral nature.

The advanced course consists in more difficult carpentry and wood turning, and there is also a series of lessons in iron

and steel-forging. The advanced course, like the other course, covers about two hundred hours.

The models in both the elementary and the advanced courses are each some article the use of which the boy can readily appreciate. The finished work is always given to the boy for his own if he desires it. Most prize these articles highly as records of their struggles and triumphs.

The limitations of the delinquent boy makes sloyd training of special applicability to his mental and moral needs. The more pronounced of his weaknesses are want of will power, incoherency of mental processes, impulsiveness without power of reflection, indolence especially of mind, and a want of a sense of shame; his experiences seem to leave little impress. He has no power of sustained attention, lies when palpably to his disadvantage to do so, commits all sorts of anti-social misdemeanors with no apparent motive, and seems to have little restraining self-respect.

How does manual training meet these deficiencies, and to what extent remedy them? The threadbare truism about learning by doing finds no better illustration than is worked out in manual training. Few boys are so abnormal that they do not want to make something. The interest of the pupil is aroused at the outset and a moral training begins without a suspicion on the part of the pupil that he is being taught virtue. First, because most important manual training leads in the direction of truth-telling by inexorably demanding exactness. "Pretty near," "well enough," "almost," will not do. So long as the rule shows a fraction of variation from the required measurement he has a critic that gives him no peace. Especially is this true when a joint is involved. The gap which the wood should fill looks ugly — it offends the boy's sense of symmetry. He may not fill the space with sawdust or putty. His only remedy is to make the next joint more perfect.

There was in the class a French boy of good native ability who thought a little variation from accuracy made small difference and he could not be convinced of the importance of exactness until he began to make dovetail joints. The joint carried the day and ever since he has been one of the most accurate

of workers. It has taught him a moral lesson on the "trifles which make perfection," which nothing except his muscular sense could have carried to his brain. One boy told his teacher, of his own accord one day, that he never realized what it meant to be just, true and honest until he tried to fit a half-inch pin to a half-inch boring. The repeated effort to get it just of the right size and finally, perhaps, having it fall out of the hole because his eye and judgment were not exact enough, suggested to him that word and fact ought to fit each other as pin and boring. Constantly recurring cases of this kind show that well-conducted manual training teaching is most practical honesty teaching. Further, the various joints as they are worked out, lift the boy's standard of excellence. A poor joint is always a weak one, and it isn't often that the poor worker reaches the second joint without having greatly amended his idea of good work. Careless, heedless boys are especially benefited by manual training.

They absolutely can't get on without sloughing off their heedlessness. They are generally caught by the novelty of the work and after their fashion are eager to participate in it, but at the very outset they are compelled to do what they have never before done — give a degree of sustained attention. At every step forward, if their attention fails, their work trips them. This wooden teacher is implacable, and so between the grip of their interest and the relentlessness of their model, they are gradually forced out of rooted habits of carelessness and sloveliness.

I have in mind a number of most marked cases of this very kind. One little fellow who was careless to the point of recklessness, having spoiled his material asked for more, and was told he had used his share and must abide the consequences. After standing uneasily first on one foot and then on the other for perhaps ten minutes, watching others pulling away from him, he said to his teacher, "Please mayn't I have a piece out of the waste box?" Being informed that all those pieces were too small, he said, "But I have a little money, can't I buy it?" Seeing his eagerness the teacher gave him another piece and he ultimately did quite careful work.

Perhaps you say I am only telling you what every good teacher aims at in school work. Granted, but I am showing you

that here is a new material for the most concrete of moral lessons. My whole contention is that the main value of manual training, whether in the public school or the reform school, is not a commercial but a mental and moral one.

A larger percentage of these boys are violent tempered and impatient than will be found among average school boys. Several of these violent ones who at first would throw down tools and sulk for ten minutes at a time, spurred by their chagrin at the sight of others' success and ashamed of their senseless rage at a piece of dumb wood, have gone to work and have developed in the class and elsewhere considerable patience and self-restraint.

A boy who was easily discouraged and ready to give up at every difficulty said, "I can't do this, it's too hard." "You can polish a floor, can't you?" said the teacher. "Oh, yes," he replied. "Try it for ten minutes." At the end of the ten minutes he concluded that the difference was not in the hard work but the use of his will, and he never after said or acted as though the work was too hard for him.

It is interesting to note that it is an exceedingly rare occurrence to need to give a punishment for misbehavior in the manual training school. No boy has ever been suspended or expelled from the classes for misbehavior or want of interest. It is almost an unheard of event for a boy to attempt to run away from the school while in one of these classes. The effect upon the boy in his other work and deportment in the school is often very marked. One boy who was dull and backward in his studies, almost illiterate, has become intensely interested in learning and in getting the facilities for acquiring knowledge.

A boy who was a confirmed truant, could read and write very little, entered the class at thirteen years. In a few weeks he asked to be taught to read. Fifteen minutes a day out of his Sloyd hour were given to learning to read. In six months he completed half of the course, including mechanical drawing, could read by himself simple reading, read and write notes. At the end of the year he had completed the woodworking course, could do addition, subtraction, multiplication, division, U. S. money, read and write fairly well; but the best of it is that the little uplift has been carried forward through a varied ex-

perience since leaving the school. He went to the Cuban war and later to the Phillipines, serving creditably in both. He carried on by himself his plodding after knowledge, also used and improved his mechanical skill. He is now a substantial citizen, a first-class mechanic, and using his leisure hours in a correspondence course in mechanical engineering. This is by no means an isolated case.

As an illustration of mental stimulation through sloyd the following case is in point. A boy in next to the lowest grade in school entered the class. Slow of comprehension, he was first unable to follow the lessons in mechanical drawing beyond two or three lines. After six weeks he was able to keep up and get enough to work out the plan in a general way. At the end of three months he made a completed drawing in time, and with the same attention given to the nineteen other boys in the same class. He obeys more quickly, moves more quickly and seems to grasp new ideas more easily. Another boy who was impetuous and very obstinate naturally came to grief over and over again, but finally left the room with credit to himself. The influence seems to be permanent, as considerable time after leaving the school he writes to his teacher that he had righted a wrong, and to use his own words, "I am going to cut such things altogether." He was not a boy who ever liked to own himself wrong, so the voluntary confession of a wrong after his connection with the school had ceased, indicated a good bit of moral gain.

Individual cases of notable mental and moral gain coincident with the pursuit of the manual training course might be cited indefinitely, and the connection of cause and effect seems too palpable to admit of question. Indeed, so evident is the effect to the pupils themselves, that in response to a question as to how the manual training had helped them, the members of an entire class of twenty gave intelligent answer, alleging some moral or mental help which they conceived that the sloyd had given to them.

Observing officers remark the difference between boys who have received the training and those who have not in their power of concentration, comprehension of directions, executive ability and judgment. As ought to be expected, those going to farms

possess an all-round handiness which commends them to their employers.

Manual training to be an effectual means should consist in a series of exercises arranged to secure proper bodily as well as mental development. It should progress by properly graded steps, be of such a nature as to secure continuous inelligent interest, appeal strongly to the creative instinct and satisfy the æsthetic craving of the pupil. It must demand and secure constantly the pupil's best effort, thus building into the mind through the nerves and muscles those ideals as to honest work, accuracy, neatness, persistence, patience and the various other elements which together constitute right habit and tend to eventuate in good character.

To this end skillful, thoroughly trained, teachers are indispensable, teachers who not only can execute and teach tool work, but those to whom character building is of more consequence than the finest model. Skilled mechanics, even if effective disciplinarians, are almost never good teachers. Their trade has spoiled them, their excellence as teachers being in inverse ratio to their excellence as mechanics. This is not saying that the good manual training teacher should not be capable of the best work with tools.

In what I have said thus far I have not referred to the teaching of trades. Trade teaching is specialized manual training, and adapted to the few, and those mainly older than the boys with whom I have to do.

I do not wish to leave the impression that I consider manual training as the be-all and end-all of reform school training. It is only one, albeit an important one, of the various means available to the reform school worker, and if by it we come a little nearer to getting salvation into the child's mind and body, it has served a great end.

THE PREVENTION OF CRIME AMONG COLORED CHILDREN.

MANUAL TRAINING AS A PREVENTIVE OF DELINQUENCY.

BY WM. E. BENSON, KOWALIGA, ALABAMA.

"Crime Among Negroes in Georgia," was the subject for study at a recent Atlanta conference. These annual gatherings, held under the auspices of Atlanta University, have attracted public attention because of their searching studies of social conditions among colored people. They have given to the public important and concrete sociological facts which are of special significance at this stage of race development. In discussing, therefore, the prevention of crime among colored people, I do not think it out of place to present the following conclusions from the Atlanta conference:

First—"The mass of Negroes are in a transition stage between slavery and freedom. Such a period of change involves physical strain, mental bewilderment and moral weakness. Such periods of stress have among all people given rise to crime and criminal class.

Second—Race prejudice in so far as it narrows the opportunities open to Negroes and teaches them to lose self-respect and ambition by arbitrary caste proscription is a potent cause of carelessness, disorder and crime.

Third—Negroes have less legal protection than others against unfair aggression upon their rights to life, liberty and prosperity.

Fourth—Laws as to vagrancy, disorder, contracts for work, chattel mortgages and crop liens are so drawn as to involve in the coils of law the ignorant, unfortunate and careless negroes and lead to their degradation and undue punishment, when their real need is inspiration, knowledge and opportunity.

Fifth—Courts usually administer two distinct sorts of justice, one for whites and one for Negroes; and this custom, together with the fact that judge and court officials are invariably white and elected to office by the influence of white votes alone, makes it very difficult for a Negro to secure justice in court when his opponent is white.

Sixth — The methods of punishing Negro criminals are calculated to breed crime rather than to stop it. Lynching spreads among black folk the firmly fixed idea that few accused Negroes are really guilty; the leasing of convicts, even under the present system of state control, makes the state traffic in crime for the sake of revenue instead of seeking to reform criminals for the sake of moral regeneration."

It is not my purpose to discuss this phase of our subject to-day from the standpoint of these conclusions, as they cover a much broader field than I am permitted to enter at this time, but I submit them to you as coming from thoughtful men and women of my race.

In the distant rural communities in the South there are no organized charities, no institutions for rescue work or juvenile reformatories for colored children, hence the school and church must be the source of their moral uplift and inspiration. The necessity for systematic preventive effort in these communities is pressing, because when colored children once commit crime there is little hope for their regeneration. Punishment is meted out according to their crime rather than their criminal record. The young and careless mischief-maker is imprisoned in the same cell and confined to the same prison farm as the old and hardened thug. It is asserted upon good authority that a single sentence to the chain-gang usually makes the victim a confirmed criminal for life.

In considering the factors of preventive work, we must first find out the actual existing conditions, determine the actual uplifting influences in communities where dependency and delinquency have been reduced to a minimum, and then strive to introduce similar conditions into other communities. The masses of Negroes live in the country districts and boys who are criminally inclined find their way to the city because it offers them an earlier criminal career. The rate of Negro arrests and commitments in the cities is about twenty-five per cent., while in the country districts it is less than ten per cent. This disparity is due to the fact that the city has to take care of its own delinquents and also those who come from the country. For various reasons we find the boys and girls of our race gradually

drifting from the farms to the cities, and the rate of criminality increases as they go.

When boys and girls leave their country home, you cannot tell whether or not they will ever come back into the life of that community, and if so what will be their influence upon the lives of those with whom they associate. It matters not what is their excuse for leaving. It may be that the boy wants to earn money to help raise the mortgage from their little farm or it may be that the girl desires to earn support which will help her widowed mother in the care of the family, or they may go with the view of getting an education, but in the majority of cases they fall into the temptation and degradation of city-life before their good intentions and high aims have had a chance to assert themselves. The only safeguard against this danger is to keep them in the country and place within their reach all the uplifting influences that they could get from the city, and eliminate those influences which help to destroy manhood and womanhood—and this can only be by making farm-life attractive and remunerative. Good schools which shall give the proper kind of training, a pure church life of the type that stands for right living and right doing, a wholesome social atmosphere and industrial opportunities are all necessary towards this end. Well organized and well-conducted local schools should be established in every rural district of the South, and these should have as their specific object the practical training of the great mass of Negro boys and girls in their immediate neighborhood for practical every-day life. A common school education along with manual training will most certainly meet the needs of the great rank and file of our youth, because it serves a double purpose. It is not only a preparatory education for the few exceptional ones who may wish to pursue either higher English or industrial courses when they have gone out from the local schools, but best of all, it gives a finishing touch to the ninety per cent. of our youth who will never be able to have any additional training and fits them for an intelligent citizenship and a useful life in the communities where they must always live.

Let us see who are the Negroes who commit crime and go to prison, whether they are the industrious, self-respecting and

educated, or the lazy, shiftless and illiterate. In my own community we have had forty-two arrests in the past eight years—thirty-five negroes and seven whites. These were all cases which came within the jurisdiction of the local magistrate and were charges of a comparatively trivial nature. Only one was for alleged assault to rape, which, however, was not proved; the other charges were as follows: road defaulters 3, defamation 1, disposing of mortgaged property 2, fighting 17, cruelty to animals 2, bastardy 1, obtaining goods under false pretenses 1, disorderly conduct 1, arson 2, larceny 8, carrying concealed weapons 1, vagrancy 1. In the case of the last the defendant was acquitted, it being evident that there was a conspiracy to intimidate him into signing a labor contract. Only one of those arrested was committed to jail and he was never sentenced, the prosecution failing to appear. We have no vagrants and with the exception of a few old people and families that have been "burnt out," our community has never been called upon to render charitable aid to any colored person whatsoever. There has not been a single murder case with the exception of an accidental killing, and not one of the members of our race has ever been convicted for any serious crime within the last ten years.

Further out in the county round us we find the character of the communities varying. In many places there are no schools, and no effort made to put our boys into useful occupations, and the record of both races runs the whole gamut of crime from petty larceny to murder and rape, with the usual attendants of burnings and lynchings. Between the years 1900 and 1904 there were 125 convictions in the county—105 negroes and 20 whites. The records show that out of 47 negroes convicted, 20 were sentenced to hard labor for the county for terms of two to six months, and 27 to the state penitentiary for the term of two to twenty years.

I have not come here to discuss the white race, but I believe the Negro stands favorably in comparison both as to crime and vagrancy when given equal opportunity in education and industrial pursuits. Out of seventy-four *misdemeanors* committed in our county, four were committed by whites and seventy

by Negroes, while sixteen *felonies* were committed by *whites* and thirty-five by Negroes. In other words, the rate of criminality increased among Negroes in the lighter offences, while it decreased among the whites, but in the deeper offences the rate increased among the whites while it decreased among the Negroes.

This brings us to the point which has often been raised, that the crime record of the Negro is more apparent than real. We find him committing a great many misdemeanors, but falling off in the heavier crimes. It is said that a Negro steals a horse, while the white man steals a bank. If I should read to you from the docket the history of each of these cases, it would be a recital, case after case, of boys who have unlawfully taken a few stalks of sugar-cane or a couple of watermelons. That it seems so easy for them to commit petty offences, we do not deny, but there is a reason for it. In attempting to explain it I am reminded of the story of the old slave who, upon being reproved by his master for having committed a certain theft, acknowledged with great humility and penitence, "Yes, massa, I know you'se got less chickens, but you'se got lot more nigger." Deep down in his heart he could not think he was a thief. All these years he had been his master's most trusted steward and servant. He carried the keys to the wheat-bin and wine-cellar. It was his privilege to set the time for sowing and reaping and once when the Union soldiers were near, he saved the finest pair of horses in the barnyard by a little trick of his own. In short, he was his master's business manager and had been true to every interest. If now, by a mere side issue, on his own account, he could make a good investment which incidentally was not only a pleasure to himself but stored up in him energy to more than repay his master a dozen times the value of a single chicken, he could not see why it was not a *perfectly legitimate procedure.* Sambo had an eye to business you see, and if I am not misinformed there are similar deals on the side in Wall street by white men to-day. However, I have not related this little sketch for the purpose of ridiculing, but merely to suggest to you why it is so easy for the negro boy of to-day to commit petty offences and to explain how these tendencies have been transmitted from one generation to another. Such

acts as would not have been noticed on a well-organized ante-bellum plantation are to-day subject to criminal prosecution and help to swell the record of Negro crime.

I do not claim that the Kowaliga community is ideal, but there are some restraining influences which have made it an exceptional Negro settlement. I attribute it first to the influence of a good school, second to the character of the colored people themselves, and third to the splendid sentiment of the whites who live around us. I dare say there are not many sections in the South where the whites themselves so willingly admit that by far one of the most industrious and thrifty men of the community is a colored man. You will pardon this personal reference, but I wish to mention my father, who was a slave and worked the first year of his life as a free man for $10.00 a month; at the end of the year he had saved $100.00. He came back to the place on which he was born and reared and bought on credit 160 acres of land from the plantation which was originally owned by his master. By ceaseless industry, honesty, and business tact he has become one of the largest land owners in our county, paying taxes upon more than 3,000 acres. He has given his children a good education at the best schools afforded them at the South, and enjoys the respect and indeed the confidence of the best white people of the region. He operates a plantation store and has built a saw-mill, grist-mill and cotton gin, and his extensive plantations furnish employment to more than 200 colored men, women and children. In all the years of my life I have never known one of them to have been convicted of any serious offence. What is the secret of it? The fact is he keeps them at work and without knowing it has instituted a sort of manual training community. He works and they work, so they do not have much time to get into mischief because crime among Negro youth is due more to idleness than to ignorance. The influence of this man who has demonstrated the dignity and success of labor, has helped to raise the entire moral and industrial tone of the community-life and made it known far and near as exceptional.

Another influence in preventive work is the attitude of the local officials and the general public sentiment of the whites

themselves towards Negro delinquents. The local magistrate is a ruling spirit. Happily for our own community, we are not possessed with one of those officials who is reported from an adjoining county to have never missed convicting a prisoner on the dogmatic assumption that "if you are not guilty of this offense you are guilty of some other." Too often a Negro boy who commits an offence against another individual of his own race is allowed to go unpunished because his victim happens to be in ill-favor with the whites and there is a tacit understanding among them not to "push the case." This is an incentive to other delinquency. The "cocoanut-headed, chocolate-colored, little Andy Dotson" who blacks the boots of the governor of Mississippi every morning, may be successful in blacking the eyes of all the black-boys around the town, and still be regarded by His Excellency as a "good nigger," but if an occasion should present itself, and little Andy should grow so bold as to perform the same operation on the eye of a white antagonist, he immediately incurs the condemnation of his distinguished patron and is dealt with summarily. I beg of you, of the white race, to set one standard of moral conduct and human action for both races and whether it be in industry, intelligence, high moral character and genuine worth, I assure you that the Negro will strive to attain to it.

No influence is more potent with the Negro than the example set by the white race. This is especially true in the South, where the two races come in immediate contact with each other. The Negro boy likes to imitate the manner of his white employer; the negro girl is influenced to a marked degree by the style of her white mistress. In fact, we are often reminded that the Negro is an imitative race. Some have gone so far as to maintain that in matters of education, especially in the higher branches and even in manual training, that the Negro is not original. In other words, his whole life and being are simply a reduplication of the notions of the white race. If this is a fact, though I do not believe it, what a multitude of sin attaches itself to the hands of the white race of this country. For it is unfair to presume that the Negro is any more original in the matter of crime than in any other department of human

action. Therefore, all that he has learned, good or bad, is the result of his contact with the white race. Might we not say that the Negro's first lesson in petty larceny was when that crew of Caucasian descendants stole from the shores of Africa a cargo of innocent human beings and brought them here as slaves. I have not heard of our special propensity for stealing before this occasion, but I am certain that since then we have been initiated into all the variations of crime from petty larceny to lynching. I caution you, therefore, to consider your ways and be wise, lest you lead astray innocent, erring ones. They call the Negro the "child race;" then I suppose you are the "parent race." I say to you therefore in the language of a colored divine, who eloquently exhorted his congregation after this manner: "Parents, train your children in the way they should go, but it is well you should sometimes walk that way yourselves."

It has been charged by the opponents of Negro education that it has made him shiftless, immoral and criminal. I am informed by the sheriff of my county, who was personally acquainted with most of the persons arrested by him in the last four years, that less than a dozen out of 105 Negroes convicted had a fairly good English education, while the others were entirely illiterate. Not one had ever attended any college, manual training or industrial institution and had no intelligence beyond that of ordinary farm laborers. One boy showed great aptitude for sketching, but had no training in this direction. Morally our community is far above the average, our best people having learned to separate themselves from those who are immoral. Less than half a dozen girls from our community have been guilty of illegitimate childbirth in the last eight years.

Complaint came to me recently that our children did not do their farm work so well as before the school was established. I investigated. Out of half a dozen families who complained there were four who had sent their children to school so irregularly that I did not consider them. Of the two complaints which I really thought worth investigating, one was a large family of girls. I found the seat of complaint in the father, who was disappointed because they did not plough so willingly as when

they were younger. I thought this was quite natural and rather sensible on the part of the girls, and felt encouraged that they were intelligent enough to distinguish between the work they should do and the work which men are expected to do. The mother, however, thought they worked enough. On further questioning the father I learned that he had made better crops of cotton and corn since he had been sending his children to school than in any previous years. The other complaint was from a father who had two uncontrollable boys. When manual training was first introduced into our schools, he made a personal visit there for the purpose of informing the instructor that he could teach his boys all the carpentry and blacksmithing at home that he wanted them to know; he sent them there to study books and not to work. Most of the other families in the community gave their undoubted opinion as to the helpful influence of the school and of the fact that their children worked better and were of greater service to them in various ways than they had ever been before. This opinion was confirmed by many of the white people. A young white woman who had married into another county where the blacks were very ignorant, said that she never wanted again to live in a community where the colored people had no schools or churches, as it made such a difference in their character. An old mother who had striven hard to keep her children in school upon being asked if they were willing to work, replied: "Yes, honey; I sends my children to school every day and when they goes to field they knows to work."

It is necessary at the same time, along with our educational effort, to provide opportunities for our boys and girls after school life is over. The boy who learns how to farm intelligently should be given a chance to own a farm and build up an intelligent home-life. The girl who learns to do housework should be given the opportunity to realize the value of her training in a well-ordered home of her own making. To this end the Dixie Industrial Company has been organized, with a view of buying large tracts of land, subdividing them into small farms, and after building comfortable homes upon them, to sell these farms and homes to colored people. They will be given a chance to pay for them in small annual installments. This is purely a

business enterprise and goes a step further than the school in the way of developing the industrial and commercial resources of the community, by making a place for our boys to work when they are trained. Several minor industries will be established as fast as capital will permit. A saw-mill and brickyard and farms are already in operation, and we are now contemplating the establishment of a wood-working factory and an oil-mill, all of which are to be operated, naturally with a view of making a profit, but for the further purpose of furnishing employment to the members of the community during the seasons of the year when they would otherwise be idle.

I am not one of those who lament the horrors of reconstruction and hold up the political shortcomings of those days as the cause for all the mistakes which the race has made. Perhaps not all Negroes make the best use of the ballot, neither do all Yankees or Irish. But whatever may have been the faults of the Negro during his political ascendency, be it said to his everlasting credit, that the one thing which he did accomplish was to establish a system of *common school* education, which has more than any other agency during his freedom helped to lessen the number of Negroes in prisons and penitentiaries. Let us therefore be steadfast in our determination to make education the basis of all preventive efforts looking towards the betterment and advancement of individual life.

Political economists tell us that the productive capability of a community depends largely upon its land, labor and capital power. The productive capability of the boy, whether he be white, red, black or tan, depends upon his mental, manual and business training, properly guided and tempered by a well-developed moral and spiritual nature. In the education of Negro boys we have found manual training most helpful because it gives direction to the career of a boy through the formative period of life when it is a dangerous thing for him to be idle or casting about for an aim in life. No doubt the salvation of my father lay mostly in the fact that he had learned to use his hands when a boy. He had no technical education, but he learned to use his hands. When a boy he made split-baskets and sold them, while other boys were having a good time, as they call it; when he became a

man he was found spending his Saturday afternoons in repairing farm utensils and making wagons, while his neighbors went to town and spent their week's wages; the result was that he became successful and kept out of trouble.

My friends, there is a common-sense middle-ground in regard to Negro education much the same as in all other problems. While I believe that manual and industrial training are to be the means of elevating the great mass of our race I do not contend by any means that the race should be confined exclusively to this kind of training. On the other hand, if I should draw a line against the Negro in the higher education, I would do so on the basis of fitness of the individual to comprehend and attain to it, and not on the basis of color. The fact is the great mass of Negroes will never be able to have either college or industrial training. It is only the few exceptions who will ever be able to go to Atlanta, or Fisk, or Hampton, or Tuskegee, the other ninety per cent. must be trained through the local schools.

In this connection there is a great diversity of opinion even in our own race in regard to the kind of education which the Negro should receive. I am often asked the question, "Who is right, Dr. Dubois or Dr. Booker Washington?" This question grows out of the evident confusion in the minds of many people who have classified one of these gentlemen as the exponent of the higher education and the other as the advocate of industrial education. My invariable answer is that they are both right, because the end and aim of both kinds of education tend towards a common result. These two great systems of education are not alternative but indispensable. Both Dr. Dubois and Dr. Washington are specialists, each emphasizing his own line of work and there is no more reason why they should be considered as antagonistic than two mechanics who are engaged upon the construction of different parts of the same building. Their common aim is to erect a substantial structure which would be neither useful nor ornamental without both its foundation and covering. To raise the question therefore as to which kind of education should take the precedence, the higher or industrial training, would be to argue which is the more important, brick or mortar, when a solid structure depends upon the cohesion of the two. The

basis upon which our entire educational propaganda rests, so far as the Negro is concerned, admits of a judicious mixture of both kinds of education. The problem before the Negro race to-day, is to overcome ignorance, crime, immorality and industrial incompetency. In order to fight these we must have well-trained teachers and ministers; they must come from our colleges. We must also have skilled workmen and industrial leaders; they must come from our industrial institutions. And in the local schools, which may truly be called the common meeting ground of these two great educational theories, the college graduate and the industrial leaders have joined forces and are working harmoniously towards one common end—to train our youth into industrious and intelligent men and women for the communities where they live, and respected citizens of the country under whose flag they dwell.

CHILD LABOR LAWS.

BY MRS. FLORENCE KELLEY, SECRETARY OF THE NATIONAL CONSUMERS' LEAGUE.

All the time I was listening to the papers which have been given there were passing before my mind's eye processions of children who are getting no such training as is calculated to make them the better for it, but who are distinctly the worse for the work that they do, whether they are working with their hands or without use of the hands. That is the reason that I have come to ask co-operation of the members of this conference, in every state in which they may live, in the task of getting better laws than we yet have for the protection and education of the children who are to be wage-earners. So far, we have only scratched the surface of the problem of taking care of the children who are going in future years really to work for their living, but who now work not for their living. For most of the children who

are employed do not earn their living, they only earn a pittance, a contribution to the earnings of the family.

First, there are the telegraph and messenger boys. The largest single employers of children in the United States are the great telegraph and messenger companies. In New York City the Western Union Telegraph Company employs two thousand boys. In order, however, to keep 2,000 boys on the payroll, it hires 6,000 boys a year. That tells the story of the instability of the work of the telegraph boy. If you will keep in mind the kinds of work that have been described here as necessary for the boy who needs reformation, or who needs some special development, I am sure that everyone will recognize the fact that any normal boy between the ages of twelve and sixteen years needs work like that. Now, what are the conditions under which the telegraph boy works? By day he sits for a good part of the time idle on a bench reading a dime novel or a yellow journal, or reading nothing at all, and planning what he will do with his wages when he gets them, what play he will see, what bets he will place. When a message is assigned to him, he rides on a car, still reading his dime novel, or he saunters through the streets. When he delivers his message, he overcharges; or, if he resists the temptation to overcharge, that is because he has not yet learned the tricks of his trade, or because he is working in a part of the city where every office boy knows the tariff and the messenger knows that it is useless to attempt to overcharge. Overcharging is the normal habit of the telegraph and messenger boy in the great cities. Every judge of a juvenile court in a large city will surely sustain the statement that, of the boys passing through his court, two-thirds have, at some stage of their career, found training in dishonesty in the work of delivering messages. It is a typical boy-destroying occupation. There are telegraph boys the country over, in Tampa, Florida, and in Seattle, Washington, and here in Maine, though there are all told only two companies employing them, the Postal and the Western Union Companies. There are more boys at work to-day, and there will be more boys at work to-night, in the telegraph service, than in any other employment in this country. Now, I know faithful workers in the field of philanthropy who in times past have

been fatuous enough to seek work for boys in whom they were interested, in the telegraph and messenger service. Of course, I do not believe that anyone in this enlightened audience has ever been so fatuous as to do that!

I have spoken of the day work of the messenger boys; the night work differs from it only in the worse character of the places to which the boys are habitually sent after eight o'clock at night. We have not yet anywhere in this country generally understood the importance of protecting young boys from this form of destruction. In the State of New York we have this curiosity in the penal code; namely, that it is a statutory offense punishable with a heavy fine to send a boy or girl under the age of sixteen years to any one of a long series of places enumerated as unfit for children to frequent. It is, however, provided that this shall not apply to telegraph boys sent to the door for the purpose of delivering messages. How many stop at the door?

Colorado has set about enforcing an effective child labor law on behalf of the messenger boys. Colorado provides that he or she is guilty of a misdemeanor who contributes to the delinquency of a child; and it is a delinquency in Colorado for a child to go to a saloon or to many other specified places. It is not the child who is punished, it is the manager of the telegraph boys, or any other adult person who sends the child. There is no law that we need more urgently, at this moment, than some effective prohibition of the work of children after seven o'clock in the evening, that shall do away with the work of telegraph and messenger boys in the night service.

Next to the telegraph service, the most ruinous occupations for children, are, I think, those with which we do not come directly and frequently in contact. Every one who accepts such a message from a boy, if he be employed in violation of any statute, and who files no complaint with the local manager or the superintendent — every one of us shares the guilt of employing such a child. But in the next industry of which I am to speak, the case is different. It is commonly conducted in rather isolated communities where it would be difficult for us to come in contact with it. I speak of the manufacture of those small glass objects which we are all the time using, — drinking-glasses, electric

light bulbs, lamp chimneys and bottles of every description. In this industry as many children work at night as by day. And those who enter it in early years — the so-called blowers' dogs — are debarred from rising in the trade and taking places in the world of industry as skilled workers. There is no hope for such a lad, that he may become an apprentice. He carries small objects from the oven hot enough to melt sand, out to the cooling-oven, which is, in winter, often surrounded on its outer surface with snow and ice. In Ohio, Pennsylvania, Indiana, Illinois and New Jersey, this is an old established large-scale industry. In Illinois, within a year, a statute has been placed on the books, which I believe to be effective. I believe that there will not be one boy under the age of sixteen years, at work to-night in any glass oven in Illinois. In Ohio, night work is prohibited for children under sixteen years of age; and this beneficent law is said to be enforced in that state. But in Indiana, New Jersey and Pennsylvania, the glass-trust is more powerful than the friends of the children have yet become; and in two of these three states it has succeeded in preventing the passage of bills prohibiting nightwork for children.

Thus far, I have been speaking of industries that are intrinsically unfit for children. There is a wide field of industry where none of us could wish to prohibit outright the employment of boys and girls, — such as agriculture, horticulture, and household work. We should merely wish that after reaching the fourteenth birthday, children entering upon these occupations might still have certain educational benefits such as the Swiss children enjoy under the name of *Fortbildung*.

There are, however, many industries which are unfit for some children. Work in department stores is intrinsically unfit for a great many children. We ought to have some effective way of knowing before any boy or girl is allowed to enter a department store, that that boy or girl is properly prepared and fortified against the temptations attending the change from a meagre tenement-home to surroundings affording the maximum power of temptation. This transplanting from the meagre surroundings of home, and the stringent discipline of the school, or to the overwhelming riches of the counters, should be surrounded by the

most careful protection. No one knows how many children have pilfered on the first day of their employment, simply because they were not adequate to the moral strain involved in the sudden transition.

We have never had any reasonable method of ascertaining when children are personally fit for work of any given kind. We have simply borrowed the English rule-of-thumb method. Because England, a hundred years ago, already had parish records from which the ages of children could be learned, we have stupidly gone on deciding the fitness of children to work according to their age, though we have no such registers, and they would be useless for the immigrant children, even if we had them. It is only in the last two years that any of the states have been trying to establish a scientific method of testing fitness for work which we can apply to the children in the schools.

Iowa and Louisiana have submitted to their legislatures, bills providing that children shall not go to work until they have reached a certain stature. The Iowa bill was killed. It required that children should not go to work until they weighed 80 pounds and measured 60 inches. The Louisiana bill is still pending. Doubtless every one in this room would agree with me that it is not a good outlook for this republic that in every state but one we are still in the habit of letting children go to work whether or not they can read, if they have reached the age of 14 years. Even Massachusetts, which so long led the procession of states, has been excelled by New York; for New York alone says that a child shall not go to work at any of a long series of occupations until it first can read fluently and write legibly simple sentences in the English language and until it can be shown by the principal of its school to have received instruction in reading, writing, geography, grammar and arithmetic through fractions. Now, a child who has had instruction of the kind that children get in public schools, which carry him through fractions, is apt to be 12 years old and more, probably 13 years old, and no perjury on the part of its parents can protect such a child from the requirements that it shall continue its study to a certain grade in the schools. It is a serious thing that the statutes

of this republic show but one state making a test that is purely an objective one. When we come to the point of really protecting the children, we shall not let them go to work until they are in the matter of physique up to a certain standard of all-around development.

The General Federation of Women's clubs, at its recent biennial meeting at St. Louis, decided to ask only for this: That in all the states which are represented in that Federation, if children work at night or children work who cannot read or write, then the efforts of the clubs in those states should be concentrated on prohibiting the work of children under 16 years of age after seven at night or before seven in the morning; and if children are illiterate, then they should require these New York provisions. It seems little to ask in this great republic that these immigrant children, these native children, shall not be allowed to work all night as thousands will be working after we have gone home to-night. It seems pitiable only to stop this work, but if every one of us goes to his state with a perfectly definite resolve to ascertain where that state stands in these respects, few will find that nothing further remains to be done to insure those elementary provisions for the welfare of the children. I think that this conference might very well add to those two demands that I have mentioned, Judge Lindsay's provision, placed upon the statutes of the State of Colorado, that he who contributes to the delinquency of a child becomes himself a misdemeanant. If we have that law applied to industry, together with the other two provisions, we shall then be started upon the road towards solving the problem of child labor legislation, of which thus far we have only barely scratched the surface.

COMPULSORY EDUCATION IN INDIANA.

BY FASSETT A. COTTON, STATE SUPERINTENDENT OF PUBLIC INSTRUCTION, INDIANA.

The idea of compulsory education is not new. Since culture began in the race, some institution in some form has made education compulsory. National ideals have differed widely and as a consequence the ends of education have varied. As long as education was for some specific end merely, the question of compulsion was not a vital one. With the notion that "we the people" are the state, there came a larger significance to education; and with the larger revelation that only government of the people, for the people, by the people, can hope to endure, there came the absolute necessity for the education of every man, woman and child. For only by universal education can this ideal state be realized. The free school came then in answer to this demand and the latest and largest conception of education is that its purpose is to make manly men and womanly women out of the boys and girls. In keeping with this new conception it is deemed expedient and just that all people be taxed for the maintenance of schools. The man with children is asked to pay that his children may be educated; the man with no children is asked to pay that the children of his poorer neighbor may be educated, his property protected and peace preserved. The theory that no child must be permitted to grow up in ignorance is correct, for ignorance is the ally of crime and poverty, and jails and almshouses and sorrow and death follow in their wake.

Illiteracy has no rights; it is contrary to our national ideal. Every illiterate citizen makes popular government less certain. And yet one of the common arguments advanced against compulsory education is that it encroaches on the rights of the family. It is argued that the parent not only has a right to say what education his child shall have, but that he has the right to say whether or not he shall have any education. It pictures a despotic government "entering the home and taking possession by force, of a child guilty of no offense, whose parents, for reasons best known to themselves, or at any rate in the exercise of the

God-given parental rights, have detained the child at home, the sacred refuge of all that is holiest and purest and best in our civilization, carrying that child by force into a school in which the government has such instruction given as, in its opinion, that is in the opinion of a despotic majority, is best for the child and the state." This argument fails to comprehend that "we the people" are the state; it overlooks the fact that a state is just as big as the people; it does not see that the parent who permits his child to grow up in ignorance may some day have the officer of the law come into his home and take the child for some offense; it does not take into consideration the kind of homes that make compulsory education a necessity.

In 802, a capitulary issued from Aachen by Alcuin and Charlemagne, enjoined that "every one should send his son to study letters, and that the child should remain at school with all diligence until he should become well instructed in learning." In 1619 it was decreed in Weimar, Germany, that all children, boys as well as girls, should be kept at school at least from the sixth to the twelfth year. This is considered Germany's first efficient compulsory educational law. Under it great progress was made with crude schools and ignorant, unqualified teachers. Prussia offers the best argument for compulsory education. As early as 1648 parents were ordered to keep their children regularly at school; in 1736 the law compelled attendance of all children from six to twelve years of age; and in 1763 the time was extended to the fourteenth year. Under the regulations of Frederick the Great, attendance was compulsory, with the period fixed, fines were imposed for non-attendance, tuition fees were required, provisions from state funds were made where necessary, teachers were required to have certain preparation, examinations were specified, support of teachers was provided, text books were designated, methods of instruction were dictated, and superintendence was required. No child was excused. Prussia has modified and added to these laws from time to time but two principles have always been regarded as fundamental and to these the wonderful showing made is due: 1. The child must attend school every day that school is in session throughout the entire year. 2. Parents must be held responsible for attendance. As a result

of this policy through all these years regular attendance has become a habit in Prussia, and in 1893 only one-half of one per cent. of the soldiers enlisted were illiterate. The following statistics show the efficiency of the law in Aachen: In 1824 the number of children of school age was 66,611; of these 32,471 or 49 per cent. did not attend school. In 1891 the number was 94,471 of whom only seven per cent. did not attend school.

In this country thirty-three states have compulsory laws which are enforced with varying degrees of efficiency. These states are: California, Colorado, Connecticut, District of Columbia, Idaho, Illinois, Indiana, Kansas, Kentucky, Maine, Maryland, Massachusetts, Michigan, Minnesota, Montana, Nebraska, Nevada, New Hampshire, New Jersey, New Mexico, New York, North Dakota, Ohio, Oregon, Pennsylvania, Rhode Island, South Dakota, Utah, Vermont, Washington, West Virginia, Wisconsin, Wyoming. Fifteen of these states; namely, Connecticut, Indiana, Maine, Massachusetts, Minnesota, Montana, New Hampshire, New Jersey, New York, Ohio, Pennsylvania, Rhode Island, Illinois, North Dakota and Colorado require attendance during the entire time school is in session; Michigan makes this requirement in cities having a duly constituted police force, and requires attendance four months annually elsewhere; and Kentucky the full time in cities with more than 3,000 inhabitants. The attendance requirement for the other states is as follows: California, five months each year, 18 consecutive weeks; District of Columbia, 12 weeks, 6 consecutive; Idaho, 16 weeks, 8 consecutive; Nebraska, two-thirds of school term; Nevada, 16 weeks, 8 consecutive; New Mexico, 12 weeks; Oregon, 12 weeks, 8 consecutive; South Dakota, 12 weeks, 8 consecutive; Utah, 20 weeks, 10 consecutive; Vermont, 28 weeks; Washington, 12 weeks; West Virginia, 20 weeks; Wisconsin, 20 weeks; Wyoming, 12 weeks.

All of the states with laws with the exception of Oregon, provide penalties for parents for neglect.

California, District of Columbia, Idaho, Kansas, Nevada, New Hampshire, North Dakota, Ohio, Oregon, South Dakota, and Utah require attendance between the ages of 8 and 14; Colorado, Minnesota, New York and Pennsylvania, between 8

and 16; Michigan, Vermont and Washington, between 8 and 15; Connecticut, Indiana, New Jersey and New Mexico, between 7 and 14; Montana, between 6 and 16; West Virginia, between 6 and 14; Maryland, in Baltimore City and Alleghany County, between 8 and 14; Wyoming, between 7 and 21.

Indiana had no compulsory educational law until 1897 when one was enacted compelling attendance for twelve weeks of children between the ages of seven and fourteen. In 1901 the law was changed so as to compel attendance during the entire session. The County Board of Education as a Board of Truancy on the first Monday of May each year appoints one truant officer. In addition to this officer for each county, the cities may appoint officers, the number to be determined by the population. When from personal knowledge or by report of complaint from any resident or teacher the truant officer believes that any child subject to this act is habitually tardy or absent from school, he shall immediately give written notice to the parent, guardian, or custodian of such child that the attendance of such child at school is required, and if within five days the notice is not complied with, the officer shall make complaint in any court against the parent or guardian. Only one notice is required for any child in any one year, and the parent or guardian who violates the law shall be adjudged guilty of a misdemeanor and upon conviction shall be fined in any sum not less than five nor more than twenty-five dollars, to which may be added imprisonment in the county jail not less than two nor more than ninety days.

The law makes provision for the necessary books and clothing for children whose parents are too poor to furnish them. In connection with the efficient execution of the law, school officers are empowered to maintain separate schools for incorrigible and truant children who may be compelled to attend such separate schools for an indeterminate time. Further than this, confirmed truants may be sentenced to the Indiana Boys' School or to the Industrial School for Girls.

For a long time we tried to believe that our laws controling child labor, our public opinion for education, and the professional zeal and missionary spirit of our teachers were sufficient without any more legal machinery. But by and by it

dawned upon us that while it is bad for a child to grow up in ignorance, it is worse for him to grow up in ignorance and idleness; that unless he is to be sent to school it is infinitely better for him and the community for him to be at work. Indeed, when the history of the short hour movement is written it may be found to be a story of bondage instead of freedom. It certainly will unless these hours be turned to self improvement instead of idleness and loafing. Prison officials attribute the presence of a very large majority of the inmates to ignorance and idleness. Out of 843 convicts in the prison at Jeffersonville, Indiana, on October 31, 1895, 246 or nearly thirty per cent. could neither read nor write; 36 could read only, and 560 could read and write with varying degrees of efficiency; 258 were common laborers; 126 had no occupation whatever; only 33 were foreign born; 148 were colored. For the same year the attendance in the Indiana Boy's School was 558; 90 were colored; almost all were native born; 20 per cent. had never attended school; as a rule the rest were truants or absentees; few contributed to the support of their parents. I suppose such data created a sentiment in favor of trying a compulsory law.

We believe that the seven years under the law have more than justified its enactment. During the nine years immediately preceding the enactment of the law, 67.8 per cent. of those enumerated were enrolled. During the five years of the operation of the law 74.3 per cent. of those enumerated were enrolled. The law added an annual average of nearly 50,000 children to the enrollment, or showed a gain of 6.5 per cent. The law during the same time added an average of 25,120 to the daily attendance, or showed a gain of 5.9 per cent. It will be seen that the attendance is still far from the attendance in Germany, and still far from what it can be made. With increased vigilance on the part of the teachers, citizens and officers in reaching all the boys and girls and with our prison reform idea which tries to supply the social advantages which have been missed by the unfortunate, we hope, in the next few years, to reduce illiteracy and crime.

There is no doubt that "truancy is the primary school of crime." The first problem to solve is how to keep every child in school. The industrial phase of education which is now becoming prominent, is destined to help in this solution in at least three ways: (1) It will hold the child in school through the interest it awakens. (2) It will better than anything else help him find himself by teaching him to do things. (3) It will fit him to take hold of life's work at once and thus avoid the school of idleness.

A recent study by Secretary Amos W. Butler, of the Board of State Charities of the last five hundred prisoners received at Indiana Reformatory is significant; 66, or 13.2 per cent. were illiterate; 251, or 50.2 per cent. had not reached the fourth grade; 26, or 5.2 per cent. had reached the high school; 406, or 81.2 per cent. had no trade; 252, or 50.4 per cent., were unemployed when the crime was committed; none had good associates; 312, or 62.4 per cent., drank; 374, or 74.8 per cent., smoked cigarettes; 409, or 81.8 per cent., used tobacco; 214, or 42.8 per cent., had at some time attended Sunday School; one had been a member of the Young Men's Christian Association; 60 had committed crimes against persons, and 440 against property.

Here is work to do. A great deal is being accomplished in reforming these men who have erred. But infinitely more may be done in preventing crime by building better habits into the lives of the children. We may legislate against cigarettes, and whiskey, and theft, and we may execute the law, but habit is difficult to change. The way to stop the use of these practices is to build desires for better things, and so stop the traffic. Every boy who is educated to believe that there is work to do, and helped to find his life work, is a mighty force toward lifting life to a higher plane. Every girl who the school keeps pure is a wonderful incentive to nobler living and a promise of "sweeter manners, purer laws," in the days that are to be. No more splendid army ever marched to victory than the mighty army of public school teachers who have their face set against ignorance and idleness in the land. They have come to minister and not to be ministered to, and in this spirit they shall prevail.

SUMMER OUTINGS.

AN ADDRESS BY ERNEST P. BICKNELL,

SUPERINTENDENT BUREAU OF CHARITIES, CHICAGO, ILL.

I am going to tell the story of how the summer outing work is carried on in Chicago. I do not mean to say that our method is ideal, or the best that can be devised, but I speak of it because I know it better than I do any other.

In the spring, about the first of May, we send out into the beautiful farming country within a radius of about a hundred and fifty miles from Chicago, in Illinois, Indiana and Wisconsin, agents, who go from town to town, and into country villages, to organize local committees, made up of teachers, ministers, bankers, and other good men and women. The members of the committees go from house to house and learn who of the farmers and villagers are willing to take one or two city children into their homes for two weeks. Each local committee then sends to us in the city a list of the names of all who are willing to take the children, describing the kind of children they want, and we fill the prescription as nearly as possible. In the city we send early in the spring to the public schools, settlements and churches asking for the names of children who are puny and poor, and in especial need of country life. Lists of these children come to us in April, May, and June, and until the schools close. The names from the public schools alone amount to about ten thousand every spring. All of these children are visited, unless our workers already know them. Usually several thousand of the children who are sent to the country are children of poor families whom we know very well and with the conditions of whose lives we are familiar.

They are sent out to the country in groups. The railroads are generous in transporting them, usually free of cost. The day previous to their going they are gathered in and examined by a physician, to avoid taking any contagious disease into the country. They are also examined as to cleanliness of bodies, heads and clothing. As to clean heads, there is an awful stum-

bling block! The effect is good when some of them are compelled to wait awhile until they can meet the conditions.

About the first of July the exodus begins. Last year we sent out from Chicago on outings 12,450 children and mothers, perhaps a thousand mothers in all. An attendant goes with each party; two if the party is large. The railroads have made a cast-iron rule that no attendant shall take more than thirty children. They assemble in one of our district offices and are taken by street car to the train.

When they get to the country station they are met not only by the persons who are to entertain them, but by the whole population of the community. Every child has in his button-hole a little card on which is written his name and address and the name of the farmer of whom he is to be the guest. The children spend two weeks in the country and at the end of that time they are taken to the railway station and our agent meets them there and brings them back. Last year we sent out an average of 200 a day. After the first two weeks as many were coming back every day as were going out, so we had a pretty busy time.

There are difficulties about this, certain obstacles that we have to overcome. The children go to the country very clean and neat, and wearing the best clothes they own or can borrow. The country people expect to find dirty, uncared-for children and when they see their guests perhaps cleaner and better dressed than their own children, they get the impression that such children do not need the outing. Then again the children have a habit, not confined to this class of children, of bragging about what they have at home. To hear some of them talk, one would think the things they have at home are vastly better than the things afforded in the country, and the country people are hurt and disappointed. We had an excellent woman, the wife of a country minister, on one of our local committees, who said that we had imposed on her. A little girl of twelve, whom we had sent to her, gave out that at home she had a piano and a bicycle and other desirable things, and she described her comforts and luxuries so eloquently that she made every one in the community feel bad over the good things she had. So the lady wrote us a letter to complain about it and we invited her to come into Chi-

cago to see the home of the child. She accepted the invitation and came in with the girl. We sent one of our visitors with her, and she was taken to the miserable alley and up the wretched flight of stairs and the door of the place where the child lived was thrown open before her. The lady did not cross the threshold. That home was a revelation to her, and she went home and told her people all about it; that she and they were mistaken, and that the children needed all that could be done for them. She has been a great help to us since.

We tell the country people that these children are not coming to give them a good time, but they are coming to *have* a good time; that they are not angelic little creatures, but are very much like ordinary children; that if they had the kind of life and training they should have had, we should not need to send them into the country; that they lack discipline; that they sometimes tell stories, are disobedient, and, as a rule, do not like to wash their hands very often. We say to them, that "the children will not always be sweet and pleasant, but we ask you to take them to help the cause. This is a part of your work and we want you to feel that we are not coming to you to bring you pleasure — though we know you will get pleasure out of it — but we want your help for these little ones, who are growing up in the city, and who are going to be the citizens, by and by, who will control the city. It lies with you to help make them good citizens and to give them ideas of better things, a glimpse of real home and love and all that goes to make up an upright and decent life. It lies with you; you can do it." We are preaching on that text all up and down the country with admirable results. The number of people who take hold of this work with a feeling of consecration, and who are willing to stand a good deal of self-sacrifice, is steadily increasing. Some of our children cannot be sent away from home without their mothers, and then the mothers often need the outing as badly as do the children. We maintain camps in the country to which we can send mothers with their children, and where they spend a week or two and have a chance to rest and sleep and play, and enjoy the sun and shade and grass, and free from all responsibility. We send a good many people to the country for a day who can not go for a longer

time. There are a great many people who need outings who can not afford the time to go; washerwomen, who can not lose the wages they would be earning if they were to leave home or, who might lose their customers. We arrange one-day outings for them. These are given in the great city parks, or in suburban pleasure-groves, or on the lake and though brief, are productive of much rest and pleasure.

The friendships formed by this work are not its least valuable feature. The children make many friends in the country and often they keep up a correspondence year after year. The people in the country will frequently invite other members of the city family to come for a visit. Last year over 150 children whom we had sent to the country in the preceding summer, were invited back to the same houses, and some stayed all summer. Occasionally a child, by arrangement with the city parents, is allowed to stay in the country permanently. We feel that the work is well worth all that it costs in effort and money and responsibility. It gives the children a glimpse of life of a kind which is strange to them, and which becomes a source of aspiration and hope. It gives the country people also a glimpse of life of which they have known nothing.

Many pathetic or amusing incidents occur in connection with this work. A little fellow was put into a bed room with a great, splendid bed in it, and about an hour after, the motherly woman went to look after him and found him curled up asleep on the floor. He did not recognize the bed. He had never slept in a bed in his life, and had no idea that that big, white thing was meant to be slept in. The good woman lifted him tenderly in her arms and laid him between the white sheets and he sank down on the soft pillow with a sigh of wonder and content.

In one Christian home, in which the children were accustomed to say their prayers on going to bed, the little city visitor was asked if he had not a prayer too. He hesitated a moment and then bravely tried to do as was expected of him. This is his prayer: "I thank Thee for the trees and the leaves on 'em; for the birds and the flowers, and the green grass that we can walk on it, and for the fresh air, good and plenty out here. Amen."

The children and their entertainers write many letters, which throw interesting side lights on the value of the outing work. A type of a large number from the children is the following:

Dear Miss B.:

I arrived safely at M—. Grass is every where. It seems so good to get away from the old dusty city. I'm haveing a fine time. I hope you are well. I claim the cherry trees and shake the cherreys off of the tree. I could tell the differents of the air soon as I got out of the city. Give my love to all.

Your loving freind,

G. G.

O, yes, I forgot something else; this is it. Please excuse the writing and spelling. I must go and play. Good by.

Of those from the entertainers this single example must serve:

Dear Madam:

The little girl sent by you is at my place and as happy a child as I ever saw. Realizing that her mother must be anxious in regard to her, I would like her address so I can write her in regard to her. A—— is such a loving, happy little girl, that we shall miss her when she leaves us, very much. I think that in entertaining these children we are receiving as well as extending a blessing. If you can give the address of A——'s mother, I would consider it a favor. Yours resp.,

E. A. P.

A city friend of the outings, wheeling through Wisconsin, came upon one of our fresh-air parties just about to start home after two weeks in the beautiful country. All of the children seemed happy and full of new vigor. One boy among them was especially enthusiastic about the baseball advantages of the country. When asked if he had a baseball field anywhere near his home, he exclaimed; "Not a bit of it, but Gee! the kids out here has millions of 'em!"

THE STATE CARE OF INDIGENT, CRIPPLED AND DEFORMED CHILDREN.

BY ARTHUR J. GILLETTE, M. D., ST. PAUL, MINN.

SURGEON IN CHARGE OF THE MINNESOTA STATE HOSPITAL FOR INDIGENT, CRIPPLED AND DEFORMED CHILDREN.

Charity workers like people in other branches of industry are learning to economize. Instead of meeting these people as hopeless paupers and invalids in later life, who have scattered their disease through various channels, we have demonstrated in our institution that children if taken early can be in many instances entirely and perfectly cured, and pain and suffering be ended the moment treatment begins.

The first step taken by any state to care for its crippled and deformed was in Minnesota, a number of years ago. The measure was proposed by Miss Jessie Haskins who read a paper upon the subject before the Minnesota State Board of Corrections and Charities. In every state that has made a success of this work it has been greatly assisted in its legislative plea by its state board of corrections and charities, or in other words this practical work has appealed to the practical worker in charity. As the appropriation for a state hospital for crippled and deformed children must depend to a greater or less extent upon the state legislature, allow me from experience of several years to say a word for the much abused politician. He is reasonable and humane if the exact purpose of a bill is made plain; that it is a necessity and that it has for its sole object the alleviation of human suffering and is for the benefit of the state which he serves. We have always found them ready to assist us in every way. One thing was suggested however which shows how strangely matters may shape themselves. Nearly every legislator expressed the fear that the poor parents of these crippled children would be only too glad to dispose of such an incumbrance and after bringing them to the state hospital would then desert them. They had not learned that these unfortunates are beloved above all the rest of

the household. One of the difficulties was to gain the confidence of these parents, who were fearful of even allowing them to come to the institution. We were regarded at first with suspicion, we offered so much for nothing. The winter of 1897 we asked the legislature for a modest sum, but modest as it was we did not use it all, for it was hard to make the parents understand what we were trying to do. Each year the legislature has gradually increased the appropriation as our needs increased and now the State Hospital for Indigent, Crippled and Deformed Children is regarded as a permanent institution in Minnesota.

Orthopedic surgery has reached such a field of usefulness that every medical college of any importance has its chair of orthopedic surgery, and there is no trouble in finding doctors perfectly competent to treat these cases. The treatment of the crippled and deformed has received special attention in New York and Boston, which have the largest and oldest hospitals in the world for their care.

The country doctor may have as much ability as his city brother, but he is hampered in his treatment of these cases by the lack of mechanical appliances and a suitable institution. These mechanical appliances, — the so-called leg and spinal braces, — do not, as is commonly supposed, cause pain, but on the contrary relieve it. We do not jam patients with a crooked spine, or crooked legs, into a straight brace; each brace is made to fit the deformity and, then, as the painful spasms of the muscles lessen, (due to the reduction of the inflammation by the rest secured by the brace), the brace can be gradually straightened, not only with ease but comfort to the patient.

Any physician will testify to the immediate relief from the excruciating pain of hip-joint disease when weight and pulley, or brace is applied, or how soon the jerking, painful respiration of a child suffering from hunch back (a tuberculous disease of the vertebrae) is relieved upon the application of a plaster cast or a spinal brace. The child often drops into a peaceful sleep after the appliance has been adjusted. I do not wish it understood that the use of the knife is never necessary, for there are some cases where it not only hastens the desired result but greatly re-

lieves suffering, but the treatment of these cases is becoming more and more conservative. It has been fully demonstrated that quick results are not always good or permanent results.

Tuberculosis of the bones and joints is common in children and the treatment covers years, during which they are completely unfitted physically to compete with robust healthy children either on the play ground or in the school room, but often their powers of observation and reasoning are above the average and generally speaking will compare favorably with normal children of corresponding ages.

The importance of an institution for them is apparent to every doctor as he makes his rounds among his charity families and is brought face to face with some chronic or congenital deformity, or tuberculous joints, where he knows the disease must extend over a period of months and years, yet there are no means whatever to provide for the care, nursing, feeding, comfortable clothing, and mechanical supports which are now recognized as a necessity in the successful treatment of nearly all these cases. Then, too, we have found that it is almost impossible to treat these cases in a private hospital even, unless we have an orthopedic department and a nurse especially trained, and some general hospitals refuse to admit them if they are tuberculous.

Neither can the county afford to pay the enormous prices which the instrument maker charges, for he must be especially educated for this kind of work and can make a living in only the larger cities, and the price where a single order is given is necessarily greater in proportion than when the order is given wholesale as we give it. But suppose the county saw fit to purchase the instrument at whatever cost, weeks necessarily elapse after the measurements are taken before it can be adjusted, and the child has naturally been growing, the deformity increasing. It would be the rare exception if that instrument were a perfect fit.

Granting that the instrument is perfectly adjusted, it must be changed from day to day, from week to week, as the child improves, how are you going to change your brace, have all these modifications made and still keep the instrument continuously applied if you must send away to an instrument maker in a distant

city every time you wish the brace changed? In nine cases out of ten the child lives some miles from the family physician and this further complicates matters. Nor is this all of the difficulty. Before we had a State Hospital for Crippled and Deformed Children in Minnesota, we were trying to do what we could for these cases while the child was at home, the patient being brought to and from our offices and dispensaries. In many instances as soon as the child was relieved of its pain the parents would cease to bring it. In visiting the home we would find the apparatus thrown aside, the child sitting in a position, or occupied at tasks that were harmful. All of these cases need persistent treatment and constant, intelligent and experienced watchfulness. You can readily see the economic importance of having the children where a teacher can be employed, where a physician can attend daily, where an instrument-maker is at hand, where the children can be properly clothed and cleansed, and last, and far from the least, where they can be properly fed, for this is of vital importance for children suffering from chronic diseases.

A large percentage of these deformities are tuberculous, and the isolation of these cases is imperative, though the terms "hip disease," "spinal disease," "knee joint disease," do not convey to the inexperienced mind the crooked and distorted limbs, and the running sores which are constantly a source of contagion to every one with whom they come in contract, in their immediate families, and wherever these children may be taken. This emphasizes the great need of such an institution, for not only is the disease relieved for which the child was admitted, but the contagiousness is controlled by proper hospital treatment. Our reports show that about three-fourths of the cases which we have treated are tuberculous diseases of the joints, and in our detailed hospital reports, a large percentage of these tuberculous joints are complicated by discharging abscesses. Many times these extreme cases, by the use of crutches, have attended school, thus exposing the entire school room of children. Several instances of this kind have come within our experience, where the abscess had not only saturated the crude dressing which the parents had applied, but had penetrated the

clothing as well. This abscess, like the sputum of patients suffering from consumption, is filled with the bacilli tuberculosis.

There is an erroneous impression among the people that deformities are hereditary, present at birth or the result of an injury. Over three-fourths of the deformities that exist to-day are the result of disease and of that three-fourths a very large number under certain conditions are contagious. In other words a child contracts the disease which produces the deformity, and it can in turn likewise transmit it to others. Such a statement should be supported by facts and we will take the reports of two of the largest hospitals in the United States, the Hospital for the Ruptured and Crippled and the New York Orthopedic Dispensary and Hospital.

In 1898 in the New York Orthopedic Dispensary and Hospital, devoting itself to the exclusive treatment of deformities, out of 3,418 cases, there were 464 cases of hunch back, or technically tuberculosis of the spine, 353 cases of hip joint disease, tuberculosis of the hip joint, 142 tuberculous diseases of the knee, 9 tuberculous diseases of the wrist, 28 tuberculous diseases of the elbow, 21 tuberculous diseases of the shoulder, and other tuberculous joints 4, making a total out of the entire 3,418 cases, of 1,069 deformities which were due to tuberculosis, or in other words the germ which produces consumption had attacked the bones and joints, just as it attacks and destroys the lungs in consumption.

Among the 3,418 cases above referred to there were also found 2,047 deformities which were due either to disease or occupation. Of the remaining cases 302 only were present at birth, or briefly, out of the 3,418 cases of deformities treated only 302 were born deformed, the other 3,116 were the so-called acquired deformities, deformities which began insidously, increased from day to day before the very eyes of the parents and possibly teachers, nearly all of them curable, or preventable, had they been taken early, and a large number contagious.

In the thirty-third annual report of the Hospital for the Ruptured and Crippled there were 5,021 new cases reported of

which number 212 were deformities present at birth, of the 4,809 remaining a very large percentage were contagious.

Experience, observation, statistics and actual experimental investigation teach us then that by far the largest percentage of deformities are acquired, and occur during early life, especially if there is a predisposition to deformity. If a deformity is in any way, directly or indirectly, contagious, children should be protected from such contagion.

It is only under certain circumstances that these tuberculous diseases of the joints are contagious. So long as the bacilli are confined to the joints there is no danger of contagion, but many of these cases have the disease in the lungs as well and the breath and sputum may be laden with the bacilli of tuberculosis.

When we insist that children who are crippled and deformed must have a physician's certificate of health, or non-contagiousness, before entering a crowded school room we shall be acting with the same intelligence that has characterized other recent measures adopted for the improvement of health, and not only will the healthy children be protected, but the deformed as well, for they should have as much pure air and breathing space as possible.

As a matter of fact, these deformed children are much better off in places especially provided for them. There are a number of schools in the United States open only for the education of crippled and deformed children, as for instance, the Industrial School for Crippled and Deformed Children of Boston.

These children are not only better off physically in an institution, but mentally as well, for ordinarily they should not be allowed to work as hard mentally as a healthy child, and should be graded differently.

Many of these children are able mentally and physically, to attend public schools, without danger to themselves or contagion to others, but this should be permitted only under the directions of a physician. They should certainly be examined before entering school and a certificate given stating whether they are in proper physical condition to be confined in a school room and able mentally to cope with children of their own age. If then

they are mentally and physically unable to attend school, are too poor to employ a private teacher, or a physician to treat them, what is to become of our indigent, crippled and deformed children?

With time, in some of these cases, the inflammation subsides and the sores heal, but the years for education have been wasted and the child has grown to manhood or womanhood, not very strong physically and without any educational advantage, and the state must care for them the remainder of their long dreary lives. In a state institution a large percentage would have been cured, would have escaped years of suffering, would have been educated and would have become useful and happy citizens.

In the early stage of these troubles the most important part of the treatment is proper feeding, proper clothing, proper hygiene and proper mechanical appliances, not one of which can be furnished the poor unless an institution is provided with this object in view at the time of its construction.

The hospital must be abundantly provided with wards and with a building separate from the main wards or building for the isolation and treatment of contagious diseases.

We have made numerous mistakes, the most serious one was that in our bill and in our planning for our crippled and deformed, we left out the most distressing class of all, the incurables, cases of infantile paralysis, or of children born without arms, feet or legs. I regret to say that for lack of funds and suitable accommodations we have had to turn away these poor hopeless ones who most need our care.

Educate all of these children, curables and incurables alike; teach them trades; teach them type-writing, type-setting, printing, clay modeling, basket making, designing, drawing; make artists of them if you please. We had one boy in our hospital who as soon as he was able to get about was discharged and yet we were told by experienced artists that he was a marvel, but we had no money to teach him and as soon as we had done all we could for him physically he was discharged and his talent lost.

Teach trades which they can follow with deficient hands, or partially paralyzed arms, or with one side partially paralyzed, or even with the loss of both hands. I saw a cripple boy type-

write with his toes. There are many trades which can be taught according to the child's physical deficiencies, which it would be impossible for poor parents to attempt.

These cases of paralysis, and consequent useless arms or legs, and distorted spines, require also a special gymnasium for the development of these muscles, special electric appliances, nurses especially trained for the work, and to give massage. This work should be a supplement to the work of the hospital department, to strengthen and renew weakened tissues and to prevent relapses which frequently occur if the patient is not closely watched and cared for. It is obvious that the building should be absolutely fire-proof and to meet all of the requirements for the crippled and deformed children, it should be designed "a hospital and industrial school for crippled and deformed children."

According to our last report, dated December 1, 1903, since the opening of our institution in the fall of 1898, there have been treated 205 patients, of which there have been discharged improved, relieved or cured 159. We have had 7 deaths and we have had 2 that have been discharged without any improvement.

We wish it distinctly understood that we do not use the terms, improved, relieved and cured in a loose sort of a way. I will illustrate the class of cases we discharge improved or relieved.

A little girl was brought to us suffering from infantile paralysis. Her back and leg muscles were so paralyzed that she could not stand and the muscles of her back were not sufficiently strong to hold her erect when sitting. We had a leather corset made to hold her erect and braces made for her limbs with catch joints and springs to support the weakened muscles, and in this way she was able to get about with the aid of crutches or cane, walking for the first time in her life. She is nine years old. In a few years these weakened muscles, through use and treatment, will be able to support her without the aid of a brace. She is discharged under the class "improved."

A little girl from the northern part of Minnesota in the mining regions was found by a charitable gentleman and after considerable persuading on his part he succeeded in getting the parents to allow him to bring the child to our hospital. She proved

to be one of the sweetest and brightest of little girls. She had a tuberculous disease of the back bone which had eaten its way through to the spinal cord causing a consequent paralysis of all the muscles below the disease, making her helpless, almost hopeless. We did what we could for her and it was certainly a happy group of house doctors, nurses and sympathizing friends who surrounded her bed the first morning she discovered she could move her toes. The paralysis and inflammation gradually cleared, due to the support and rest which the brace gave to the diseased area. After many months she was able to return to her home able to walk and run and play like any other child, free from pain. In the early part of her disease her treatment was so neglected that she had a small hunch on her back and therefore while she is in one sense cured she is not in a perfect physical condition and is recorded as discharged, "relieved." She would resent this for she tells every one she is cured and has no trouble in making them believe it. When we use the term cured in connection with our cases we mean that the patient is absolutely restored to a normal condition.

The first two years our work was entrusted, as a sort of an experiment, to the board of regents of the University of Minnesota. At the end of that time in making their report to the governor of Minnesota, the board of regents made the following recommendation which I quote as it is an impartial judgment.

"Few people appreciate what modern science has been able to acomplish in this direction. And this can be done without any considerable pain or suffering to the child. On the contrary, the child is in most instances relieved from pain as soon as the treatment commences. If these children are taken while they are young they may be saved from the terrible misfortune of going through life cripples and hunch-backs, and instead of being helpless paupers and beggars, they may become respectable, self-supporting citizens. It is difficult to imagine a more humane or a more profitable work in which the State could engage or to which it could devote a small part of its revenue."

Since our first appropriation to the present date the State of Minnesota has relieved, improved or cured over 200 little chil-

dren. We have had but nine failures. Every one of these children had they been neglected would have been an expense to the State all their lives.

MUNICIPAL REGULATIONS OF STREET TRADES.

BY MYRON E. ADAMS, BUFFALO, NEW YORK.

The State has an inherent right to determine the treatment its wards are to receive in the home, in the school and in fields of industry. Every year, the demand for a more comprehensive system of laws relating to the treatment of children, has increased; and gradually the legislatures of our states have enacted laws in response to this demand. There is everywhere a growing realization of this parental power of the State, which is not only apparent in our present systems of popular education, but has also inspired the most progressive schemes of preventive legislation. Among these none are more direct and forceful than those which seek to regulate the employment of children. Laws seeking this object have passed through various stages until at the present time, in many states they provide not only for the child worker in the factory, stores and mine, but include also the child in the office, the messenger and delivery service, and the "street trades."

The newsboy, the boot-black and the peddler constitute the workers in the street trades. Of these the newsboy forms by far the larger part; so that the problem of the street trades is chiefly the problem of the newsboy and his trade. The newsboy is one of the most familiar figures in the cities' life. A veritable merchant of the street, quick of wit, intent upon his trade, often putting the enthusiasm of the day into a few hours when his business is at its best, he is known to us all. But we see him at his best and know little about him at his worst.

Until recently the newsboy has not been considered in the problem of child labor, because he works in the open and seemingly apart from all those associations which are so hostile to

the health and happiness of the factory child. There seemed to be a vast difference between the laborer in the mill and the factory and the boy on the street. The factory child was constantly under restraint and was kept continually at his task. The boy of the street was his own master — the master of his time, his labor and his leisure — the master of his method whether it is honest or dishonest, industrious or shiftless. The factory child worked often to a point of extreme exhaustion, while the street boy became exhausted, not so much as a result of his labors, as of the excesses that attended his irregular life. The responsibility for the condition of the factory child was laid at the door of the employer. The boy of the street had no employer except the great irresponsible public. Consequently there was no responsibility for his conduct at all. Each boy was left to himself with perfect freedom to take the course that pleased him most.

The result was, that some boys followed the business of selling papers as they would have done had they worked at any other trade. They were naturally thrifty, industrious and appreciated the opportunity the street offered. Many of them had good homes and fair school training and neglected neither for their labor on the street. It is not strange that some newsboys who made the best of their opportunities, and who have gone from the street into business and the larger affairs of state and nation, should refer, with pride, to the road over which they have traveled.

The street trades may offer an unusual training to a certain class of boys, who always have the respect and approval of the public. Any attempt to interfere with their industry would be unreasonable. Every effort to give them a fairer opportunity to ply their trade would naturally tend to increase the number of those who may become useful citizens.

There are, however, many reasons for doubting the superiority of street trades over those which it has been considered necessary to regulate by law. The special committee appointed by the city of Liverpool, England, six years ago, reported that "street trading by children is attended with injury to their health, with interference to their education, and with danger to their moral welfare." Those who are familiar with the street life in

American cities know that this is equally true here. Some of the abuses may be detected by the casual observer. There are many which but few see or know. These increase in number and intensity as they disappear below the surface. They are bred in dark alleys and in the secret resorts of the street gangs. They are fostered by the irregular days and sleepless nights that often attend his labor and his leisure. The peculiar victims of these abuses are the *small boy* under ten and the *semi-vagrant and truant newsboys* who are within the school age.

This *small boy* is the chief sufferer from the evils of the street trades and derives the least of their benefits. Twenty-five per cent. of the newsboys and boot-blacks in some cities where there is a large foreign population are under ten years of age. In Buffalo where this condition formerly prevailed, the cases of over three hundred newsboys were investigated and not one of them under nine years old was an orphan. In Chicago (1903) one hundred and twenty-seven newsboys out of one thousand were under ten years of age, and one hundred and six of them had both parents living. Because of their immaturity of mind and body, and the criminal responsibility of the parent, they are peculiarly susceptible to the evil influences of the street. They cannot compete with the older boys in a legitimate way, so they beg from the passer-by. They have no knowledge of the value of money, so they follow the example of their older friends, and gamble away much of their earnings.

The precocity of these boys seems incredible, but if we consider the fact that they come largely from houses where parental responsibility or any obligation for their care ceases almost as soon as the boy is able to walk, and the word of approval is heard when the child contributes to the family support, no matter how the contribution is gained, we can understand how the child acquires a knowledge of the street and its ways with such remarkable rapidity. Boys of five to seven were very numerous on the streets of Buffalo, who worked from five to six hours a day during the long winter, while the father sat in his tenement home and lived on the surplus of the combined earnings of the family during the summer months, and the daily earnings of these little street boys.

Thus the child has a chance to grow precocious with the wisdom of the street, while the parents grow continually less responsible. They do not consider the harm that is being done. Some fathers are very proud of the new world wisdom of their son, and laugh at the fact that he knows more than they. They do not count the danger to the child. They only count the increase in the store that helps to make life a little easier and brings them so much nearer to the home land. The fact that his child is often deprived of school, learns no regular trade and is distorted in mind and stunted in growth, does not appeal to many foreign born and some American parents, seeing as they do, only the gain of the day.

These boys are obviously too young to be the victims of conditions which even older boys are not able to withstand. Their earnings are so small, and their dependent positions so apparent, that no one could urge their presence on the street upon the ground of necessity. Every ordinance which has been proposed for the regulation of the street trades has insisted upon the absolute prohibition of these boys from the privileges of the street.

The *semi-vagrant* and *truant newsboy* is the consequent of an unnatural childhood without restraint in home or school. His characteristics would prove undesirable in any occupation. In the unregulated street trades he finds it easy to hide his true character and his detection is something very difficult. At a very early age, this boy throws off the last vestige of authority, begins to run away, sleeps out a night or two, maintains himself by selling papers, becomes enamored with the life of the street, and the home and school know him no more. He finds a crowd of congenial companions around some newspaper alley. The life is full of excitement, free from restraint and it forms one of the best known schools of vagrancy and crime.

The public, of course, does not see this. The first to feel the effects are the schools. The school life and the life some of these boys live on the streets are incompatible. Authorities in truancy say "that the street trades are the chief support and resource of truant children; requiring little capital and demanding no recommendation, they are open to all alike." Under the

guise of a legitimate industry the boy is able to cover up his real position. Consequently the semi-vagrant — the sleep-outs — the runaways and truants, find here their only sure means of protection and the easiest way of earning the small amount necessary to maintain their precarious existence.

The climax comes when the boy is brought under the extreme restraint of some industrial or reform school. Then, as he is compared with the class, who are most frequently committed to such an institution, the semi-vagrant boy is seen in his true light. Mr. Sloan, of the John Worthy School, of Chicago, told the speaker that "over one-third of the newsboys who are committed to the John Worthy School were suffering from venereal diseases, and that they were one-third below the average boy in physical development." The Superintendent of the State industrial School at Rochester, made practically the same statement.

The *small child,* the *truant,* and the *semi-vagrant* boy form the troublesome problem of the street, a problem that will not solve itself, for the very nature of the abuses promises an increase rather than a decrease unless external restraint is applied. Boston adopted a system of Street Trades regulations twelve years ago; Manchester and Liverpool some years later, and in 1901 a parliamentary committee, after investigating conditions in London and elsewhere, advised "the establishment of a license system in all the English cities as a means of regulating an employment peculiarly liable to abuse." After a series of investigations in New York and Buffalo, the State Legislature of New York passed a Street Trades bill in 1903. The New York bill provides that "No male child under ten and no girl under sixteen shall sell newspapers in any street of public place." "No male child actually or apparently under fourteen years of age shall sell papers unless a permit and a badge shall have been issued to him by the district superintendent of the board of education and of the school district where the child resides, upon the application of parent or guardian." The permit must state the date and place of birth of child, the address of parent or guardian, and general description of the boy. The badge shall bear on its face a number corresponding to the number of the

permit and the name of the child, and shall be worn conspicuously at all times when the boy is working. "No child to whom a permit has been issued, shall sell any newspapers after ten o'clock at night." "Any child who violates the provisions of this law must be arrested and brought before a court and be dealt with according to law."

This law went into effect September 1, 1903, in the cities of Buffalo and New York. In Buffalo the effect upon the character of the street trades was immediately felt. Fifteen hundred boys between the ages of ten and fourteen were granted licenses by the board of education through the truancy department, while over three hundred were refused for being under the legal age. The law is strictly enforced. The small boy has almost entirely disappeared from the public streets. There are no more begging newsboys where once they were everywhere in evidence. The truant boy has largely disappeared in the process necessary for securing a license and his reappearance could be easily detected by his inability to procure a badge which alone entitles him to the privilege of the street. This was all done without any depreciation in the amount of the street sales or any apparent difference in the availability of the newsboy.

In New York city the enforcement of the law was more difficult, and its effect upon the abuses in the street trades was little felt. This was largely due to the overcrowded condition of the public schools, the consequent necessity of half-day sessions and the apparent disinclination of the police department to enforce laws which were mandatory and not discretionary. This failure of the law to accomplish the results expected in New York city does not prove the inadvisability or the futility of the street trades law, but rather suggests the necessity of constant effort to secure its enforcement.

Various cities throughout the country have felt the need of some regulation affecting the street trade. The New York Law seems to be so comprehensive in its scope that it adapts itself easily to the need of each city, so that, although the problem may differ somewhat in detail in the different cities, this law, properly enforced by police and school authorities, will prove of inestimable value.

The case of the newsboy and the street trades is, of course, not an isolated problem. Many states have labored for years to build up a system of legal protection for the child. To this end the juvenile court law, the compulsory education law, and the child labor law have been passed. It is in view of these efforts, that the protection of the little merchants of the street is seen to be an essential part in the general effort, to which those who have thus far secured legislation for the protection and education of children, are morally and logically pledged.

THE FORWARD MOVEMENT IN BOARDING SCHOOLS FOR DELINQUENTS.

BY F. H. NIBECKER, SUPT. HOUSE OF REFUGE, GLEN MILLS, PA.

When the subject which appears upon the program was assigned to the speaker, it was with the suggestion that the address be made on practical lines. This was entirely reasonable and at first naturally turned the mind in the direction of some tangible accomplishment. Usually such an accomplishment is considered to be some work done, facility furnished or method pursued. Under the influence of such thought, the field of operations covered by schools for juvenile delinquents was canvassed and various changes in methods of operation and ideas carried out were carefully considered. There were upon the speaker's desk at the time fresh from the morning mail, various reports of pupils that seemed to give evidence of practical results accomplished. One lad of something over 16 years who had been from the school two months reported that he was at work at his trade earning $2.25 a day. This report was signed by his parent and was undoubtedly entirely reliable. Another who had been out of the school several years had sent a picture of his five year old daughter, and spoke of the advanced position in his trade, and the prosperity that had come to him. Many others spoke with appreciation and gratitude of the benefit they had

received from the life they had lived at the school and some parents had written quite fully concerning the many good results observable in their children, and the education and discipline that had been given them while under our tuition. Some of these parents had even gone so far as to ascribe to the institution the full credit for the salvation of their offspring from certain ruin and destruction. Of course there were reports that were not so favorable, and one letter from a former pupil was upon the regulation letter sheet of a prison, and told of several other former pupils of the school who were in the same institution. But, inasmuch as many hundreds had been discharged since these pupils left the school discouragement was not great, as the percentage was hardly appreciable.

From these facts a beautiful story could be written and all that might be said would be true, and yet to the initiated it would mean nothing. The effect of the recital might be to excite extravagant expectations in the minds of superficial hearers, and those whose judgment would be largely influenced by sentimental considerations. Theories on educational or charitable work that are based upon stated facts are almost certain to be at fault. They are not much more reliable than are religious doctrines which are built upon stock anecdotes after they have passed through the personal experience of a clergyman. For these reasons the thought of presenting some such practical demonstration of forward work of boarding schools for juvenile delinquents was abandoned.

The next suggested field was that of employment in such schools. It is not so many years since money-earning shops in institutions for boys and girls were considered the particularly creditable parts of the equipment. To-day they are looked upon with suspicion. I suppose there is no question that fewer children are taught a trade in such schools than ever before in their history. Of course, the trades then taught are not to be compared with those that are now taught. Then the question was simply what could a child do that would keep him busy and earn some money. The question was solved by the use of some simple trade requiring a short time for its mastery and amounting to little as an asset outside of the place where it was learned, or

some place precisely similar in character. Nor was the trade chosen with any reference to its adaptability for development of the pupil in any direction, and yet the name "Industrial School" is by many considered a great advance upon the former name "Reform School." The fact is the term "Industrial School" can only be used if the school is conducted for the purpose of teaching habits of industry or for the purpose of teaching trades or some branch of industrial work. Now it is true that there are schools which are maintained for the purpose of teaching various branches of industry, but they are not the schools which were formerly called Reform Schools. If any such are conducted with the avowed purpose of teaching trades, they are far from the van of the modern movement in such institutions.

It may be interesting to see how the names of institutions show the advancement in their real character. At first they were called "Houses of Refuge." It was then considered a beautiful conception to provide a place to which the young offender might flee from the avenging law by the interposition of special legislation in his favor. Indeed some philanthropists still look upon the idea as sufficiently benevolent to retain the name in spite of its inappropriateness and all the ideas that cluster around it. Quite early, however, thoughtful people saw that it was not a refuge from the world and the legitimate result of conduct that was essential to the good of delinquent children.

Education in the right direction, it was found, could alone supply the deficiency which had led to the fault. Thus the second step in the descriptive designation of such schools was reached when they were called "Reform Schools," with the notion that the pupils were to be made over, reshaped, reformed, recast. In the popular mind that notion is still the one most prominent. But such a name was long ago recognized as entirely untrue as a descriptive designation. When there was a demand to live up to the name and furnish conditions especially reformative in their influence, it was discovered that the very unnaturalness of such procedure made the special effort useless. The work that such measures was supposed to accomplish was really not what should be aimed at, and the effort was abandoned and the name dropped.

It was right here that one of those strange gropings after the right thing led to the next name which was really a retrograde step. It is entirely true that the real significance of the name Industrial School was not understood and was only partially carried out. The germ of the school idea that had entered when House of Refuge became Reform School was only partially developed. The child had not been sufficiently studied for it to be understood how absolutely incongruous and untrue was the association of the words industrial and school when applied to the work of boarding schools for delinquents. The name nevertheless did harm in shaping to some extent the work of such schools, and is still doing harm in some places.

The real forward movement in boarding schools for delinquents began when they started to become the embodiment of the school idea based upon a rational consideration of the child in general and the delinquent child in particular. The last tradition that interfered with the complete recognition of this idea was the notion that these schools should be "homes" in the sentimental sense. For many years much stress had been laid upon this family idea and the same idea harking back to the past is still exercising considerable influence in some quarters. But when one considers that the life in the school is for only a year or two it will not be hard to see that the model of the best boarding schools is the true one to follow. The old Industrial or Reform Schools began to be simply schools with no descriptive designation in their titles. Very often the name of the place where located, as the Sockanosset School, or the name of some person prominently identified with the work, as Lyman School, is used in connection with the simple word school. Perhaps the latest attempt at a descriptive naming not entirely satisfactory but less objectionable than previous ones is found in the new name of the State Training School of Minnesota. The latest school named in absolute accord with the dictates of reason and best modern usage is the Indian Boys' School.

The school is a place for the education of the pupil. Education is the development of the powers, capacities and potentialities of the pupil. This is to some degree contrary to the popular idea of what a school is, for it is generally conceived that a

school is established for the purpose of imparting a certain number of facts to the pupil in the quickest time possible. That school which fails to reach any particular pupil in the prescribed way in the shortest time is considered to be a failure no matter how much the pupil may develop in the same time. The success of this narrow idea of a school is dependent largely upon the development of one faculty, namely memory. If there is defect in this faculty, the result will be correspondingly disappointing, and as each child's mind is individual in that there is in no two children equal balance of powers, the results of such schools are very uneven, and the effect somewhat questionable as to the real benefit in a large number of cases. The true school idea, which lays stress upon developing the child in all directions possible, is sure to give much more satisfactory results because success or failure will not be gauged by the advancement in any one direction. Therefore I say when the boarding schools for delinquents grasped the notion that their mission was to bring out from every child every hidden power and to develop to its fullest extent every struggling capacity, they started a forward movement that has resulted in great good. It is a fact that the true idea of education has nowhere been so fully exemplified as it is now being exemplified in boarding schools for delinquent children.

Physical education is fully realized now in these schools. Military drill is almost universal. Careful physical training by calisthenics, gymnastics or other suitable means is carried on in a way to give to the brain healthy tone and so bring about healthy mental action.

Civic virtues, both duties and privileges, are continually taught by the limitations and obligations that result from the close association of a considerable number of pupils under a single roof where each must observe the rights of the other and the actions of each contribute to or detract from the privileges and credit of the whole company.

A group of considerable size formed of units of nearly uniform mental and physical development, and not differing greatly in moral character, is much better adapted to this purpose than

a group that is either too small in numbers or one the members of which vary greatly from each other in the characteristics above mentioned. The larger the school the more perfect may be the classification of these groups.

Mental stimulus by means of exacting and carefully selected mechanical occupation, graded to the capacity and attainments of the pupils, continually excites and develops that kind of mental action which results in a grasp of problems in other fields as well with an accuracy not otherwise attainable.

Carefully graded schools under the direction of specially selected and chosen teachers furnish the opportunity for all of the training in letters that the pupils are able to assimilate. The organization of these graded schools in such a way that no time is lost by any individual pupil waiting for a less ready mind to accomplish what is expected, does away with the objections to the method of conduct in the ordinary public schools, where neither those of exceptional capacity nor those who are backward are taken into consideration.

But even when all these points have been covered and the boy's training has been attempted by use of all the methods specified, the range of influence has not been exhausted, for there remain many other sides to the nature that may be influenced which will have great effect upon the life.

There is the finer, more personal, more sentimental side of the child's nature that in many cases exercises greater power than is actually supposed. This is appealed to by the atmosphere in which one lives, by the physical surroundings of every-day life, by the kind of sights one sees and the kind of sounds one hears, by the beauty or ugliness of that on which one looks every day and perhaps all day long, by the refinement of the appointments of one's home, by the neatness and beauty that are everywhere encountered in the ordinary surroundings of life. The æsthetic side of the child may be either completely neglected or utilized as one of the means for the general uplifting of his mind and character.

In modern boarding schools for delinquents this fact has been thoroughly appreciated and while in few has there been

anything like lavish expenditure of money for meretricious ornamentation, yet in many the surroundings have been made beautiful by carefully kept lawns and intelligently arranged landscapes. The homes in which the children live have been the subject of a great deal of study and they have been made the perfection of neatness and everything about them has been arranged in accordance with the dictates of refined good taste. It is true that sometimes people who should know better, criticise well arranged institutions and carefully kept lawns and beautiful gardens for no other apparent reasons than that children are not accustomed to them in alleys and slums of great cities.

All of this advance has come from within the institutions themselves and not because of any outside pressure exerted upon them. Indeed it has been in spite of outside objection and the failure of those not directly interested to understand the problems and their solution that much of this has been accomplished. It is because active and successful men, who have studied the problems of life from the side of those who are working them out continually, and have felt the refining influences of good surroundings, have devoted their energies and lives to the upbuilding of boarding schools for juvenile delinquents, that what has been accomplished has been accomplished.

THE METHODS MOST HELPFUL TO GIRLS.

BY MRS. FANNIE FRENCH MORSE, SUPT. STATE IND. SCHOOL FOR GIRLS, LANCASTER, MASS.

It may well be said that of the making of many philanthropies there is no end, be it relief in the home, versus separation of families, or organized charity versus unorganized. Whatever the controversy, there is always a common bone of contention — the institution. But that the institution is a necessity, even the modern reformer must concede. No number of private societies can meet the exceptional case which calls for an institution. If then, in the face of all modern progress in philan-

thropic work, lines converge to meet the institution, there must be a rational good in the right kind of an institution. Granted the necessity, how shall the institution be made to meet the need?

We must first consider the cases which fill our institutions. In this particular case we are to consider the needs of a girls' industrial school. It is safe to say that nine-tenths of the girls committed to such institutions are there through lack of proper home influences. The home is the God-given right of every child, and those deprived of it have been irreparably wronged. These girls are not vicious, but ignorant. Through conditions of birth and living, life in its true meaning is to them an unknown quantity. They are as those having eyes, who see not. Interesting beyond expression is it to watch in the child from a home false in all its relations to even the common decencies of life, the effect of the revelation that comes from the new surroundings, where the simple home life stands for purity of thought and the practice of human kindness.

How shall the institution be made to supply the lack of a home? Shall we find it in the great barrack, housing, not homing, from one to three hundred or more, where each child represents not an individuality, but a unit of the whole; all measured, cut and fitted to one pattern, to the deadening of soul and body — a great machine which turns out mummy apologies for living girls and boys? What matter if the girls be all "Lovey Marys," and the boys "Oliver Twists," soul-starved, and robbed of individuality, so long as the floors are immaculate from semi-daily scrubbing, and at the day's close the system of daily machinery has suffered no shock in the jumping of a wheel from the disciplinary track in the sidewise step of a girl in line, or the spontaneous laugh which betrays the fact that for some unaccountable reason the girl has momentarily been allowed to forget what manner of girl she is? Yet the institution has its place, and the right one a large field. In so far as it fits or unfits for practical living, we may count it good or bad. In considering the qualities of the right kind we must bear in mind the purpose for which we are working, which is to make women responsible, self-thinking, individuals, better fitted because of their training to go out to meet the emergencies of the common, every-day life.

Would such housing do this? In its system of absolute direction and control for each hour, has the girl learned that self-control which will help her to choose for herself, or meet the emergency when outside the institution?

What are the methods and industries most conducive to successful results in a girls' industrial school? First of all must be the adoption of methods to bring about the family relation. In the home are first learned the principles of moral obligations and social laws. I would have cottages, plain and simple, home-like in arrangement and furnishings, tasteful, but with no pretense of elegance, — clean, but not to a degree to make them unlivable; cottages accommodating not more than twenty each; — the family not so large that the advantages of family life be sacrificed, where each girl can be dealt with as an individual; where in her own little room she shall have the opportunity to exercise her individuality in the numerous small ways so dear to a girl's heart, and in the retirement of which, at least once a day she can find herself. In the personality reflected in the mere arrangement of treasured knickknacks is found many a hint to a successful study of the individual girl.

I would studiously avoid in furnishings and equipments, all needless elaboration. Among the commoner surroundings, I would have them learn true values. Many of the girls return to their former humble surroundings, and still more enter the homes of the respectable middle classes as helpers in the domestic routine. Steam laundries, bakeries, sleeping rooms furnished with all modern conveniences in heating, lighting and plumbing, would only unfit them for useful and contented living in the circumstances allotted them. In the separation into family groups they should be classified not according to age or school grade, but morals.

I would have officers whose horizon stretches beyond a narrow circle of whimsical rules, whose faith in humanity is only equalled by their common sense in dealing with its perplexities; — women to be trusted in as great a work as can be entrusted to mortal, *and then I would trust them.* Educated in the true sense they must be, for no class is more susceptible to the lack of culture than these girls. High-minded they must be, for how

better can the weak be made strong than through contact with the strong; just, for again none are more sensitive to injustice than these same girls; those who having lived much, love humanity the more; above all not those who have proved a drug in every other market, who, having left their youth behind them, have no wholesome sympathy for girlish follies. With all respect for the trained worker, give me for the housemother the bright, cheery, common-sense woman whose heart knows mother-love. So far as practical, there should be in each cottage one young officer, who can join enthusiastically in the out-door and other sports. It is the officers who make the institution. In visiting institutions, I study not the buildings, but the officers, and the faces of the inmates. There should be enough officers so that they be not overtaxed. Individual study is the successful study; but individual study means enormous output on the part of the officer. There must be daily recreations and hours of relaxation for the officer who would give her best to the work, nor will the yearly vacation of two or three weeks insure sound nerves. At best, the average good officer's successful career must be limited to a few years. One must be a part of an institution to appreciate the constant strain of seven days of twenty-four hours each which make up the fifty-two weeks of the year.

In matter of discipline, let the cut-and-dried rules be as few as possible. Have none which cannot be modified to meet the exception. No two girls offend under the same circumstances. Study the girl and the situation, and act accordingly. What is discipline? Is it holding the girl for the moment under advantage of the opportunity, or is it teaching the girl to hold herself? The good disciplinarian is not the one who, by her own will holds the girl down to a rigid code of rules, but who, facing with her the knotty problem of the hour, teaches her to hold herself. I count that disciplinarian weak or strong, as I find her influence holding the girls who have gone out from her training. An incentive of reward for the right-doer often works greater reform than punishment for the offender. Get the girl as interested in herself as you are in her, then you may look for improvement. She must be made to feel the responsibility of her own reform. Through some special duty allotted her in the division of the

daily tasks, make each girl feel herself a responsible member of the family, and as responsible as the officer for the moral atmosphere of the house. Let active and wholesome employment count as the most potent disciplinary process. By employment I do not mean labor exclusively. Sports are just as much a necessary factor in successful reform as industries. All work and no play makes Mary not only a dull, but an ill-tempered and ill-thinking girl. Human nature is much the same in an institution as out of it, only there is a little more of it! That sport, or that method, which will teach the boy or girl outside an institution, will find response within one. All who have had to do with institutions know how placid is the stream when the summer months mean plenty of outdoor exercise; be it weeding the gardens, or mowing lawns; playing ball, or going on picnics. The greater the interest in sports, the faster the needle goes in the sewing room, or the scrub brush and spoon in the kitchen of that house. Wholesome sport acts as a sedative to the ill-temper.

Try to make the girls feel that they are like other girls. Give them parties and amusements like other girls. At our own Lancaster school, an afternoon tea at the superintendent's house, when best gowns were donned, and details carried out with the nicety accorded other guests, proved a spur to weeks of endeavor. Make it possible for pets to be about in the homes. A sweet singing bird has subtly softening influence. No cross girl ever comes back cross from the care of a pet dog, or a frolic with the favorite kitten. The value of gymnastics and sloyd are too well known to need more than an allusion.

Keeping in mind the mission of the industrial school to fit the young girls to become responsible self-supporting women and perhaps mothers in law-abiding homes, the entire industrial training should be made a means to this end. Let all the educational processes have for their end domestic training. There are exceptions, but the most of our girls go out as domestic helpers. Teach the girl the noble position of the home-maker, that her own experience may not be repeated in that of her child. Teach her the honor of skill in housewifely duties. See that it be made a thing sought for to have earned the privilege of entering the kitchen department. In the sewing room, the kitchen, the

laundry, keep to the homely arrangement of every-day life, such as will be found in the ordinary family. A girl who has known only the mangle in the ironing room, steam inventions in the laundries, or the mysteries of the modern bakeries, will not prove a satisfactory helper to Mrs. H. who needs a deft hand in the daily routine of her little family. Don't compel the girl to waste half her stay in the school in eternal scrubbing. A certain high standard of cleanliness in the institution is necessary, but do not make it the whole motive of the institution, the beginning and the end of all its training. White floors may represent an almost criminal sacrifice to the girl whose short stay in the institution should cover home industries far more important than hours of mechanical knee service.

Introduce a variety of employment; for in the variety lies the possibility of finding out the special fitness of a girl, whether in the kitchen, or the school-room; the study of nature, or on the tennis court.

Let all the arrangements of the reformatory institutions have for their object the building up of self-reliant, God-fearing men and women.

BOARDS OF CHILDREN'S GUARDIANS.

BY HUGH F. FOX, NEW JERSEY.

The New Jersey State Board of Children's Guardians was born in the "fullness of time," after years of apparently futile discussion. For nearly a decade Mrs. Emily E. Williamson had agitated to secure the removal of children from the almshouses. Indifference, opposition, misrepresentation, prejudice; none of these daunted her. Again and again she returned to the attack, gaining new allies year by year, opening new avenues of influence continually, enlisting her friends, rousing the women of the state, and winning the personal interest of politicians. Her campaign was conducted through the medium of the New Jersey State Charities Aid Association, which voluntarily visits the tax-payers'

charitable and correctional institutions, under the authority of special orders which are issued for the purpose by the various judges of the supreme court. This association has no power to correct abuses, but it reports its findings to the governor and legislature, and is free to publish the facts at all times, and to offer recommendations. With such a disinterested organization to turn the light upon the dark places, it is only a question of time and persistent effort when grave evils will be remedied.

But the mere perfunctory submission of facts — however sinister — to the legislating body, is not sufficient to arouse it to action. The community at large must be awakened, and the force of an enlightened public opinion brought to bear upon the legislators individually! The main difficulty in New Jersey is to get a hearing. There are about 300 newspapers of various sorts published in the state, of which 50 are dailies, but the circulation of 95 per cent of them is very small, owing to the fact that the New York papers reach every corner of the state by noon time, and also to the fact that so many of the men spend their working hours in New York or Philadelphia, and feel no personal responsibility for conditions in New Jersey! Year after year therefore the State Charities Aid Association reported the forlorn condition of the children in the almshouses, and the awful evils which resulted from almshouse training. The individual members of the association brought the matter up in their church conventions, the charity organizations took it up, the press of the state kept pounding away at it, and finally some of the metropolitan dailies discovered that it had "news-value." The cumulative effect of all this activity at last aroused a public sentiment which was irresistible, and in 1897 the legislature instituted a commission of inquiry!

Of course there was nothing new for the commission to learn in regard to the conditions within the state, and the commissioners were therefore able to devote themselves to a careful study of the experiences of other states in dealing with dependent children. The results of all the existing methods were investigated, with reference, first, to the welfare of the children; second, to the cost of the undertaking; and third, to the special application of each plan to New Jersey's customs and needs. Governor

Griggs had warned the commission at the start that it would be futile to bring forward any plan which involved the state in an investment of capital in brick and mortar, and declared that the whole burden of maintenance must be made to rest on the counties and cities. Fortunately there were no subsidized institutions in the state to block the path of progress. Practically all the pauper children were in the almshouses, and the commission was able to start from the foundation, without the embarrassment of tearing down or building around prior structures. The first plan submitted by the commission provided for the appointment by the governor of a state supervisory board of children's guardians. The actual disposition of the children was to be in the hands of county branches, which were to be appointed by the judges of the supreme court. These county branches were also to be given powers which would enable them to act in cruelty cases. The proposed law also provided that persons who took infants to board must have the sanction of the state board. This plan was however attacked as being too radical, and there was a general feeling that better results could be obtained by concentrating the whole operation in the hands of a state board, which should place out all children who became public charges, and conduct its own supervision over them. The legislature of 1898 therefore continued the commission for another year, with instructions to suggest an alternative plan.

The following year the commission brought in a bill creating a state board of children's guardians, whose direct responsibilities should be confined to children who have been made public charges, and this became a law in March 1899. The board consists of five men and two women, with varying terms of office, who are appointed by the governor, and serve without salary. The Board is absolutely non-partisan, and its members can only be removed for cause.

In New Jersey a child may be made a public charge either by an overseer of the poor, or a justice of the peace, through commitment to an almshouse. An arrangement has however been made in most of the counties to have the children committed directly to the state board, the papers only being sent to the almshouse for record. In the cities the overseers of the poor notify

the Board before actually committing a child, so that our agent can investigate its family history, to determine if it should properly be made a public charge. The skillful searches of our trained agents have resulted in the discovery of relatives who could care for fully half of all the children committed. In a number of cases where the conditions warranted such action, we have enlisted the aid of private charity, to prevent a decent family from being broken up. While every effort is made to keep the taxpayer from being burdened with unnecessary expense, the primary motive in each case is the welfare of the particular child.

The Board does not maintain any institution or receiving home. Under the law children must be placed in the care of some family within the state, and this family must be of the same religious faith as the child's parents. When necessary, or advisable, the child's board, clothing and medical attendance may be paid for. In such cases the cost of maintenance falls upon the county or city from which the child was committed. The cost of board is $1.50 a week, and the clothing and medical attendance average $16 a year. Every home is inspected before a child is placed in it, and the family must be vouched for by a number of references. The children are visited by our agent four times a year, and monthly reports are sent us by the child's school teacher, setting forth its educational status, and general condition and appearance. A quarterly report is also sent us by the priest, or minister, of the church which the child attends. The practical effect of placing children in homes with regard to their religious faith, is that each child has some particular clergyman who takes a personal interest in its welfare, and acts as a sort of friendly visitor to it. We exercise the right to remove or transfer children at any time without notice, or assigning any cause. Sometimes we have had to transfer a child four or five times, before it was permanently lodged in congenial surroundings. At present we have 531 children in our care, of whom 350 are in boarding homes, and 218 in free homes. We have found it fairly easy to get good free homes for normal children under five years and over ten years of age. Of the 690 children in our care last year, 361 were Roman Catholic, 271 Protestant, 1 Hebrew, and 57 whose religion was unknown. There were 93 children in institutions, as

follows: defectives 56, under hospital treatment 12, in reform schools 25.

Of the 231 children committed during the year, 78 were American, 67 Irish, 41 German, 18 Polish, 6 Italian, and 12 whose nationality was not known. The causes of commitment were desertion of parent 104, non-employment of parent 37, imprisonment of parent 34, death of parent 33, foundlings 10, defectives 9, illness of parent 4. As to their ages, 98 were under five years, 89 were from five to ten years, and 44 were over 10 years old.

The state provides by appropriation for the administration of the work. It cost the state last year $7,000, — which includes the expense of transporting the children. The maintenance of the children cost the counties and cities $28,693.81. Taking the average total number of children in our care for the year, board and free, the per capita cost of maintenance is reduced to $60.15!

In addition to its stipulated official duties, the board acts in a general advisory capacity to private societies and individuals and also other public officials who are engaged in child-caring work in the state. It is constantly being consulted as to the treatment of children who are "difficult cases," especially in localities where charities are not organized. Its "un-committed cases," as these are termed, numbered 87 last year, and involved 153 children. Our agents made 233 visits of investigation in connection with them. The total visits of our agents numbered 2,250 during the year.

All of our children who are of school age are required to attend school. We find that our wards are perfectly at home in the public schools and in no case have they been made to feel by the other pupils that their position was in any way exceptional. It seems to me that this is an important test of the success of the placing-out system!

After an experience of five years, we are able to say that there is no need, in New Jersey, for the establishment of any receiving home or temporary institution for the care of children who become public charges. We have been able to arrange readily with good competent women to care for several children at a time, in emergencies, and the local hospitals have provided facilities for those who needed special or prolonged medical treatment.

The collection of board bills from the counties has advantages and disadvantages. It involves delay and difficulty at times in financing our operations, and in the early stages of the work, some friction resulted. On the other hand it gives the local authorities a direct interest in our economies, and enables us to secure their co-operation in keeping down commitments, and also in following up deserting parents! So long as the state is the bursar, it is inevitable that the local units of government will unload on the state all that it will bear. But the county boards of freeholders scan their county expenditures very closely, and they are jealous of the cost continually.

I think it may be said that the New Jersey State Board of Guardians has won the confidence of the community by the success of its operations, and its willingness to go to any amount of trouble over individual cases. Its agents have established friendly relations with the overseers of the poor, the wardens of almshouses, the chiefs of police and public officials generally. We work in harmony with private child-caring agencies, and also with the probation officers, truant officers and reform schools. In fact we not only work with them, but frequently for them. The occasional differences which arise in dealing with newly elected county boards, who lack experience and knowledge of the law, have been adjusted by joint conferences, and we have not been inclined to hesitate as to whose duty it was to call first. I want to emphasize the value of this conciliatory method, because of its fundamental importance as a matter of practical statesmanship. The provocation to write caustic letters is sometimes very great, but it *doesn't pay*. More trouble is caused by long-distance epistolary misunderstanding than anything else, in matters of business. A personal, fair and friendly discussion almost invariably smoothes away all difficulties. There is a confession in this trite statement, which implies that this particular bit of wisdom has been acquired by painful experience. Perhaps there are others who might join in the confession.

In conclusion let me say that while the plan which I have described has proved satisfactory in New Jersey, it does not follow that it could be grafted successfully onto the practice of other states, with a larger population and a greater area, without being

modified to meet special conditions. But the general principle of state guardianship for dependent children does seem to me to be absolutely sound. The child who has no kin to support it, has a right to rest upon the strong arm of the state. It ought not to be an object of charity. The state should act the part of guardian and god-father.

THE WORK OF THE STATE

BY [illegible]

The State Board of Charity of Massachusetts has three classes of children in its care: juvenile offenders, committed from eight to twelve years of age to the custody of the board during their minority; neglected children, under sixteen years of age, committed by order of the court for the same period of time; and dependent children, under sixteen years, received from the overseers of the poor, parents and friends.

There is no state institution for such children, and the board provides for them in private families, paying for the maintenance of nearly all children under twelve, and placing children over twelve, with some exceptions, in families without expense.

These children are received at the office at the State House, carefully inspected, and such children as are found to be feeble-minded, or suffering from any contagious or chronic disease, are immediately placed at the State Hospital at Tewksbury, the will for treatment, and the feeble-minded to be transferred to the school for Feeble Minded, whenever there is a vacancy.

From the office the children go to one of the five temporary boarding places, reserved for the purpose, the infants, that is children under three years of age, to the nursery, where they are inspected by the medical visitor, and such as are found to be feeble and emaciated are held there until they are sufficiently nourished and improved in health to be placed at board in

private families; those who are found to be in good condition are so placed at once. Board for these infants varies from $2.00 to $2.75 per week. They are visited by two medical visitors.

All juvenile offenders (boys) are sent at once to the farm home in western Massachusetts, where they are under the control of a man and his wife, who are paid at the rate of $4.00 per week for their board. They remain here from two to six months, receiving schooling from the woman in charge, and are placed at board in private families as soon as they have shown they can be trusted. The board for these boys is usually at the rate of $2.00 per week in private families.

All neglected and dependent boys over ten years of age are sent to the temporary boarding place in Springfield, at the rate of $3.50 per week, and from this home they are placed at board at the rate of $1.50 to $2.00 per week, or in families without expense. One visitor, a man, has charge of all the boarded boys, at present 217.

All the girls, and the boys under ten years of age, are sent to two boarding places, near Boston, where board is paid at the rate of $2.50 per week, and from these homes they are placed at board at the rate of $1.50 per week, unless the child is somewhat defective in mind or body, when $2.00 is paid.

In all cases, clothing is paid for in addition to board, at the rate of 50 cents per week, the boarding mistress sending her bill for the same, with vouchers, every three months.

All the boarded girls, and boys under ten, about 1,300, are visited by eight paid women visitors, a visitor-at-large and seven assistants. All boarded children are visited four times a year, and oftener if circumstances require it.

As soon as the children reach the temporary homes, they are bathed, dressed in clean clothes and their hair cleaned. Frequently defects are discovered which escaped notice at the central office, and the child is given treatment at the Eye and Ear Infirmary or the Children's Hospital, before placing. The boarding mistress purchases an outfit of clothing, packs it in an extension case, and the child is then ready for the visitor to place in a private family.

For twenty-two years children have been placed at board in this way, and the work is so well known throughout the state, and the adjoining states, that applications to board state wards are unfailing, and constantly increasing in number. These applications, as soon as received, are given to the visitor for that district, each visitor having a certain section of the state, who visits and reports on the home on her quarterly visitation, and her approval, or disapproval, of the home is placed on file at the central office.

The visitor also makes a written report of every visit, which is sent to the central office and copied on the permanent record of each child.

It is the duty of the visitor to carefully inspect the child's clothing, her sleeping room, her physical condition, and to see the school teacher in order to ascertain if the child is sent to school regularly. In this state, the payment to the town of 50 cents per week, for the tuition of each state ward attending school in that town, helps to insure regular attendance.

The visitor also reports the names of boarded children, who have reached the age, and are strong enough to place in families without board.

All the older children, that is the self-supporting children, more than 2,000, are visited by paid men and women visitors, with the assistance of sixty unpaid women visitors, known as the auxiliary visitors of the State Board, who visit girls only.

There are three men visitors, who give their entire time to the placing and visitation of boys placed in families without expense, and six men, who give part of their time to this work, in connection with their duty of attending the courts in the interest of all juveniles, either delinquents or neglected. These men remove the boys from the temporary boarding places to families without expense, visit, relocate when necessary, and report to the office, the same as the visitors for boarded children.

The older girls, placed without expense, are visited by five women visitors, a visitor-at-large and four assistants, and the auxiliary visitors.

It is the duty of these women to investigate the homes of applicants, which means a personal visit to the home, to place

all new girls, and to provide homes for boarded children when they are old enough to earn their living.

The visitor-at-large has the oversight of all girls visited by the auxiliary visitors, and when a girl in their care has to be relocated, and no home offers in that district, the visitor-at-large secures a home and makes the change. To her falls the care of the sick girls, securing their admission to proper hospitals, and the care of unfortunate girls with infants.

All work performed, by paid or unpaid visitors, must be reported, and the success of work of this kind depends largely on keeping the central office fully informed of the condition of each ward.

After the wards are placed without expense, it is expected they will be self-supporting, and out of their wages they purchase their clothing and pay for their dentistry, and an occasional visit to a physician, but in case of severe illness the state assumes the expense.

In order to inculcate thrift, and provide the wards with a small amount of money when they leave our care, one-fourth of their wages is collected and placed on deposit, which is paid to them when they are discharged, married, or become of age.

THE MICHIGAN SYSTEM OF CHILD SAVING.

BY J. B. MONTGOMERY, COLDWATER, MICH.

The Michigan system has for its central idea the State Public School, an institution both educational and merciful; educational, because it provides a temporary educational home for the children of the poor to whom poverty or ill-treatment, grants admission. It is a part of the educational system of the State, under state supervision and support. It is neither penal nor reformatory and has never hampered individual progress, but instead has been the providential means of leading many a boy and girl to manhood and womanhood, honored and loved by his fellowman.

It is a merciful agency because it receives with kindly welcome the poorest child committed to its care and as far as possible provides him with the comforts and blessings of a natural home until such time as a suitable family home has been found in which to place him. If he is sound in mind and body, as provided in the statute, his retention in the school is only a matter of days; if he is a physical wreck from starvation and abuse, he will be held until these conditions are changed to physical fitness so that his transfer into a family home can be made under normal conditions.

Most of the children committed to the State Public School have some physical defect — cross eyes, astigmatism, decayed teeth, or some weakness of mind or body that needs prompt and skillful attention. The first duty of the school is to build up the child's general health; the second, to place him in a suitable family home; but the first duty should be properly attended to before the second is undertaken and an institution where the individual needs of a child are looked after by experts at a state's expense is, in my judgment, far superior to any method that depends wholly upon private charity. Every person who has had experience in child placing to any extent knows that a defective child seldom gives satisfaction; in fact, many people into whose home such a child might be placed would regard the act as an insult added to injustice. The result in all such cases is transfer after transfer until the child is removed from family homes entirely and his replacement in the school becomes a matter of necessity and it not infrequently happens that a child thus knocked about from pillar to post is forever unfitted to remain in a family home, but instead, drifts slowly but surely into the ranks of the incorrigible, sooner or later to be placed in a reformatory. Therefore, great care should be taken to place only normal children in free family homes. Let a defective child be placed as such and let his care and expense be borne by the state or agency placing him.

The Michigan system is not only educational and merciful, it is also economical, and its expenditures are not a matter of conjecture, as the following brief statement will show:

There were in the State Public School May 1, 1904, 177 children, June 1, 1904, 161 children. Received during the month on court order, 18. Placed in family homes, 34. In family homes under state supervision, 1,486. Total cost of the school to the state for May $3,692.07. Per capita cost to the state for May $2.48. These are indisputable facts and I believe will compare favorably with any other system covering the same length of time and caring for the same number of children.

But the question of expense may be considered a sordid one. The salvation of the child and the ultimate decrease of child dependence are the main issues. In this connection I will quote from a paper written by the late Honorable C. D. Randall on the Decrease of Child Dependence in Michigan, which may be found in the report made to the Paris Exposition of 1900.

"The State Public School has caused a very remarkable decrease of child dependence in Michigan. When the school opened in 1874, the population of the State was 1,334,031. From official reports there were then in the county poor houses, supported by the counties, 600 children under 16 years of age. The per capita expense was $75 to $100. The last census, that of 1894, showed a population of 2,241,641. If the increase since then has been as in the 20 years named, the population now is some over 2,500,000. The number of children now in the school averages about 160 and has been about that for some years, and for a long time under 200. There may be a few admissable children in the county poor houses; but as the law prohibits the retention of admissable children there, *there may be none unless under six months old, they not being admitted. The children on indenture are wards of the school until they are 21 years of age, and yet the number occasionally returned to the school does not increase the average attendance. If it is assumed there may be 40 dependent admissable children in the counties, there would then be only 200 dependent children of sound mind and body supported by the public. The above figures show that in 1874 there was in this State one dependent child to each 2,224 of the population, and that 26 years after, in 1900, there is only one dependent child to 12,500 of the population. In this 26 years the population of the State has increased 87 per cent., while child dependence has decreased in ratio to the population 400 per cent.

* Infants under six months old are admitted now.

In 1874, the 600 dependent children, costing the counties $100 each, the total was about $60,000. Had the ratio to the population then continued to this time we would now have 1,124 to support at an annual cost of $112,400, showing the State Public School saves the State annually $52,400."

The Michigan system of home finding does not differ materially from the plans in operation in other states; but her system is now more than 30 years of age and her people have become familiar with its operations. If any person desires to take a state ward into his home, he knows just where to apply. The result is that we have on file in the institution's office between three and four hundred applications for children waiting investigation. The time is past when the solicitation of free family homes is necessary.

Our plan of investigation consists first, in correspondence with persons acquainted with the applicant and, second, in a personal visit of the county agent, or one of our state agents to the home of the applicant, who inquires into the fitness of the proposed home and, if he approves the same, he will make a favorable report to the superintendent of the school.

When the agent's favorable report is filed at the school, the applicant is so informed and is invited to call at the school and assist in the selection of a child or, if he prefers, the child will be sent to him, in the care of the school attendant.

After the child has been placed in a family home, it is hoped that he will remain until old enough to assume his own responsibility, during which time, however, he will be visited once each six months by a county or state agent, oftener, if necessary, and a written report of his condition and progress made to the superintendent of the State Public School. By the terms of agreement, the child is to remain in his foster home a certain number of years, but in practice a child may be returned to the school at any time for sufficient reason; by the terms of agreement, the foster parent shall care for a child in health and in sickness, but in practice the state never fails to provide expert care and medical skill whenever the interest of the child requires it and the foster parents are unable to provide it.

The results of the Michigan system with respect to the number of children received and the disposition made of them may be seen at a glance in the following summary:

Received since school opened in May, 1874		5,471
In families on indenture June 1st, 1904	1,210	
In families on trial	75	
Placed in families and residence unknown for over one year	30	
Total from whom reports are to be obtained	1,315	
Remaining at the institution at this date	171	
Total present wards of the school	1,486	
Returned to counties by order of the board	675	
Died in families and in the school	197	
Adopted by proceedings in the Probate Courts	603	
Have become of legal age	343	
Girls married	178	
Have been restored to parents	583	
Have become self-supporting	1,406	
Total	5,471	5,471

The results of the Michigan system in the saving of dollars and cents to the state through the prevention of crime and criminal support can be approximately estimated; but the results of the Michigan system in the saving of souls and the making of loyal citizens of the commonwealth cannot be measured.

VISITATION OF CHILDREN PLACED WITH FAMILIES.

BY MARGARET E. FAIRBANK, ASSIST. SUPT. CONN. IND. SCHOOL FOR GIRLS, MIDDLETOWN.

The girls sent to us are in all essential characteristics like those committed to similar schools in other states. We have orphan and county homes in Connecticut, in which are placed the younger and more innocent children. For all other girls

under sixteen over whom the state assumes control, whether vicious or otherwise, no other place is provided save the Connecticut Industrial School for Girls.

The industrial education begun with us is continued by placing them in suitable families outside the school. This is understood as a promotion, with increased responsibilities and privileges.

After the girls attain a certain grade in character and in the school of letters, they are eligible for a home outside. They go to their own people, if the home is desirable, or to a carefully selected home in a stranger family. We place no girl in a family not vouched for by some person we know or some responsible town or city official. We visit the person making application for a girl, to ascertain the environment of the home, and to pass judgment on the temperament of the woman, and in our selection, strive to adapt the girl to the requirements.

We give preference to families in middle life, who desire girls as helpers, not alone as servants; those willing to pay wages and treat them with the kindly consideration of pupils who desire to be taught all that goes to making up good housekeeping. We place no girls in boarding houses.

We carefully protect our girls as to male hired help in farmers' homes. We rarely place a girl in a family where there is an unmarried son over twelve or thirteen years of age. We do not place them in mills, stores, or offices, even though they might receive greater remuneration, believing it wiser that they should have more experience before they take such positions.

We do not allow a girl to be left in charge of a home during the absence of the housekeeper, for any length of time, unless she is a particularly strong character. If the girl can not go with the family, she is sent to the School until they return. When we first took charge of the placing of girls, we usually had three or four cases of a delicate nature to care for, each year. But by these methods we have had but one such case during the past year.

We give each girl a neat outfit and dress her in such a way that the family will have no occasion to be ashamed of her personal appearance wherever she may accompany them.

Persons having charge of the girl enter into an agreement with the School as to her wages and supervision. The wages range from six to twelve dollars per month. These prices seem small, but a good home, with the kindly advice, care, and instruction of a person who will act the part of a parent, is considered of more value to our girls than greater remuneration for services. A quarterly blank is sent to the person having the girl in charge to be filled out and returned to the School. The blank contains itemized expenditures, also amount of wages. At these prices girls are able to have a suitable amount and quality of clothing. We encourage every girl to save a part of her earnings each quarter, and send to the School with the statement of expenses. A bank book is taken out in the name of each girl sending money, the School acting as guardian of such funds, and her quarterly remittances are placed on the bank book to her credit. The quarterly amount of wages and expenses are recorded in the girl's history which is kept in the office of the School.

We are able, in Connecticut, to arrange for all girls we have to place. We never place a girl out of the state save with her relatives. If a girl is unsatisfactory or discontented, and matters can not be adjusted pleasantly, she is recalled to the School. If she returns for faults, she remains until she attains the proper conduct grade and then has another trial. If she returns without faults, she is replaced as soon as a desirable opportunity presents itself. We strive to visit each girl twice each year and oftener if necessary. When we visit a girl, we give her an opportunity for a private, confidential talk; also the same may be had by the woman with whom she is placed.

The parents and others, having our girls, as a whole are in sympathy with our supervision, and write me if a girl needs reproof or to be recalled. About two-thirds return to their own homes on trial as we term it. I have been pleased to note the changed conditions in many of the homes of our girls after a course of instruction at the Industrial School.

Our interest in our graduates is not severed when they attain their majority. A few find themselves in need of assistance later

in life. We are always ready to aid any, without reference to age, when it is possible to do so without large pecuniary expense.

The work has its discouraging features and sometimes tests to the extreme our ability to fulfill its requirements. And yet, when we consider the results attained, we find we have great reason for encouragement.

Having kept a record of results from the placements for nearly eighteen years, we are able to report that a fraction above ninety per cent. are to-day self-supporting, and respectable members of society.

RELIGIOUS AND MORAL TRAINING.

BY WILLIAM G. FAIRBANK, SUPT. CONNECTICUT INDUSTRIAL SCHOOL FOR GIRLS, MIDDLETOWN.

It matters not what the scope of our physical, intellectual and industrial training may be, it will be enriched and become a power for good, as we succeed in developing in the hearts of our children true religious and moral principles. The men and women who leave the world better than they found it are the noblest specimens of humanity, because they are nearest like the Great Teacher; they have received the spirit of his teachings and imitate the example of his life.

The London Prison Congress of 1892 expressed the conviction that of all agencies, religion is first in importance, because it is most powerful in its action upon the human heart and life. E. C. Wines, D. D., LL. D., one of the greatest authorities in the history of reformative work of the past, said, "Seventy years of experience of men, seventy years' work among men have impressed one idea upon my mind; it is, that nothing can be done with men except through the will, and the will can be reached only through the intelligence and the heart. For this, religion in all its freedom and power is necessary." The religious sentiment is regarded as the most important element in all reformative work, by all countries having a Christian civilization.

Let us note the achievements of those who have been leaders in child-saving work. Dr. Wichern when asked by what means he was able to produce such wonderful changes in the conduct of the children under his care replied, "By the word of God and music." And we of to-day may profit by the history of his great work, the wisdom of the words he spoke, and the untiring zeal by which he worked out the problems that confronted him as they do us. We would mention also the good work of John Falk who in true Christian faith, established the first German home for child-saving work. E. C. Wines said, after visiting the institution established largely by his influence, "I was deeply impressed by the heroic faith of that noble man and devoted Christian."

From 79 institutions of which Dr. Wichern speaks, there were discharged 7,223 inmates. After the closest research it was ascertained that of those 47 per cent., or 339 only, had relapsed and entered upon a criminal course of life. Humanly speaking, every one of the 7,223 children was on the road to be placed before a criminal court, if the helping hand of the home had not been extended. In the home of neglected, imperiled, delinquent children of Metray, 95 per cent., received and treated during a period of forty years, were saved to themselves and society.

Holland has a model reformatory known as the Netherlands Metray; as it is a close imitation of the French Metray. It was founded by Zwinger. It has fifteen boys, instead of fifty, in its homes, and in this respect we have most of us lost a great advantage, in having less opportunity for personal work. Not over two per cent. of the Netherlands Metray relapse to swell the ranks of crime. Those in charge profoundly believe, that in order to save the greatest number of children, and fit them for good and successful lives, their first endeavor must be to bring them by precept and example, under the transforming influence of the Christian religion. Only earnest Christian persons are sought as assistants in their schools. In the exceptional success of their labors we have sufficient reason for naming as our first answer to the question which is the subject of this paper, that it is of first importance that we employ as assistants in our work,

not only such as have the necessary qualifications otherwise, but such as are earnest Christians, who by their teachings and example, will seek to exert a power for good over the young lives of their charge, which can alone be exerted in the highest degree, by hearts in sympathy with God's plan for saving man.

We have far outstripped those who began the great work of saving delinquent and wayward youth, in the equipments of today; in the spacious houses we have built for their training and education; in the beautiful surroundings with which we have made these attractive; in the number of trades they are being taught by which they will be able to earn an honest living. But we have lapsed somewhat in their religious training. We are bound to admit this when we carefully compare our work with that of those into whose labors we have entered. We are, by our work, to reclaim and save for both worlds. And if the efforts put forth by any of us, are such that they tend chiefly to fit our youth for the citizenship of this world, falling short of infusing the higher and more blessed thought of citizenship in heaven, we have missed our opportunity; we have made a profound failure.

I shall be glad if the time comes when we shall go further in our reports at these conferences than to tell alone how many good mechanics of different trades we have sent out; how many girls have left us who were good cooks, dressmakers and housekeepers. With still further interest and greater joy, we shall report the number that gave good evidence before they left us, both by their professions and their lives, that the religious instruction received at our hands had proved at least as effective, in developing earnest and practical Christianity, as our physical, intellectual and industrial training had proved effective, in advancing their interests in the things pertaining chiefly to this life. Physical, intellectual and industrial training produce conditions favorable to the development of a Christian life, but we must not make the mistake of substituting them for religious teaching. Nor must we make the still greater, and may I not say criminal mistake, of entertaining the thought that as in our common schools many believe religious instruction should not be required in any special degree, so we need not emphasize

this. Our schools and work are entirely different from the work of our common schools. We have undertaken the responsibilities of a home for these children. The teachings, precepts and example that are due from parents to their children are ours to impart. And this can not, and should not be left to a chaplain or religious teacher alone, any more than it is so delegated in the natural home. Christian parents hold the first place in moulding the religious character of their children. And we in their stead, and all our assistants, as elder brothers and sisters, should perform this work heartily and faithfully.

A Sabbath school well conducted, so that an animated interest will be had by all the children present, in the study of God's word, is ever a great power for good. Social religious meetings, held at least on Sabbath evenings, with an officer in charge, yet conducted by one of the boys or girls of suitable intelligence, will not only result in much good, but will develop freedom in speaking and an easy expression of thought, which will be very helpful to them after leaving the school, as they will then be fitted, in good measure, to take an active part in social and religious meetings wherever they may go. Short sentences, suitable mottoes or texts of Scripture hung upon the walls throughout the home, adapted to the conditions and experiences of life are of much value. They may often be changed about that they may continually attract attention.

Family worship each morning in all the homes is most important in religious education, yet depending largely for the good it may accomplish, upon the spirit and manner in which it is conducted. Moses Pillsbury, one of the most distinguished prison officials of the last generation, when asked the question, What do you think of a prison without a chapel where the convicts can be assembled on the Sabbath for worship and Sunday school instruction, and on week days for morning and evening prayers? said, "It is like a ship laden with a rich cargo and sent to sea without rudder, compass or chart."

Last, but by no means least, I would mention the good that should result from devotional exercises in the evening, conducted by the superintendent in a room or chapel where all the inmates can meet, attended by all the officers who can be spared from

other duties. I like the evening better than the morning for such a meeting, because whatever the superintendent may say will be meditated upon as the inmates retire and thus greater good results, than would be likely to follow such exercises held in the morning, when the thoughts would be at once more or less diverted by the duties of the day. It is the superintendent's great opportunity to inspire both inmates and officers with the spirit, principles and sentiments which should animate the work of the school.

ADMISSION OF CHILDREN TO ORPHANAGES.

BY WM. B. STREETER, GREENSBORO, N. C.

The problem of admission of children to orphanages, whether public or private, is one for whose solution there is constantly recurring necessity. Each case of apparent need calls for special investigation to the end that justice shall be done. In the conduct of this investigation there need to be considered at least four parties: the child, the parents, if any; the public, and the institution. The child, that his real need may be determined; the parent, that he may not be relieved of obligation unnecessarily; the public, that it may receive adequate protection; and the institution, that it may neither be imposed upon, nor yet be relieved of its obligation to society through failure to perform its chartered duty.

In this discussion I shall include, under the head of public orphanages, all that receive funds from the public treasury, whether owned and maintained by the public, or the subsidized institution of voluntary corporations or private individuals. By private orphanages I mean those that are endowed or supported wholly by the voluntary gifts of the charitably inclined.

Each necessity for orphanage work arises out of disturbed family relations. If the disturbance is due to natural causes, such as sickness or death, and child destitution results, the problem of admission is comparatively easy; though, owing to the ten-

dency on the part of irresponsible parents to shirk, if possible, the burden of support of their offspring, the admission of a child to an orphanage merely on account of a parent's illness, is a decidedly doubtful measure. The private orphanage may undertake that practice with much greater safety than is possible for a public one.

Half-orphans are, perhaps, the most difficult of the cases of need due to death of a parent, that have to be dealt with. A widower, left with children, dependent upon his daily labor for a living, has before him the problem of earning their support and providing for their proper training. If he undertakes to do both without outside aid, he must neglect one or the other. A man of means finds it difficult enough to secure a competent woman to serve as housekeeper and governess, more often finding it necessary to hire one for each department of the work. For a poor man, unless he has a relative who will undertake the work, it is practically impossible to secure a housekeeper. So, for the period to expire before he may with decency remarry, if that prove a desirable solution of his problem, he must provide for his children in his own home, place them with others, or employ the services of an orphanage. If the father is able-bodied I do not believe that the public orphanage should accept his children at all; but the private orphanage may safely help him out by taking care of his children temporarily, enforcing a contract with him that will cause him to contribute to their support, even to the exercise of self-denial on his part. The private orphanage is in a condition to enforce contracts, while the public orphanage is not. Shameful, though it is, it is true, that the father will more often undertake to shift the burden of the support of his children than will a mother. He finds it especially easy to impose upon a public orphanage. To illustrate: An able-bodied man of good character lost his wife. Soon thereafter he induced the township trustee to admit his children, four in number, to the orphan asylum, promising to pay a small sum each month towards their support. The sum agreed upon was ridiculously small, in comparison with the man's income, as he was a skilled mechanic and received fifteen dollars and upwards per week, with steady employment. After

five months he ceased paying even the five dollars per month agreed upon, finding that it was impossible for the county to enforce collection. When the case came to the attention of the Board of State Charities and he was required to provide for his children, the county had contributed more than one thousand dollars to support that man's children, he in the meantime gratifying all his whims on his abundant earnings.

The widow, as a rule, will stick by her children. If she places them in an orphanage and agrees to pay towards their support, she seldom defaults. In her own home she can earn a support in some way and at the same time train the children. Yet if it is made easy for a mother to shift a burden, even she will too frequently do it. Some institutions have the reprehensible practice of accepting children on condition that the parent pay the small sum of twenty-five or fifty cents per week, and agree to hold the child for the parent so long as that sum is forthcoming. Repeatedly does one witness sights on "visiting days" that demonstrate that such charity is sadly misplaced. Assured that the child is being cared for, the income is expended upon fine dresses, picture hats, with a hired carriage and coachman to carry the parent to the orphanage for the visit.

An orphanage may serve as a temporary refuge, or as a permanent guardian. If the latter, then such legal papers should be executed before the admission of the child as will give the custody of it to the orphanage absolutely. This can be done by parental release, or by court order; preferably the latter.

Cases of genuine child dependence, through death of both parents, or through abandonment, or through physical or mental inability to care for the children, are admissible with little question, yet should, it seems to me, be made wards by court order. In fact, is it not advisable that every dependent child be made a legal ward of some orphanage, either public or private, that there may be some responsibile authority whose business it is to protect the child's interests during minority?

In the matter of admitting children to a public orphanage, there are often too many with authority to place these burdens upon the public treasury with the result that the public is sadly

imposed upon. In some places the supervisor of the poor, matron of the orphanage, the board of directors of the orphanage, county commissioners, and the court are all vested with the authority to admit a child as a public ward. It seems that there should be but one such lawful authority, and that the court. Each case of alleged need should be made the object of a regular judicial investigation, and, if found a proper case, a court order of record should admit the child. By such procedure there would be no shifting upon a county the support of a child by a township trustee in order to make a good showing in his poor relief account; a matron could not admit a family of children in the autumn, draw the per diem for them till the close of the school year, and then turn them back to their able-bodied parents; the sentimentalist of a board of directors could not pick up a child at will and admit him simply because the orphanage children seemed to be better cared for than he was, thus encouraging parents to put their children in on the basis that "The orphanage can care for them better than I can;" and county commissioners would know that every case reported for support would be a legitimate one.

When the necessity for orphanage care is due to parental neglect, indifference, debauchery, criminality, or desertion, the question is the good of the child and the protection of the community. To the child is due the opportunity to grow into a self-supporting, self-respecting, law-abiding citizen. The community has the right to protect itself by insisting that each child shall be so reared, if not by his own parents, then by other authority under proper supervision. There are sections which deny the right of interference with a parent in the training of his child. It is a poor commentary on our civilization that denies the public the right to use preventives, yet grants it full right to punish. But, the court is wisely made the guardian of minors by our fundamental laws; so every case of alleged need under the general head of neglect should be properly investigated by the court, and if the statutes do not already provide the modus operandi of legally bringing the cases to the court's attention, then such laws should be provided. These chil-

dren can be more adequately protected as public wards than is possible in private orphanage care.

Records, also, are an important feature in all orphanage work, and the greatest care should be exercised in obtaining as perfect histories of the children before admission, as possible, and the preservation of all important facts in the record after admission. A complete family record can not always be obtained, but in most instances enough can be secured so that when the child reaches his majority it will be possible for him to learn of his kin, if he desire.

INSTITUTION CARE FOR DEPENDENT CHILDREN.

BY C. E. FAULKNER, MINNEAPOLIS, MINNESOTA.

The cases made by Uncle Tom, and Oliver Twist, against the forms of institution care which distressed their comfort, have well served their purposes in literature as incentives to reform.

The institution complained of by Uncle Tom has been destroyed, and the muscle and bone of his descendants are no longer offered upon the auction block as a sacrifice to domestic need, and agricultural greed.

The porridge which Oliver Twist salted with his tears as he cried for more, has been increased in quantity, and improved in quality, and in communities where the inhabitants are able to read, it is no longer eaten in a poor-house.

The transformations wrought have shifted the scene of public anxiety for the welfare of the successors of Oliver Twist, from the larger institution homes supported by public and private benevolence, for dependent children, to the smaller institutions typified by the family farm home, where too often the values of the bone and muscle of children, sought by thrifty husbandmen, and housewives, are as carefully estimated as in the experience of Uncle Tom and his associates.

We have reached a point in the discussion of child-helping work when charity organization should prove itself to be a con-

structive, rather than a destructive science, and its aim proclaimed to be the preservation and alignment of methods, rather than the elimination of methods.

A place for every useful agency, and every such agency in its place, is as necessary to order, effectiveness, and economy in moral as in physical welfare, and ideals worthy of the highest aspiration should be recognized, even though they be quite beyond the reach of present general attainment.

No study will be helpful which does not fully recognize the primary responsibility of the state as a public guardian. The law which justifies interference with individual life, first for the good of society, and always for the good of the individual dealt with, when life is not forfeited, is no respecter of age; and the personal rights of a child are as secure in the ward care of a worthy state, as are those of the adult, if the law be administered with painstaking regard to its aims.

Dependent children pass from every form of legal custodial care to one of three conditions in life, to-wit:

To a rehabilitated home life.
To self support.
To foster homes.

In so far as a work of preparation may be necessary to fit a child for either of these dispositions, the institution offers the most efficient convenience for its accomplishment. A well conducted institution comprises the features of a home, and a school. The head, heart, and hands of children are trained to right ways of thinking, feeling, and doing; the officials and teachers who are masters of their craft become expert in the diagnosis of disposition, inclination, and capability, as well as in the discovery and relief of physical needs. Neglected children suffer from the exposures to which they are subjected, and their ailments, whether moral or physical, are often unobserved, and if not discovered and corrected, are the fruitful cause of disappointment, and the failure of effort to improve their condition, or to successfully domicile them in approved homes.

In making decisions which dispose of children for weal or woe, we must regard the family as the unit of social order, and

we may not justly consider the comfort and well being of a needy child independent of the welfare of the family of which it is a member, and regardless of the duties enjoined by natural affection, and reciprocal obligation.

If King Solomon was wise in testing the power of a mother's love to preserve a child, why may we not presume an equal wisdom in a judgment which in many ways would make use of the love of a child to preserve those whom it should love despite their misfortunes or shortcomings?

May we not all agree in the conclusion that the justification of the interference with child life authorized by the state, must stand or fall by the resulting effect of good, or harm, upon the family group, where such interests are involved, and not alone upon its effect upon the welfare of the child dealt with. In so far as this interference hinders or obtsructs the redeeming power of natural affection in the accomplishment of its proper mission, it challenges the disfavor of God, and man.

The separation of children by permanent decree from the company of delinquent parents, may often remove the strongest aid to their reformation, and such an alternative should never be resorted to when avoidance is possible. A committal to the care of an institution home under a judicial process which severs parental control affords all necessary immediate protection to children who should be removed from the care, or lack of care of delinquent parents, and frequently results in arousing the dormant sense of duty which spurs to reform and new endeavor.

There is no power known among men or angels so effective in redemptive influence upon the heart of a delinquent parent as that which God has stored in the kiss and prayer of his dependent child who pleads for a restoration of the home with its sacred joys and privileges.

Sensible of this great truth, tactful administrators of the law, and wise institution superintendents, do not approve haste in making decrees of irrevocable separation of children from parents, but improve opportunity to so train children that are temporarily separated from parental control, that pride in their progress will be stimulated, and new hope and ambition to be worthy of them

may be aroused. The boy who has been trained in the knowledge of garden work, the care of chickens, and who knows how to feed and milk a cow, often solves for a struggling mother, or a discouraged father, a difficult problem in home economics; and in like manner the girl, who has been trained in an industrial kitchen, and in a knowledge of sewing and housekeeping, and whose instruction has enabled her to discover ideals of duty and joy in the blessings of comfort of which she has thus been made the almoner, may become the mainstay of a rehabilitated family home. It is wise to teach to girls of every station the truth that "while man cannot live by bread alone," he cannot live without bread, and can only be happy when it is good bread. The girl who by her patient and skillful industry can cause a smile of appreciation to bloom upon the care-worn face of a tired and anxious father or mother, is a missionary of the most powerful gospel for their redemption and encouragement which God has commissioned; and the kind of social interference which discovers her in her condition of neglect, impatience, and reckless disregard of duty, removes her to a well equipped and well managed institution home, and transforms her disposition and fits her for the duty and beauty of service in her own home, commends itself to well informed students of child saving, and home saving benevolence.

In the training of children for self-support, and in assisting them to secure healthful and remunerative employment, the institution home and school performs an exceptional and valuable service. Its school course comprises every grade from the kindergarten to a preparation for a high school course, and its teachers enjoy opportunities for a study of individual needs and capabilities which may not be enjoyed by other teachers. The opportunities of the school room are not confined to the technical learning acquired from books, but under peculiarly favorable circumstances the teacher is enabled to engage in earnest discourse of the duties and possibilities which lie within the grasp of intelligent industry, and the greater apparent dependency of a listening child, the greater will be the interest manifested, and the desire for improvement inspired. The discovery of associate ideals of duty and pleasure in the common things of life and the

encouragement of a faith that by right undertaking these ideals may be surely realized, not only by the few, but by every patient and persisting boy and girl, is the crowning glory of an education made possible under such favoring circumstances.

In the treatment of children who have not been restored to a natural home life, or fitted for self-support, and who are intelligently conscious of their condition, the selection of foster homes is a matter of such supreme importance to their welfare as to demand the most skillful and patient consideration. The lives which have been embittered by mistakes in home placing, after the maturing judgment has enabled the misplaced boy or girl, to summarize and analyze the cause which led to the mistakes, are a constant warning against the carelessness and neglect which too often mortgage children to the selfishness and greed of improper foster guardians. In such a work the well managed institution of every class which deals with dependent children, whether a state school for dependent children, a home founded by a Girard, a Washburn, a Rose, or any others of the noble benefactors of distressed childhood, or a temporary receiving home managed by a children's home finding society, stands as an insurance that mistakes made will be promptly corrected when discovered, and that no child will be disposed of in a manner to prevent a speedy recovery when necessary.

In the home placing of children, especially boys, the farm home has been held up as the desired haven essential for their welfare and happiness. Without any intent to disparage the excellent opportunities offered by the farm homes where intelligence and conscience keep company with thrift, it is well to observe that the majority of dependent children to be provided for are the children from the cities, and after a certain age which is established by experience rather than years, they often become unpromising candidates for transfer from the attractive activity of the streets, to the less attractive activity of destroying weeds on a farm. In so far as education may effect a change in sentiment, and encourage a liking for farm pursuits in the mind of the city bred boy, the institution offers its gardens, fields, stock, and competent instruction to accomplish the desired result. In the Washburn Memorial Orphan Asylum of Minneapolis, Minnesota, the

voluntary industry encouraged by the Garden Squad plan has proved helpful in effort to inspire interest in agricultural pursuits. The boys of suitable age who compose these groups are afforded a market for their produce in the institution kitchen, and the funds thus earned are credited to individual accounts, or expended for joint benefits as the boys may elect.

The captains of each squad muster their men for duty, and if members shirk their share of duty, they may be expelled by majority vote, and their interest passes to the joint benefit of persisting and faithful members. Girls of suitable age are trained in an industrial kitchen fitted up for their use, in the sewing room, and in ordinary household avocations. For outdoor occupation they cultivate flower gardens in the summer, and amuse themselves with croquet, basket ball, and swings, and in the winter find their greatest pleasure and profit in skating and coasting. Owing to many absurd conventionalities which have been bequeathed with equally absurd fashions of dress, girls in ordinary homes do not enjoy the liberty of free gymnastics in equal degree with boys. The institution home offers many opportunities to correct this inequality of privilege, to study the needs of girls, and to suit the methods of physical culture to their diverse needs. In matters of diet the institution regime for children serves a purpose which while discouraging to doctors in a financial sense, receives their unqualified approval as a safeguard of health which the general public would do well to study.

Habits of Thrift. The provident savings plan through the sales of stamps to children, has been introduced in many communities, and may well be copied by institution homes for children. The Washburn Home, at Minneapolis, is established as a branch of the Associated Charities of the city, which society introduced the stamp saving plan in the city, and the results have been both interesting and encouraging.

Out of 120 children under care, 85 have stamp saving books, while 33 have bank deposits. The children prove good accountants in remembering the sums to their credit, and soon acquire a disposition to thrift through their interest in witnessing the slow growth of their accumulations. The practice of teaching children the value of money by compensating them for special labor

performed, and allowing modest expenditures for useful objects, which shall not be altogether selfish, is a wise beginning in a defense against improvidence, and a protection against imposition when they enter the ranks of the wage earning multitude.

Order. This is the first law of institution care, the specific remedy for the misfortunes which are the fruit of disorder, and the primary requisite of comfort and enjoyment in every condition of activity.

Order in play is as necessary as order in work and study, and the institution home affords ideal advantages for cultivating the habit of order in play. Under the tuition of an enterprising supervisor the boys in an institution base ball team, or foot ball squad will easily win in equal matches with competitors from the public schools. They cherish the same pride in victory as may be discovered in college life, and instead of appearing upon the hustings of combat with fear in their hearts, and trembling in their limbs, they are well poised and confident, because they have learned to be painstaking in their preparation, and have quick eyes to measure their tasks. Girls are equally benefited with boys through the lessons of obedience and method which work out the harmonies of order in play. An unsupervised play ground is a destructive distraction, and happy is the boy or girl who may be permitted to know and enjoy the comfort of order in play.

An Appeal to Philanthropists.

The state as a political agent of society cannot perform those works of charity which are the fruit of personal service, and sacrifice.

When charity fails the state uses its compulsory power and taxes its citizens to insure the just requirements of human society.

Thus the State Public School for Dependent and Neglected Children which finds exemplification in the political economy of Michigan, Wisconsin, Minnesota, and other states, is an insurance in those states that no dependent child shall be sheltered in a poor-house, or be long subjected to the vicissitudes of exposure. But, it is the policy of the state to do no more than fair necessity requires, and children received in the tax-supported

institution are hurried to foster homes too often without the treatment which would better prepare them for useful living.

It would be a great blessing to the dependent child life of every state if there were one state-wide institution home for children strong in its resources, wise in its foundations, and organized in manner to increase its guardian benefits with the increasing growth of population, and so administered that the children passing under its care would be helped to the largest possibilities of usefulness wherever disposed, and assisted by a continuing guardianship which would follow them to manhood, and womanhood.

It is far better to build such homes than to wait for the state to intervene, but it is the manifest duty of the state to intervene with its strong arm, and strong equipment, in every state where charity fails in this, its most attractive invitation to philanthropy.

Private benevolence can best provide the equipments to aid in the rehabilitation of home life, and successful self support, while the state alone can assume the burden of a thorough and unfailing guardianship over children who are placed in foster homes.

It cannot be justly denied that the state as the mother guardian of every dependent child dealt with by its permissive authority, is responsible for the manner in which its grant of power is used, and should direct the necessary supervision to safeguard the well being of every ward of public concern thus dealt with.

STATE SUPERVISION OF DEPENDENT CHILDREN.

BY REV. T. L. KINKEAD, PEEKSKILL, N. Y.

The supervision of works of charity is scarcely less important, in many respects, than the works themselves. So evident has this become that the most populous states have made provision for some form of state supervision of charitable work.

through the establishment of state boards of charity either by statute or constitutional enactment. The supervision thus exercised should not amount to control, for in no case should the managing body and the supervising body become identical; otherwise the advantages springing from independent supervision will be utterly lost, or be so far nullified as to be of little consequence.

Supervision must not hamper or impede worthy works of charity, but, should assist and encourage them. How often indeed is the contrary the case, when inexperienced inspectors wish to enforce their views on persons of right judgment and long experience in the work. Perhaps the new inspector is a well educated man and rich in all the knowledge that books can give, but is lacking in the practical knowledge which only the accumulation of personal efforts and numerous failures can impart. How often does such an inspector set out on his tour of inspection with the feeling, if not the determination, that he must find something wrong with the work under consideration; with the result that his report, while it may give a modicum of praise is mostly of a censorious character, with trifles magnified into importance. Inspection carried on in such a way could not be beneficial, but must be rather harmful and discouraging, particularly when the managers are not convinced that the things suggested are useful or necessary.

All supervising bodies should see to it that their work is done by their members or agents, with prudence, justice, experience and moderation. Of the four, moderation is, perhaps, the most difficult to acquire, for the tendency of human nature is to err by excess of defect and, indeed, to these extremes may we attribute the entire evil found in the world. A state board then, must cultivate this eminent and necessary moderation and aim at the correction of real abuses, if discovered, and the gradual improvement of standards, till the most excellent be found. I know that in many states such principles of jurisdiction prevail and are the guiding methods of supervision and where such is the case, the most pleasant relations exist between the boards of management of charitable societies or institutions and the state boards of supervision; and the petty antagonism so often found where these principles are lacking is a thing almost unknown. It behooves

state boards, then, to train well in the exact principles of their duty, the supervisor or inspector to be sent to examine and report on the work of others.

This injunction is particularly necessary in regard to the supervision of charitable work done for dependent children, especially when a public charge. There are practically only two methods, with their several subdivisions, for caring for juvenile wards. One is to place them in institutions and the other is to place them in families. Both methods deal with practically the same class of children, with the exception of delinquents, who are more frequently retained in the institutions. These children range from the new born infant to the reckless youth, and when we consider the vast interests involved in the care of children of any class, and think of the possibilities for good or ill shut up in the lives of these dependent classes, no wonder we are impelled to exert every effort on their behalf, that they may become what we wish them to be, good and useful members of society. Indeed we stand, as it were, at the diverging lines of their career, with our hand, so to speak, on the lever that may throw them to either track. Infirmity has limited the possibilities of the aged, and the sick may never recover, the insane must dwell in seclusion, but these young buds of manhood and womanhood are fast developing into what must soon become a useful or dangerous element in society.

Surely the task of supervising the work done for them is one of no little moment. That the children in institutions have ample supervision, at least in the great majority of states, is self-evident. State boards, local boards, supervisors, officers of the poor, boards of health, boards of education, departments of finance, and private associations, all have access to them, and there is no scarcity of reports on the inspection of children's institutions and in these reports there is hardly a detail that is not entered into most minutely: the localities, the sanitary conditions of the institutions, their equipments and facilities, the physical and mental condition of the inmates, the efficiency of their management, the cost of their maintenance, their methods of work, and almost every other point that students of sociology could desire. In fact, for

the institutions there is more likelihood of over than under supervision.

But, alas, the same cannot be said for children placed out in families, though they are equally the care of the state and are exposed to even greater danger. There is scarcely a state in which there is any absolutely independent and official body that protects the interests of destitute children placed in family homes. It is true some states do supervise this placing-out work to a certain extent, and make visits to the homes of the placed-out children, but it is true also that some of these states do placing-out work themselves and that most of their work of supervising is actually devoted to self-examination. To have its full effect the state supervising body should itself have nothing to do with the placing-out. Let it encourage such placing-out if it pleases, either by public officials or private agencies, but it must keep aloof from the work. It should visit and inspect all the homes and give to the public as adequate a knowledge of the state of placed-out children as it does of those placed in institutions.

It may sound strange, but it seems true, nevertheless, that the most careless placing-out work is done by county poor officials. There are reasons for it that the thoughful may discover. The poor official, especially in the minor offices, is not always selected with a view to his fitness for the position he holds. The taxpayers who have elected him, especially in rural districts, look to him to lessen the expense of the poor and if the children should be a charge on the town or county, he must get rid of them in some manner and probably the easiest is to give them to who ever is willing to receive them. The cheapest method, therefore, is often preferred to the best method, of dealing with dependent children of the district. Moreover, his successor in office is not going to burden himself with what has been neglected by his predecessor and, in consequence, children placed out by such officials are often living a life of real servitude under the guise of protection.

In our state, New York, there are over 1,200 officials of the poor, who have to deal with dependent children and who have the

right to adopt, indenture and board them in families or place them in institutions. Realizing the importance of supervising the homes in which such children are placed, and remembering its past experiences with placing-out work, the State Board of Charities has besought three successive legislatures to grant it sufficient appropriation to provide inspectors to devote themselves exclusively to supervising the placing-out work, and the board's request has not been granted. It is somewhat remarkable that legislators, who individually would make sacrifices for the poor, will not, as a body, be convinced by undisputed arguments of experienced men pointing out a great vital interest in the state that should be provided for, and that they will frequently ignore such appeals till some great public scandal or abuse calls forth a public protest and creates so strong a public sentiment that they dare not resist the demand.

I clearly perceive the difficulties of supervising the homes of placed-out children and placing-out work in all its details. Generally these children are placed in a sparsely populated territory where the inconvenience and expense of travel is very great. Again, many of them are placed outside the state limits and not a few at great distances and where it would practically be impossible for their home state to exercise any supervision.

Notwithstanding these difficulties, the state owes to its helpless poor the protection guaranteed to every citizen. It is not necessary that the state should take upon itself the care of dependent children. Its province is to make its citizens do their duty. Nature demands that parents afford their children protection, maintenance and education, and where the natural bond is too weak to enforce these obligations, it is the duty of the state to step in and secure them to the children and only when it is impossible to find another willing to give to the children what the parent is unwilling or unable to give, should the state itself do the work. The same holds good in regard to the performance of works of charity in general. If private citizens undertake them they must perform them in a way that will secure the best results for the beneficiaries and for the state.

If then, it be imposible for the state to visit the homes of placed-out children through its own inspectors, it should devise

some means that would, at least, improve present conditions. If I may venture to offer a suggestion here I will repeat one I offered before our state conference. The state board of charities should require from every person or society that has placed dependent children in family homes, whether they be boarded there at public expense or supported gratis, an annual report of the visits made to such children. The placing-out officers and agencies claim that they do annually visit such children and if their claim be well founded, it will be little hardship for them to file with the state board of charities, a report of such visits. The state board usually has,—it is so in our state at least,—a record of every child maintained at public expense and also a discharge record when the children leave the custody of their protectors, so that the report I suggest would keep the records up to date, at least until the dependent child is amply able to take care of itself, provide its own living and safeguard its own interests.

For some fifty years, thousands of children have been placed out from our state, the great majority of them sent to the West, and yet public officials have practically no records of such children or their subsequent careers or whereabouts. The societies that placed them have indeed, some records, but they are not full or complete. We have no positive assurance that all the family homes in which these children were placed were up to the standard, as we require it in the case of institutions. Not every home is a good home for every child as persons engaged in home finding well know. Many a home that is all that might be desired from the standpoint of food and shelter, is far from being a good home in the true sense. Quite frequently too, the character of the home changes, and when it does the little strangers placed in them are the first to feel the effects, and many of them could tell sad tales of lost affection, neglect and harsh treatment.

I have often been amazed at the carelessness, or indifference, with which prominent citizens, even professional men, give flattering references to applicants for children when such persons are little known to them, or whose character they are unwilling to declare. This is a grave injustice to the children affected by such references and it greatly increases the difficulties in placing-out work.

The notion of true liberty carries with it the idea that the state was made for the people and not the people for the state. It guards our international, state and municipal rights; it secures to corporations, its own creations, their integrity, and protects individuals against unjust aggression of whatever kind. Such being the functions of the state, parents have a right to expect that it will safeguard them in their just claims to their children; and unworthy of its high dignity, indeed, would be the state that, in return for support, demands from worthy parents the absolute surrender of their children and the relinquishment of all claims to them. The price is too high and no good parent would accept public support for his children at such a cost. Much better, indeed, is the plan that comes to the relief of the needy parent, that supports and educates the child, only to return it to its natural home where it may later in life support not only itself, but its declining parents as well. So sacred is the relation of parent and child that in ordinary circumstances the law will not permit the adoption of a child without the consent of its parents, and the old English law authorizes the seizure and sale of the parents' goods in case of non-support of children, but no mention is made of robbing the parents of all right to the children. In the state supervision of children I will say it is the duty of the state, while it guards its own interests with all reasonable care, to guard also the rights of the children and their parents as well. Among these rights there is none more important or dear to them than their religious belief and sincere Catholics will sacrifice everything rather than part with it. All do not regard religion with equal interest, for I have heard it said in a national conference that religious training makes weaklings. I ask you who is the weakling, the man who through his religious conviction overcomes himself, curbs his evil inclination and masters his baser nature, or the man who, with no religious belief, is as helpless against the onrush of his passions as the beast, and who knows no law but that of self-gratification and self-indulgence in the things that decent men would hestitate to mention. It is true that religion treats of things above earth, but its aim is to secure better living on earth. Whoever, therefore, robs a child of its faith commits a crime not only against God, but against

society. And is there such robbery? Yes, and it is the chief reason why charitable societies and religious denominations cannot work in harmonious co-operation. I know of instances, where parents have been induced to make false affidavits in regard to their religion, that certain societies might get control of their children. How any person can be so blinded by prejudice or hatred as to believe that he or she is doing a good act by encouraging perjury and violation of the law, is hard to understand. Can persons be called friendly visitors who do such friendly acts? I firmly believe it is the duty of the state in its supervisory work, not only to discourage such conspiracies against truth but to punish them, and it will never have done its full duty till it not only secures to every person the freedom of worship guaranteed by the constitution, but the protection to him of the faith in which, in his heart, he desires to live. The law protects the inheritance and property rights of a minor even from his own voluntary acts, because it assumes that his judgment is not sufficiently matured to realize the value of his rights. The religion in which a child is born is equally his inheritance and inherent right, and the law should secure it to him during his minority on the same grounds that it secures his other property rights. This is not state interference with religion, but only state conservation of the personal rights of citizens.

Lastly, for effective supervision, the representatives of the state must be clothed with all the authority necessary to enforce their just demands and all persons must recognize the fact that dependent children are not chattels, but helpless citizens protected by the strong arm of civil power.

VIII.

Children: Juvenile Courts.

THE MISSION OF THE JUVENILE COURT.

BY JUDGE GEO. W. STUBBS, INDIANAPOLIS.

The sweetest flower with which God has blessed the world is a little child, and if the juvenile court can do anything to preserve its sweetness and purity, the establishment of such tribunals will be more than justified. A great awakening has taken place in the large cities of this country, the effect of which is the organization of juvenile courts in the great centers of population all over the country. There was a crying need for such courts and when my friend Judge Tuthill, of Chicago, blazed the way by opening a court for the hearing of charges against children separate and apart from the trials of adults, nearly every large city in the country followed his lead and made haste to establish similar tribunals.

The idea spread beyond the confines of this country, and its seed took root in London. I received a letter many months ago from the authorities of that great city which was like a Macedonian cry. It stated that the delinquencies of children in London had grown to such an extent that the situation was alarming, that their established methods of dealing with the problem were so antiquated, and inefficient that they were almost at their wits' end and they wanted me to send them all the information I had regarding the establishment of juvenile courts in the United States, together with a statement of the methods pursued in dealing with the boys and girls who were so unfortunate as to be guilty of violating our laws. I sent them a copy of the Indiana Juvenile Court law and all the literature we had on the subject, together with a somewhat lengthy

statement of the methods of disposing of the various kinds of cases used in the Indianapolis court. I merely mention this as an evidence of the widespread interest that has been awakened on this subject.

The Indianapolis juvenile court, though established by law only a year ago last March, has, I believe, done much good already, though the full fruits of its labors cannot be seen for some years yet. Character building is a matter of slow development, and it may take many years to witness the best results of our work.

The establishment of the juvenile court in Indianapolis grew out of the conditions found to exist in our city when I became judge of the police court in October, 1901. I had been judge of that court for one term of two years from October, 1893, to October, 1895, and after I had been out of office some years I was again elected to the same position in 1901. When I went into office the second time I was astounded at the number of children brought before me charged with offenses against the law. During the first thirty days of my second term more boys were brought into court than had been brought before me during the entire term of two years when I had held the court some years earlier. The situation was alarming and I began to cast about for some other and better method of handling their cases. Under the law as it then existed I could only deal with them as adults might be dealt with. The first step taken was to order a separation of their cases from the cases against adults, and a day was set apart for a special hearing in all cases against children under sixteen years of age. This was not satisfactory, as I could only punish them as adults might be punished.

Out of this situation grew the agitation which resulted in the enactment of a law for the organization of juvenile courts in Indiana. We are greatly indebted to Mr. Timothy Nicholson and Mr. Amos W. Butler, of the Board of State Charities, for many of the wisest provisions in the law, notably the provision for the appointment of probation officers, which in my opinion is the best feature of the statute. The law provides for the appointment of two probation officers in cities of one hundred thousand population or more. These officers are

officers of the court. Their duty is to make what is termed a preliminary investigation of the home conditions, reputation, general character and conduct, habits, associations and school record of every boy and girl against whom a charge is filed, and this investigation must be made before the case is heard by the court. The law also provides for the appointment of as many volunteer probation officers as may be needed who are willing to serve without pay. Nearly two hundred of these volunteer officers have enrolled themselves, many of whom are now serving the court and the community by caring for some poor boy or girl and aiding such child by precept and example to lead better and cleaner lives. These volunteer officers are all men and women who can afford to give a little time to the boy or girl who may be placed in their charge. They are clergymen, doctors, lawyers and business men, and broad minded, charitable women.

Since the Indianapolis court was organized, now a little more than one year ago, we have had before us more than seven hundred and fifty children against whom charges have been filed. The offenses charged covered the entire list of offenses known to the law from the most trivial misdemeanor to grand and petit larceny, forgery, burglary, arson, rape and murder.

A few of the worst criminals, the utterly incorrigible and degenerates, have been sent to the state institutions—the Indiana Boys' School and the Indiana Industrial School for Girls—and some of the less incorrigible have been sent to private schools and institutions, schools and institutions that are organized to care for such children. Many have been discharged outright, and in the cases of many others judgment has been suspended and they have been allowed to return home without further supervision of the court or its officers, where the preliminary investigation has shown that the home conditions were good and the parents respectable people who were able to care for their child and who were anxious to have him under their own control. Nearly all the others, some two hundred and fifty in number, have been released on probation, and each one of these

has been declared to be a ward of the court and placed in charge of a volunteer probation officer.

The work of these volunteer probation officers has been fruitful of good results. A boy who has lived in an environment of vice and degradation, who has been repeatedly sent to the nearest saloon after a bucket of beer which is consumed in his presence by the family, who listens to quarrels and often witnesses a fight between his father and mother, who is kicked and cuffed out of the house and often ordered to steal coal for the kitchen stove, which sometimes affords the only heat in the house, such a boy has but a poor chance in life without some outside assistance. But place him in charge of a kindly-hearted, broad-minded man of affairs, a man of character and standing, and a new world is opened to him. He has never known that there was anything better in life for him than the treatment he is so painfully familiar with. Let such a man get the confidence of such a boy and the effect on the boy is almost electrical. If there be a spark of manliness in that boy's heart it is pretty sure to be fanned into a flame, and if the kindly, thoughtful supervision is only kept up, that boy can be saved and developed into a good citizen in nine cases out of ten, if only his appetite for cigarettes has not mastered him.

It is the personal touch that does it. I have often observed that if I sat on a high platform behind a high desk, such as we had in our city court, with the boy on the prisoner's bench some distance away, my words had little effect on him, but if I could get close enough to him to put my hand on his head or shoulder or my arm around him—in nearly every such case I could get his confidence. It is this close personal contact between the probation officer and the boy which we try to bring about, and it is this kindly interest taken in the boy by his probation officer that has proven to be so valuable to the boy and to the court. Out of more than two hundred and fifty bad boys and girls—mostly boys—who have been placed on probation, less than ten per cent. of them have been brought into court again, charged with a second offense. If the delinquent children of our large cities are to be reformed and saved from becoming

criminals through the agency of the juvenile court, it will be found that the best and most effective work will be done by the volunteer probation officer.

I have said that we have had about 750 cases in the juvenile court in Indianapolis in little more than one year. This does not include the cases of many children about whom complaint has been made and in whose cases investigation has been made, but against whom we have not allowed formal charges to be filed, so that the whole number investigated would probably aggregate eight hundred and fifty.

In addition to the regular work of the juvenile court we have taken upon ourselves the duty of finding work and homes for the boys who are paroled from the Indiana Boys' School at Plainfield, our State Reformatory for boys. When a boy is sent to that institution he is committed until he is twenty-one years of age, but if he violates none of the regulations of the institution and applies himself closely to study and performs the work he is required to do to the satisfaction of the superintendent and board of managers he may earn his parole, or ticket of leave, when he has received a certain number of credits. Under this rule a boy may earn his parole in about a year.

The state has provided only one paroling officer for the institution for the whole state, and manifestly it is impossible for him to keep in touch with all the boys who are paroled, as his field is the entire state of Indiana. We took note of these conditions and made a proposition to the superintendent and board of managers that if when a boy was to be paroled who belongs in our county, they would bring him to Indianapolis and parole him in the juvenile court and turn him over to us, we would undertake to furnish a probation officer who would keep in close touch with him, and that we would also find a job of work and a decent boarding place for him.

This arrangement went into effect in January last, though I believe the first Plainfield boys came to us in February. Since that time we have received 31 boys from that institution, all of whom have been furnished with work and with boarding places, where they did not have homes to go to. A probation

officer has been found for each one, and I am pleased to state that most of them are doing well.

In order to carry out this plan we had to call upon the manufacturers of Indianapolis to assist us in the matter of furnishing employment for these boys. They nearly all offered to take the boys after the matter was explained to them, to pay them reasonable wages from the start with a promise of increase as the boys might be able to earn more money, and to furnish a man, usually an assistant superintendent or foreman, who would look after, care for and advise with the boys about their work during working hours and about their conduct and associations when not actually employed. This plan is proving to be an excellent one. So far as the county in which Indianapolis is situated is concerned, the boys, when paroled from Plainfield, are no longer permitted to drift back into their old habits and associations, but are given a start on the high road that leads to manliness, good citizenship and success in life, and while all this is not a part of the duties of the juvenile court as laid down in the statute, yet we have taken it up and have so far been amply repaid for our work. This feature of our work affords a fruitful field with the promise of a glorious future.

I would not have you think for one moment that because of the large number of children brought into our juvenile court Indianapolis is a bad city to live in, or that it is worse than other cities of its size in the country. It is not. Indianapolis is a good city; it is a city of homes, a city of schools, a city of churches, a city of manufactures, a city of good people. I do not believe that there is a city of its size between the two oceans that will excel it in point of good citizenship—and yet we have our submerged tenth.

How is the great increase in the number of delinquent children in all our large cities to be accounted for? I have given this question a good deal of thought and some investigation, and I have reached the conclusion that aside from all the frailties and weakness that afflict our common humanity and which are liable to blossom and develop into crime, especially where there is a lack of parental control, or where the parents themselves

belong to the ignorant vicious class, by far the worst thing to be met with in the cases of boys charged with delinquencies is the *cigarette habit.* Manliness and good conduct can be aroused and stimulated in most boys, no matter what the offense of which they have been guilty, if only they are not cigarette fiends. When a boy has become addicted to the use of cigarettes the disease is in his blood and brain; his moral fiber is gone; he is apathetic, listless, and indifferent in school; he fails to hold a job of work if he is put to work, for the reason that he hasn't sufficient strength to do the work that a boy of his age ought to easily do; his vitality has been sapped and all the vigor that should characterize the normal boy is gone. The probation officer has but small chance to reform and help the cigarette fiend unless the habit can be broken. It is a fight with the boy's appetite which like the burning thirst of the inebriate, rarely listens to moral suasion. When a boy is in this condition he is easily led into offenses against the law. We have found that when a boy is guilty of a grievous offense he is generally found to be a user of cigarettes.

A boy, like all other human beings, has a dual nature. I may shock sociologists somewhat, but I have come to believe that if the better part of him is stunted in its growth the baser side will develop the more rapidly. He is a growing being and must develop along some line, and if his moral and intellectual faculties are dulled or deadened the immoral and vicious elements that exist in us all will come to the surface and will blossom and develop into crime. It is well known that there is the taint of savagery in most of us and though it is smothered and kept down by civilization, education, and the influence of our blessed Christian religion, yet let these be deadened and how easily we drift into vice and crime. Note how easily the boy with his immature and growing body, his tender nerves, his undeveloped muscles and his childish brain falls a victim to the deadly cigarette. He inhales the smoke, the poison gets into his blood and is carried to his brain. His hungering appetite for cigarettes gets beyond his control, his ambition is gone and his vitality goes with it, and as all his better self is being destroyed the vicious and baser part of him is being stimulated

and developed. Is this picture too highly drawn? I do not think so.

Ladies and gentlemen, the parents of the boys all over the country should be aroused. Such a powerful and united effort should be made that the general assembly in every state in the union will be compelled to enact laws abolishing the cigarette and making it an offense punishable by imprisonment in the state prison for any man to sell a cigarette to a boy.

Something must be done to save the youth of our land, or in a few years the whole body politic will become diseased and dissolute. Some of us have stood on the red line of battle and it seemed to us that the whole world was filled with horror and despair, but now the wild flowers bloom in peace on the field of battle and above the crushed skeleton. Peace and prosperity now reign where the bursting shells and rattling musketry carried death and destruction, but for moral degradation there is no reviving spring. Let the boys of our country become corrupted and their manliness destroyed, the hope of the nation poisoned at its fountain head, and the abomination of desolation spoken of by Daniel will be upon us.

I am not a pessimist. Let this horrible vice be throttled before it gets beyond the nation's control, this deadly cigarette habit which is of such recent growth, but which has spread over the country like an epidemic, let it be wiped out and destroyed, and all will be well.

If we can teach the boys to live good lives, to be honest, industrious, truthful, sincere, manly, we shall have fulfilled the mission of the juvenile court. We do not hope to make a good citizen out of every boy brought before us — we only propose to do our best.

THEORY AND PRACTICE OF JUVENILE COURTS.

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The Juvenile Court is a historical product, fruit of the past and seed of future good. In a summary of former discussions we may find places for indicating the hopeful beginnings of fresh progress.

1. The fundamental condition of better work for children and youth is better knowledge of their nature, needs and stages of development. Anthropometry and psychology are preparing revolutions in educational methods, as well as in laws, procedure of courts and probation work. We need a *classification* of children not merely to satisfy our scientific cravings but as the basis of reasonable treatment of our wards. It is interesting to note that several of our judges have for directly practical ends, worked out schemes of classification which have helped them to adapt measures to the requirements. One example must suffice — that of Judge Julius M. Mayer: (1) mischievous children; (2) children who commit crimes because of temptation; (3) children who commit crimes because of environment and bad associations; (4) children who commit crimes because of parental neglect or incompetency; (5) children with what may be called criminal tendencies; (6) children who are runaways and vagrants; (7) disorderly and ungovernable children; (8) children who are neglected or abused by their parents. Other judges have made similar classifications and formed a judgment as to the best mode of dealing with each group. The principle which regulates the method of treatment will be determined by the traits which mark the class.

But a careful study of *individuals* is an essential element in wise procedure. This study must include the physical, mental and moral peculiarities and defects of the children who come under the notice of the courts. Indeed we are likely to follow the lead of those cities which provide for a careful examination of all school children whose physical or psychical condition is in any way or degree abnormal, in order to prevent disease, cor-

rect deformity and vice, and select the proper course of study and discipline demanded by the individual need. Dr. Legrais, of Paris, found that of 152 truants 72 were in some way abnormal. The studies of the boys sent in Chicago to the city school for juvenile offenders (the John Worthy School) showed an unusually high average of bodily and mental defects. It would plainly be wise to discover these peculiarities much earlier and thus be able to prevent the evils which flow from neglected deficiencies.

For such examinations ordinary observation, however sympathetic, is not adequate. The average school teacher is not trained for such work and has no time for it. Neither are judges or probation officers equipped with knowledge and skill in the use of instruments of precision and in the interpretation of the signs of defective eyesight, hearing and development of the muscular or nervous systems. Many a kind and patient teacher has formed unfair judgments of singular children and so dealt with them unjustly because they did not understand the difficulties under which the little ones labored.

Illustrations of defects which can be removed, if at all, only by a correct and timely diagnosis, may be found in almost any large school, Juvenile Court constituency, or in pupils of truant and industrial schools. Many children were partly starved before they were born and have never been properly nourished. The tissues of bones, muscles and brains are imperfectly developed, and when the strain of play, study and work comes upon them they fail. Multitudes of them perish from imperfect nutrition in infancy and others struggle along with a burden which grows heavier as their force wanes.

The stock of images which possesses the memory of many children is a magazine of incitements to evil. They have in home and street and alley constant suggestions of wrong doing without counteracting suggestions to good.

Within them are countless inherited tendencies to activity, many of them automatic impulses from ancient savage experiences which require inhibition and restraint or utilization for modern purposes. Perhaps we shall find that tendencies to

vagrancy, wandering, theft, precocious sexual vice, lying, anger and many others pass over into actual crime only because they were not understood and rationally dealt with in time.

2. A further condition of the best practical work for children is more accurate and reliable knowledge of the influences from the *physical and social environment* of the children now under consideration. The English law of 1840 expressly required of the High Court of Chancery, in depriving parents of the custody of an infant convicted of felony and in placing such minors in care of the applicant for custody, to have "due regard to the age of the infant, and to the circumstances, habits and character of the parents . . . . or guardian." President G. S. Hall, in summing up for his great volume on Adolescence the studies of Ferriani, Marro, Morrison and many others, describes the situation in the telling phrase "an environment of neglect."

Two intensely and directly practical questions force themselves daily on the mind of judges and probation officers: (1) When is it imperatively required by the interest of the child to remove it out of its former habitat — home neighborhood and associations; and (2) if a certain environment persistently, generally and inevitably produces wayward children what can we do to correct and improve the neighborhood itself?

We are more and more clearly seeing that there is a deeper and larger work before us than even this of the Juvenile Court, with its parental school, charitable societies and corps of probation officers. It is a deed of wisdom and mercy to stand on the verge of a quaking swamp and rescue now and then one who is so unhappy as to sink in it in the dark; but a greater and wiser mercy is it to drain the morass once for all.

It is here that the *social settlement* co-operates so closely and vitally with the Juvenile Court; for the residents are learning the external conditions which the court needs to know, and they are also working heroically to improve those conditions. Furthermore, both in England and America, they have developed in a very notable degree persons having a fine literary gift of expression which has enabled them to make a powerful impres-

sion on the public mind and heart and awaken the slumbering conscience of the public to a sense of danger and of duty.

The records of these courts and the stories of the probation officers must soon arouse the administrators of cities, of school and park boards, of churches, of philanthropists and patriotic men of wealth to a supreme and prolonged effort to transform the environment; to make the houses and streets clean and wholesome; to provide playgrounds; to see that the natural energies of youth are turned from destructive to constructive activities, and that the mind and soul are everywhere surrounded by pure, delightful and inspiring suggestions.

3. These studies of child nature and of depraving environments have had a deep influence on *legislation.* The care of the neglected child by society is not a new topic nor is interest in it confined to America. The fact has been perceived that the family is not so firmly fixed to a place as formerly, and that multiplied means and occasions of travel have led many men to escape their domestic responsibilities. The growth of urban population increases the frequency and the evil of neglect and exposure. At the same time the public conscience has become more sensitive and responsive, more impatient with curable evils. Experimentation with laws and institutions has revealed need of amendments. Dr. E. C. Wines ("Prisons and Child Saving Institutions," pp. 75, 609) has traced the development of legal care of children in England. "When we turn to England, we must be struck anew with the truth of the suggestion . . . . that it is not always easy to trace the absolute beginning of any good work, since the citizens of London, as far back as 1552, petitioned the king 'to give them the palace of Bridewell to lodge the poor and bring up children in industrious habits,'—a century and a half prior to the commencement of Francke's child-saving work in Germany." Indeed the poor law itself always recognized the special requirements of helpless childhood.

> We stride the river daily at the spring,
> Nor in our childish thoughtlessness forsee
> What myriad vassal streams their tribute bring;
> How like an equal it shall greet the sea.

John Howard in the 18th century toiled to establish better methods than the jail. "Boys confined for correction should always be separated from other prisoners, and indeed from one another." Even yet in some states of our Union that principle is shamefully trampled upon by officers of law.

Blackstone, in John Howard's period, summed up the essence of the English law in his own lucid style as requiring of parents that they maintain, protect and educate their own children; and we must not forget in our zeal for child saving institutions, courts and other social machinery that this obligation is prior to all others.

And while the political and legal philosophy of the 18th century makes very imperfect provision for those cases where parental care fails through fault or misfortune, still the English law contained this germ of large parental action by the state: "The lord chancellor is, by right derived from the crown, the general and supreme guardian of all infants, as well as idiots and lunatics; that is, of all such persons as have not discretion enough to manage their own concerns."

The responsibility of infants for crime in capital cases began imperfectly at seven years and was complete at fourteen. But the consequences of this doctrine were so cruel that judges preferred a policy of "leniency" in cases of doubt, — a policy of evil portent and cruelty.

The Philanthropic Society was founded in 1788 to care for vicious and vagrant children, trained to lie and pilfer. The Society for the Improvement of Prison Discipline and for the Reformation of Juvenile Offenders was instituted in London in 1815 and it sought to discover the extent, causes and cure of juvenile crimes. Queen Victoria signalized the beginning of her glorious reign by giving her name and support to a reformatory for girls (the Victoria Asylum, 1830).

The law of 1840 (An act for the care and education of infants who may be convicted of felony) marked an advance in method: it provided for separating convicted youth from association with other prisoners and placing them in care of associations who agreed to teach and train them during minority.

A still more advanced step was taken in a series of later laws (1866, 1870, 1894), which provided that children under 14 years of age who are simply morally imperilled might be sent by a court to a certified industrial school; and the child might even lodge at home or with a respectable person, if the school should teach, train, clothe and feed him. In 1870 the school boards were authorized to maintain industrial schools.

A law of 1902 introduces the principle of holding parents jointly responsible with offending children.

Following the British law to Canada we find that in 1892 the Dominion enacted a law which required the separation of children from hardened offenders both in confinement and trial; and in Ontario and Manitoba very remarkable success has been won by provincial care of neglected children.

Brief mention may be made of the French laws. In 1850 a law was enacted which forbade the confinement of children with adults, and provided for sending children taken from their parents either to industrial schools (écoles pénitentiaries) or to correctional colonies. In 1887 a law was passed enlarging the power of courts to transfer children from improper parental control, and to protect those whom Jules Simon called "orphans whose parents still live." In 1898 further provision was made for placing in families or institutions children who have committed crimes or upon whom crimes have been committed. The "patronage" method of caring for children has had wide extension in France, Belgium, etc. And the International Prison Congress has considered all aspects of caring for juvenile offenders.

Very interesting is the recent (1900) law of Prussia and other German states called the "Law of educational guardianship" (Fursorgeerziehungsgesetz). (1) The older law (Zwangserziehungsgesetz) was a part of the penal code and children tried under it suffered the stigma of crime. This is not true of the recent law. (2) Under the older law the court could not act until the child had actually committed an indictable offense: but under the new law any child who is morally imperiled may be brought under the parental protection of a court. (3) The older German laws provided no sufficient means for the care of the

child; the new law not only places authority in the court to act even contrary to the will of vicious or negligent parents, but also points out the financial means of doing what the court thinks wise even if the parents are very poor. Here is an important lesson for us in America, for the older laws were frequently rendered impotent for good because the court could not command means.

These brief indications will show that our American juvenile courts have a rich legacy from the past legal history and are in worthy company and rivalry of goodness.

4. Some essential factors in the development of the juvenile courts in the United States.

(1) *The law.* In Kent's Commentaries on American Law (edition of 1827, Vol. II, Lectures 29-32) we find substantially a repetition of the doctrine of Blackstone. Our country has inherited the English law and our courts of various name have inherited the powers of the ancient Court of Chancery which enable them to enforce the duties of parents and to protect the rights of infants. Our judges have recently discovered in these earlier principles very large and unsuspected powers and have used them.

(2) *Hindrances* to the development of judicial protection of neglected and delinquent children.

The first legal difficulty lay in the fact that such children were usually brought first to the attention of courts under charge of crime, and they were dealt with under the forms of criminal law and procedure. It became very obvious to many judges that a strict application of the law of criminal responsibility to immature youth, and their punishment in jail and prison was so monstrous and irrational, that they exercised their discretion and treated the children with "leniency," discharging them as incapable of committing crime. This seemed to them, and perhaps it was in fact, the wisest course open to them.

But in all countries this method was disastrous. "Leniency" was perdition, for it trained the wayward and undeveloped child to think that he could gratify his anti-social impulses with impunity. He was not hindered in his wrong way. He simply went on until he was old enough to commit crime legally, and

then he was sent to the jail where in idleness and evil associations he attended the free seminary of crime, kept at public expense for the breeding up of social outlaws.

Another legal difficulty was the reluctance to separate children from their own parents, save in case of outrageous cruelty; and, indeed, statutory provisions seem to have been necessary and lacking.

With these legal obstacles must be joined the absence of societies and institutions ready to accept the responsibilities of guardianship in case the child was released on trial.

The book of Henry Barnard, Papers on Prevention, Correctional and Reformatory Institutions and Agencies, Reformatory Education (1857) marks the progress of thought on the subject in the middle of the nineteenth century. Dr. Barnard made a report to the Legislature of Rhode Island in 1845 on behalf of "the children of reckless, vicious, and intemperate parents, whose natures have become so debased that they are willing to abandon their offspring to the chance education of the streets, or the demoralizing training of their own criminal and vicious practices." Along with various educational devices he recommended reform and industrial schools for neglected, vicious and wayward children, and he gave the names of 17 institutions then existing in this country.

(3) *The stage of experiment.* Under the influence of the new psychology of childhood, more general insight into the nature of adolescence, an apprehension of the parental and educational function of law, judiciary and government, some of the judges acted without any specific statutory authority, yet in the spirit of the old English doctrine that infants are wards of the court of chancery, and that where there is a wrong there is a remedy. Sometimes the child was reprimanded and the parents warned or counselled; sometimes the child was placed in charge of a charitable person or association.

Development of voluntary agencies of guardianship. It was wonderful, after Lincoln signed the Proclamation of Emancipation, how many persons set up a claim to have been Abolitionists even before the Civil War! It is difficult to fix the first date for the beginning of probation of young delinquents and dependents.

Mr. E. Fellows Jenkins says that probation is not new in New York. "This went on in the General and Special Sessions courts and before the city magistrates for a period of over 20 years, and it has been my duty, in many such cases, to personally recommend to the court that sentence be suspended, in order to give the child an opportunity to show true contrition. The probationer was then required to report to private individuals, clergymen, and school teachers, and to the New York Society for the Prevention of Cruelty to Children, and a child so released was rarely returned to custody for recurrent misbehavior. But the method was not systematized as is now the case, and, of course, fewer children were released."

Certainly about 1878 the idea of probation was familiar in Boston, where so many fruitful ideas are planted to germinate in that rock-bound nursery of transplantable moral novelties.

Now comes our Chairman (Mr. A. W. Butler) and affirms that "the basis of the Juvenile Court law is the Board of Guardian's law first enacted by the Indiana Legislature of 1889."

In Illinois we claim to have made some discoveries.

The county agency system of Michigan has for a long time assisted in caring for many delinquent and neglected children in moral peril.

Thus in all the older communities, in various forms, have arisen agencies for the proper care of children committed to them.

(4) *Recent developments*. There is not here space for a description of the various children's courts in Illinois, Colorado, Missouri, Indiana, Maryland, New York and elsewhere. Mr. T. D. Hurley and *Charities* as well as various magazines and papers have published full and vivid accounts of their work and achievements. Our conference heard Judge Lindsay at the Atlanta meeting. Looking back over this history we may discover certain general principles for the guidance of communities which seem to have the seal and confirmation of experience: (1) that children and youth, whether called dependent or delinquent, should never be tried in a court set for criminals, but have a separate and unsensational hearing; (2) that the administration of the Juvenile Court should be parental and educational and never

retributive and should be entirely free from the forms of criminal procedure; (3) that all the available resources of the community, public and private, charitable and educational, should be employed by the court to promote the welfare of the child, with no more resort to the police than is necessary for the protection of life, property and order; (4) that probation officers, agents of the court, shall be supplied in adequate numbers and quality, both paid and voluntary, so that the court can be sure that its decisions are effectually carried out. An old proverb ran thus: God could not be everywhere, so he made mothers. The judge cannot be everywhere, so he must have probation officers.

5. Hopeful tendencies and outlook.

(1.) *Co-operation of agencies.* In an able discussion before this conference last year Dr. H. H. Hart presented a convincing argument for the co-operation of all child saving agencies in each state; for a good understanding between managers; for the distribution of cases according to the needs of children and the abilities of the societies; for a central bureau or clearing house; for state supervision of all agencies and a definite standard of efficiency; for an extension of agencies to cover the entire state; for a method of preventing the rise of needless agencies; and for a charity endorsement commission to give counsel and information to benevolent patrons. In some cities and states such co-operation is already well advanced. Still further there has been held at this conference a meeting of the probation officers. They propose to make and maintain a directory of all who are engaged in similar work, so that they can learn of each other, and stimulate the establishment of juvenile courts where they do not yet exist. It is a modest beginning but worthy of all encouragement as a part of our conference.

(2) We look forward to a *better financial basis of the juvenile courts.* The administration of the work requires money and is worth all its costs. Dependent children must be supported. The probation officers, a certain number of them, must be paid for their services and expenses. Reliable service cannot be secured from voluntary workers for all cases. The decisions of the court, to be effective, must be administered by persons who are always at the service of the judge, and who give their entire

attention to the business. This labor may well be supplemented by selected citizens, but a certain number of paid officers must be under contract for specific tasks. It will not do to play at this serious affair.

From what sources should the money be drawn? First of all, in logical and legal order, though seldom large in amount, will be the contributions of parents and relatives under the principles of the poor law which requires parents to maintain, protect and educate their own children. It should be understood that the juvenile court is not a device for impairing and destroying the family and dissolving the already too lax sense of parental responsibility.

There also are the resources of public and private charity, orphanages, homes for the friendless, child placing associations, farm colonies for youth, religious missions and child-saving societies.

But who shall pay the salaries and expenses of probation officers? This is a controverted topic and one can only speak his own mind in charity and modesty.

So far as private charity is ready to contribute money and time it should have a free opportunity. No one can reasonably object to that.

But the vital principle lies here, as stated by Judge R. S. Tuthill: "The probation officer is the keystone which supports the arch of the law. * * * I, from the first, was convinced that the services of a probation officer, to be valuable, must be persistent, and that such persistent service could not be had except upon the payment of a moderate salary and a reimbursement of expenses."

That which is necessary to the efficiency of the law should be embodied in the law itself, or the law is likely to become a dead letter. We know that judges have sent children to jail and prison because they had no probation officers. The judge cannot be his own probation officer nor pay for such service out of his own funds. Furthermore, if the judge is to be required to employ these approved devices he must have the means corresponding to his duty. We see in one of our greatest cities the sorry spectacle

of a noble judge compelled to spend his strength and time raising money by the precarious methods of public appeal to pay his agents. This is not worthy of a rich commonwealth; it is not wise, economical nor humane.

It is objected that if probation officers were paid out of public funds they might be appointed by the spoilsmen politicians. For one I am weary of having a wise and necessary measure opposed on the ground of despair of our government and people. Why not object to paying the judge himself on this ground? Why does not the argument tell against the payment of school teachers, truant officers, superintendents of parental schools and all other public agents of charity and education? Let us do what is wise and right and if the machine politicians plunder us let us turn them out and — put honest folks in! Let us not believe, either, that we have few honest and competent public officials. It is calumny. Probation officers might be appointed by the judge, or by the school board, and always on civil service tests. If the partisan politics and the spoilsmen attack us at this point it is a good place to stand and fight for the children, for our country, for democracy, for all this Conference holds highest and dearest. For one, I shall never be satisfied with the present uncertain status of the juvenile court in Illinois and some other states. It is too essential to our national life to rest on so narrow and uncertain a basis of the irregular gifts of private charity. Make the law complete, so that it carries with it in its own structure the means of its success.

THE PROBATION SYSTEM OF THE JUVENILE COURT OF INDIANAPOLIS.

BY MRS. HELEN W. ROGERS, INDIANAPOLIS.

I have been asked to present to-night, not any general, abstract theory of the probation system, but a brief description of the actual methods developed in the juvenile court of Indian-

apolis during the first year of its existence. I shall, therefore, in my use of the term, limit it strictly to its application to delinquent children, and furthermore, to the pre-institutional rather than the parole period.

In Indianapolis, as elsewhere, the probation system has taken on two distinct aspects: The first, preliminary and more or less negative in its nature — that of investigation; the second, supplementary, but even more vital because more philanthropic and constructive — that of supervision. These two principles represent the accepted law and gospel of the probation system: their application, however, admits of considerable difference of opinion. I wish, therefore, in this brief description of the characteristics of the system developed by us, to lay special stress on these distinctions in method, and to justify, if possible, the conclusions at which we have arrived.

In the matter of investigation, there are two avenues of approach, one from the point of view that in the case of juvenile delinquency, as in that of adult criminality, all investigations preliminary to the trial should be made through traditional channels, namely the arresting officer; the other that this should be done by men and women trained not merely to detect crime, but to discover the causes underlying its manifestation. In Indianapolis, passing as we have through three distinct stages of evolution, from the police court regime, through the separate sessions still under police control, to the present court established solely for the hearing of children's cases, we have had special opportunity to compare the two, and to draw a few legitimate conclusions. Under the old regime, in which all arrests, preliminary investigations and presentations to the court were made solely by members of the police department, these are the conclusions we draw: The average patrolman is trained primarily to convict. He is the graduate of the police and criminal courts, in both of which he has dealt with human nature in its maturity, acting with consciousness of motive and fixity of purpose. He has been concerned with single acts in their relation, not to other acts, but to the technical violation of law, and his position toward this violation has been perforce that of the upholder of traditions, the vindicator of the punitive theory of

punishment. Taught to gather his facts with the sole purpose of proving guilt, he has little interest in the complete history of the child, its heredity, its environment; he cares nothing for the causes lying hidden in them, nor for any provisions for their removal; in the majority of instances it seems to him not only easier, but more expedient, to remove the child rather than to attempt to remove the cause.

Thus, as we look back over the old order, the child's day in court is pathetically similar to that old English description of the life of man, flitting like a bird into the lighted hall, tarrying for a moment, and vanishing again into the darkness, no one knowing whence it came or whither it had gone. Under the new order, on the other hand, an order in which the preliminary process is placed in the hands of paid probation officers whose only object is not the making of a case, but the discovering of every condition surrounding the life of the child, these facts become in their turn obvious. The student-investigator, if I may use the term in contrast to the former, finds it less difficult to realize that the juvenile court was established for the reformation, not the punishment of delinquent children. Trained, perhaps, in the charity organization society, he enters a familiar field, finding in it material, method and ends to be obtained similar to those to which he has been accustomed. He is more apt to bring to the task, moreover, the open heart and mind of one who, accepting the misdemeanor of the child as a mere clue, as a mere symptom that a pathological condition exists, seeks to make an impartial diagnosis, keeping always in mind the ultimate cure of the disease.

Under this latter order of things, which the passing of our juvenile court law made possible, I do not mean that the investigator is not still dependent on the evidence of the police officer, who still makes the arrest and appears as a witness in court; he does not ignore his value, nor under-rate his co-operation: he merely begins where the other's work must necessarily end, and supplements his partial knowledge with his own fuller vision. But the test of every method lies in its practical results. Whatever method of investigation is partial in its scope, is prejudiced in its purpose, and indifferent as to its ultimate ends, may

be safely characterized as inadequate. Whatever method is thorough in its procedure, consecrated in its purpose, and constructive in its ends, is the only type which is consistent with the spirit of the juvenile court. After a year's experience in each of these two systems, we feel that the latter method is the only method by which we have been adequately prepared for the second and more important aspect of the probation system — that of constructive supervision.

No investigating officer, no matter how rapid or thorough, can in one day's effort discover all the conditions surrounding the life of any child. Nor can he, with new cases constantly demanding his time and attention, exercise sufficient supervision over children replaced in his care, nor cultivate the personal relationship with them which make for character development, and without which the work of the investigator would be as useless as a medical diagnosis without subsequent treatment of the disease. A small proportion of children arraigned in every juvenile court will of course need the rigid discipline of an institution — will call for immediate quarantine as it were. But the large majority of cases, being forms of childish, non-virulent disorder, will yield to home treatment, will need outdoor rather than indoor relief. It is at this point, I believe, that the new problem enters which I wish to present for your consideration.

This home treatment takes on two forms — one of mere supervision, the other of positive character development. The first and more formal task of merely keeping track of a child during suspended sentence is important, of course; but the fundamental principle underlying this aspect of the probation system is this: As the violation of social law, whether it take the form of adult criminality or juvenile delinquency, is produced mainly through association with lawlessness and vice, so regeneration can be wrought only through close and persistent contact with integrity and purity. The question of immediate concern becomes, not whether this principle should be applied, but what form its application shall take. To put it baldly, shall the supervision of children released from the court on so-called "suspended sentence" be done by paid officials or assigned to volunteer workers? Certainly on the face of it, a paid worker has the

apparent advantage. He can be carefully selected, he has been specially trained in the service, all his time is at the disposal of the court, and his relation to it is, for all practical purposes, permanent. The volunteer, on the other hand, is open to corresponding objections: He is difficult to secure, he is untrained, limited as to time, and his relation to the court uncertain, and the task of supervision difficult. The question certainly invites discussion, and I should, perhaps, be vindicating another system to-night, if necessity had not thrust the answer upon us. With but two probation officers available for the work of investigation, adequate supervision was impracticable, and even more so, any close personal relationship with individual children. Such functions must be performed by some other means. In Chicago, with its wealthy clubs, it does not seem to have been a difficult problem. But in Indianapolis appeal could only at first be for a volunteer service. This was done, and during the year nearly one hundred and ninety busy men and women have offered their services to the court in this task of supervision, eighty of whom have had children assigned to them, leaving one hundred and ten still on our reserve list. These eighty volunteers have had during the year, with no cost to the county whatsoever, weekly supervision over two hundred and forty children, only forty-two of whom have been returned to the court for a second offense. In a word, those objections to the volunteer worker, which at first seemed to us so serious, have proved more apparent than real, and if you will allow me, I will put my answers to them in the form of a brief account of our practical experience in securing, training and supervising our corps of volunteer probation officers, which is, I believe, the characteristic feature of the juvenile court of Indianapolis.

We have never made an indiscriminate appeal for a single volunteer worker. There were in Indianapolis, as elsewhere, societies and organizations standing for social betterment. It was to these that we first presented our need, to the three Young Men's Christian Associations, the Boys' Club, the three Neighborhood Houses, the Children's Aid Society, and churches having paid assistants, all of whom generously placed a part of the time of their workers at our disposal. In every case these ap-

peals were individual and personal. Within a short time a monthly meeting for the discussion of topics of common interest was suggested. A committee was formed to take charge of these meetings and to interest other volunteers in the work of the court. It was the chairman of this committee who made the only public presentation of our need for volunteers, at the annual meeting of the Charity Organization Society, so that his appeals, made to those especially interested in philanthropic movements, could hardly be called indiscriminate. One of the two gentlemen responding became an undaunted enthusiast. The boy assigned him was so difficult a problem that, instead of discouraging, it aroused him to the needs of all the boys of Indianapolis. He, with two others, whom he inoculated with his enthusiasm, formed themselves voluntarily into a permanent committee for securing voluntary probation officers. Up to this time the juvenile court had only about forty active volunteers enrolled, keeping supervision over one hundred and twenty-five children. A few weeks after the committee was organized, letters sent to nearly every pastor in the city, asking for names and addresses of men and women in their congregations especially fitted for the work, had been received, and invitations to a mass meeting under the auspices of the Commercial Club of the city forwarded. At this meeting the work of the court was presented, and a movement set on foot for a permanent organization of volunteer probation officers of the juvenile court. The result has been the enrolling of one hundred and fifty new members from whom the court now draws its volunteers without any exertion on the part of its officials.

The personnel of these workers who have come to us in this way has been a constant surprise, representing as it does, some of the most substantial men in the city (I say men, because they are so largely in the majority). We have found in our experience in Indianapolis that this is a form of service which appeals almost without exception to business and professional men as a practical form of philanthropy. The average business or professional man who has at all developed the sense of social obligation, regrets, I think, that he has so little time to devote to personal service. He contributes to many charities, lends his name to

various enterprises, but to none of them, perhaps, does he give himself. Becoming a brother's keeper for one or two unfortunate boys offers this very opportunity. It requires in most instances but comparatively little time, its duties are definite, and its promises, although it may in some cases fail to fulfill this promise, a greater return for its investment than any other form of human speculation. We are thus finding it less and less difficult to secure volunteers of the most intelligent type, and are even beginning to see afar off on the horizon the danger of becoming fashionable.

These workers are indeed untrained, if one insists on applying the standard of the professional sociologist; but from the practical point of view, they are men of large experience in the world of affairs, and adjust themselves rapidly to the idea of helping a boy to get along in the very world in which they have succeeded. They find it a familiar task, most of them enjoy it, and a resignation is a rare occurrence.

The practical method of procedure employed in the use of the system is a simple one, and is designed, of course, to save the time of the volunteer worker. Whenever the investigating officer reports to the court that the evidence in a case is likely to show the need for a probation officer, the directory containing names, addresses, and telephone numbers, furnished us by the committee already mentioned, is at once consulted. The volunteer residing in the district nearest to the future probationer, or for any other reason specially fitted for the case, is then notified that it is the desire of the court to place the boy in his care; the hour of trial is designated, and the officer urged to be present that he may have the benefit of all the information which may be presented to the court. In the selection of these officers special care is taken: all girls and younger boys are assigned to women, boys twelve years and over to men. Distinctions of color and religion are observed as far as possible, besides that of locality, although we have not in Indianapolis, so far, made any systematic effort to district the city. The officer selected rarely fails to respond. At the close of the hearing, the child is assigned to the officer, who at once holds his first consultation with the child in order to make the appointment for the regular weekly report,

which is one of the terms of probation. If this does not take place at the time designated, the court is at once notified.

In his personal work, the volunteer officer tries to keep in touch with the child in the different phases of its life. Through the blanks provided for the purpose, he can know the attendance, conduct and progress of the child in his school life, if he is unable to make a personal visit to the teacher. By telephone, he can determine the nature of the employment record, or the boy's reputation in the neighborhood from the patrolman on the beat. But at least once a month every officer is urged to visit the home of the child, in order to keep in touch with the home and neighborhood environments which are surrounding his ward; for it is in these that the real cause of a child's delinquency is hidden, and it is only after close and persistent study of these conditions that this cause can be discovered, and a systematic effort at removal made. The first of every month the officer is expected to file with the court a full report of his work, including any recommendations he thinks necessary, either for discharge, new methods of treatment, or institutional training. The court stands ready at any time to respond to any appeal made by the officer for assistance, to summon the child to court for further reprimand, to furnish employment, for which a regular employment bureau has been developed, or if necessary, to remove the child from the home. Thus in every way, the probation officers are assisted by the court, but the personal supervision, in the majority of cases, is left fully in their charge.

That the supervision thus entrusted to a corps of wholly untrained workers by a court still in its experimental stage, was not misplaced, is corroborated by the fact that out of the two hundred and forty children placed in the charge of volunteer probation officers only forty-two have been returned to court for a second offense.

From this brief description of the development and methods of the volunteer probation system in Indianapolis, I hope that it is at least partially obvious that the difficulties in the way of the system are by no means unsurmountable.

I wish now to present, on the positive side, the actual advantages which I believe it possesses. The most obvious claim to

practical consideration is of course the ground of expense. Few counties or cities will salary a sufficient number of paid officers for adequate supervision, and there is always a limit to the good will of private organizations or individuals. And even if the paid worker could be obtained, there is always this danger to be considered — that the office may become a political graft in the first case, and, in the latter, that the officer may come to do his work in a perfunctory way. But these are mere superficial reasons, nor does the real vindication of the system lie in the actual success obtained with a corps of workers in the experimental stage of the newly established court, but rather in the principle already stated: that regeneration in the child is wrought by personal contact with men and women of a higher type than he has ever known; by the presentation to him of an ideal which he can clothe in the form of a wholesome hero-worship. For the boy who stated to his probation officer that as soon as he was old enough, he, too, wanted to be a probation officer, and for the two little girls who refused to accept their discharge, there had been fulfilled something of the purpose of the court in securing this relationship. The chief difficulty of recognizing the possibilities and value of the relationship, lies, I think, in our failure to distinguish the essential difference between the man on parole, and the boy on probation. In the case of adults released from a penal institution, the idea of law is necessarily the prime factor to be considered. Character is already formed, ideals and standards are no longer in a state of formation; and thus supervision must take primarily the shape of authority, and be more or less negative and suppressive in its nature. In dealing with juvenile delinquents, on the contrary, we have an entirely different set of conditions — conditions which become more apparent when looked at from the viewpoint of probation than from that of investigation. We have here the individual in a state of evolution, with the instinct of imitation paramount. This is the instinct which has, in the majority of cases, produced the misdemeanor, and through it, rather than through any other function of the child's life, will his development be effected. If this be true, the chief end of the probation system is to present to the mind of the child a tangible ideal, worthy of his imitation; and

the function of every juvenile court to provide, not punishment but a friend, to every child that crosses its threshold. And its regenerative work with delinquent children will be a success, as it is able to bring these children into close, personal contact with vigorous and wholesome personalities. And these conditions, I believe, are better satisfied under the volunteer than the paid probation system, because the volunteer is able to come into more normal, more individual, and more permanent relations with the probationer than can the paid official.

Personally, I believe that the paid worker is in certain phases of philanthropic matters at a disadvantage. The most helpful relationship is always the most normal, the most natural and spontaneous. Again, no one nature, no matter how well rounded, can adapt itself to an indefinite number of personalities. The better service is obtained, I believe, where the interest of the worker can be centered on one, or at the most, three children, in whose life he becomes so interested that he has no thought of discharge, and they, in their turn, are thus able to have a sense of personal ownership, and to take pride in this, as they know that interest is given freely and without price. I know of no other relationship more sacred, more holy, than this — the relationship between the child, handicapped by heredity and environment, and a man, endowed with culture and advantages, meeting on a common plane of mutual helpfulness. For if you please, there is in probation, as well as in settlement work, a subjective as well as an objective value. The relationship is indeed unique, older than Christianity, yet as new as the newest modern movement for the realization of democratic ideals in our social life, of which this form of volunteer personal service is but another manifestation.

Let me then in closing summarize our credo thus: We believe that the probation system is a scientific method of treating juvenile delinquency, because it seeks to determine facts, to arrive at the causes behind effects. We believe it, moreover, to be the humanitarian and ethical method as well, because it seeks to remove those causes through the uplifting power of healthy, human influence. We believe that a juvenile court without a thorough probation system is both unscientific and unhumanitarian.

Though it may obey every letter of the law, if it has not the scientific attitude toward delinquency, it is a mockery; and if it has not the power of personal contact, it is like sounding brass and a tinkling cymbal. The probation system was one of the first steps for the scientific treatment of criminality, but so long as it was applied merely to adults it was working at the wrong end. Its proper application to juvenile delinquency should be one of the most potent factors toward the ultimate solution of the problem of crime.

IX.

Defectives.

CARE OF THE FEEBLE-MINDED.

BY WALTER E. FERNALD, M. D., SUPERINTENDENT MASSACHUSETTS SCHOOL FOR THE FEEBLE-MINDED.

Just twenty years ago, at the eleventh Conference of Charities and Correction at St. Louis, Dr. Isaac N. Kerlin formally and eloquently presented the claims of the feeble-minded and idiotic. His report graphically stated the number and distribution of the defective population, explained the various degrees and grades of feeble-mindedness and showed how much was possible in the way of improving and developing these different types. He insisted upon the obligation of society to these defective members, showing the close correlation of mental defect and insanity, pauperism, prostitution and crime. He then gave a synopsis of the conditions and principles involved in the institutional treatment of these wards of the commonwealth.

This prophetic report of Dr. Kerlin, as authoritative to-day as when it was written, has become a classic, and probably has been quoted more frequently and effectively than any other similar paper on this subject.

That report for 1884 and the reports of this conference since that time, may well serve as a complete record of the progress of the movement for the care and training of the feeble-minded in this country. The educational, philanthropic, medical, sociological and economic aspects of the problem have been exhaustively considered. The various steps in advance have been presented to and discussed by this body before becoming operative. These papers and discussions have perhaps been the most powerful factors in arousing the strong public sentiment which has compelled state after state to make provision for their defectives.

There are now 25 public institutions for the feeble-minded in 20 different states, as follows:

1.	California Home for Care and Training of Feeble-Minded Children	Glen Ellen.
2.	Connecticut School for Imbeciles	Lakeville.
3.	Illinois Asylum for Feeble-Minded Children	Lincoln.
4.	Indiana School for Feeble-Minded Youth	Ft. Wayne.
5.	Iowa Institution for Feeble-Minded Children	Glenwood.
6.	Kansas State Asylum for Idiotic and Imbecile Youth	Winfield.
7.	Kentucky Institution for Feeble-Minded Children	Frankfort.
8.	Maryland Asylum and Training School for the Feeble-Minded	Owing's Mills.
9.	Massachusetts School for the Feeble-Minded	Waltham.
10.	Michigan Home for Feeble-Minded	Lapeer.
11.	Minnesota School for Feeble-Minded	Faribault.
12.	Missouri School for Feeble-Minded	Marshall.
13.	New Hampshire School for the Feeble-Minded	Laconia.
14.	New York State Institution for the Feeble-Minded	Syracuse.
15.	New York State Custodial Asylum for Feeble-Minded Women	Newark.
16.	Rome Custodial School	Rome.
17.	Randall's Island Hospital and School	N. Y. Harbor.
18.	New Jersey Home for the Education and care of Feeble-Minded Children	Vineland.
19.	New Jersey State Institution for Feeble-Minded Women	Vineland.
20.	Ohio Institution for the Education of Feeble-Minded Youth	Columbus.
21.	Pennsylvania Training School for Feeble-Minded Children	Elwyn.
22.	Pennsylvania State Institution for Feeble-Minded	Polk.
23.	South Dakota State Institution for Feeble-Minded	.....
24.	Washington School for Defective Youth	Vancouver.
25.	Wisconsin School for Defective Youth	Chippewa Falls.

The older institutions have grown in size very rapidly during the past two decades. The new institutions have been crowded with inmates as soon as opened. In several states the waiting list of applicants for admission now more than equals

the entire present capacity of the institution. These applications are endorsed by teachers, physicians, judges, legislators or other prominent citizens who are apt to be very impatient at the necessity for delay in the admission of their candidates. The parents pathetically plead for an opportunity for the education of their children while they are young and capable of improvement. In every well informed community there is now a strong public sentiment demanding as a right that every American child, however defective, should be educated and trained according to his need and capacity.

It is a striking fact, however, that the reason for the great majority of the applications for admission to our institutions is based upon the relief needed for the *mother,* the *family* or the *neighborhood,* with the prospective educational benefit to the child himself as a secondary consideration.

A feeble-minded child is a foreign body in a family or a modern American community.

"Who can estimate the waste of money and energy and heart in the extravagant home care of the feeble-minded and idiotic children! There is no greater burden possible in a home. The feeble-minded child becomes the silent yet awful skeleton in the closet of many an otherwise happy home. It is the innocent and helpless cause of an agony of grief to maternal hearts through long, weary days and months and years, as the mother sees her helpless offspring become the butt of jest and ridicule and a greater burden and care as the years add to its life." Thousands of sorrowful homes with thousands of susceptible brothers and sisters are shadowed with the presence and the influence of these imbeciles.

Countless loving mothers have been worried into nervous breakdown, or insanity, or an untimely grave, by the ceaseless anxiety and sorrow caused by the presence of the blighted child in the home. Many fathers have been driven to drink, sons to the "gang" and daughters to the street to get away from the unnatural and intolerable home conditions caused by the defective one.

This home care of a feeble-minded child consumes so much of the vitality and energy of the wage-earners of the family, that

often the entire family becomes pauperized. It is a public duty to relieve these families of their unbearable burdens.

The problem does not lessen when adult life is reached. The adult males become the town loafers and incapables, the irresponsible pests of the neighborhood, petty thieves, purposeless destroyers of property, incendiaries, and very frequently violators of women and little girls. It is well known that feeble-minded women and girls are very liable to become sources of unspeakable debauchery and licentiousness which pollutes the whole life of the young boys and youth of the community. They frequently disseminate in a wholesale way the most loathsome and deadly diseases, permanently poisoning the minds and bodies of thoughtless youth at the very threshold of manhood. Almost every country town has one or more of these defective women each having from one to four or more illegitimate children, every one of whom is predestined to be defective mentally, criminal, or an outcast of some sort.

The modern American community is very intolerant of the presence of these dangerous defectives with the desires and passions of adult life, without the control of reason and judgment. There is a widespread and insistent demand that these women be put under control.

The great majority of these defectives are the children of parents in moderate or straightened circumstances. Few laboring men or mechanics or small farmers are able to pay any appreciable rate for the care and education of the defective child without depriving other children of proper food and clothing or opportunities for ordinary education. It follows that the great majority of these cases can be trained or cared for only at public expense in some form.

Feeble-mindedness may be caused by any condition interfering with the normal development of the unborn child. Most potent of all causes is heredity. In a large proportion of cases either insanity, idiocy, epilepsy, inebriety, or the evidences of inferiority or degeneracy are found in the parents or their immediate families.

But the terrible misfortune of having a feeble-minded child is liable, and often does occur in families without a mental,

moral or physical taint for generations back and where no cause can be assigned. The rich and the poor, the great and the humble are alike liable to this dreaded visitation.

An institution for the feeble-minded is in the nature of an insurance organization. The taxes paid by any individual for its support are only small premiums which insure training and life care to any member of the family who may need it in the future. No family is absolutely secure against such need during its period of growth.

We have briefly enumerated some of the principal reasons for the widespread and insistent demand for the education of these defective children and for the life long care and protection, at public expense, of low grade idiots and adult imbeciles of both sexes.

Up to the present time, these results have been accomplished largely under some form of institutional organization.

The last census showed a total of about 95,000 feeble-minded persons in the United States. It is probable that the actual number is at least 150,000. The existing special institutions now have under training and care, only about 8,000.

It is not surprising that the managers of these institutions are appalled at the probable cost of housing and supporting the vast numbers now seeking admission.

Economists realize that this question of properly providing for the defective is one of the great financial problems of modern times.

It has been well said, however, that under any conditions these defectives must always be supported by the public. The people really have no choice in the matter. It may be through the charity of neighbors and friends, it may be through the township overseer of the poor, or in the town poor-house, or in the jail or reformatory — *but the public always pays the bills.*

As a simple business proposition no state can make a better investment, or one actually paying larger dividends, than to insure that the feeble-minded women of child-bearing age are prevented from bringing defective paupers into the world to go on reproducing themselves in geometrical ratio. The direct money

saving from this result alone in a few generations would represent a sum equal to the cost of maintenance of the entire feeble-minded population of the state. The much quoted history of the Jukes family showed that in seventy-five years the community paid over one and one-quarter millions of dollars for caring for the paupers and prosecuting the criminals who were the direct descendants of two feeble-minded sisters.

We have only begun to apply our knowledge of obvious defectives to the study and treatment of juvenile incorrigibles and adult criminals. Reformatory teachers, chaplains and keepers have certain definite convictions concerning the mental soundness of their prisoners as a class which have not been thoroughly formulated from the standpoint of the alienist.

A level-headed warden of a prison with 800 inmates was recently asked, "How many of your men are defective mentally?" He replied, "At least 60 per cent. are *not all there.*" He then told in detail of the weak will, the poor judgment, the imperfect power of attention and observation, the willingness to risk great privileges for trivial immediate benefits and the absolute lack of real moral perception — all of which are also the striking characteristics of the brighter class of so-called moral imbeciles.

To a trained observer the class of boys and girls in truant schools and in industrial and reform schools include a rather large proportion of defectives where the intellectual defect is relatively slight and is overshadowed by the moral deficiency. The history of a case of this sort during infancy and early childhood, from a medical and psychological standpoint, is that of an abnormal child. While they generally present definite physical evidences of degeneracy they are physically superior to the ordinary imbecile. Their school work is not equal to that of normal boys of the same age but they are often abnormally bright in certain directions. They may be idle, thievish, cruel to animals or smaller children, wantonly and senselessly destructive and lawless generally. They are often precocious sexually and after puberty almost always show marked sexual delinquency or perversion. They are often wonderfully shrewd and crafty in carrying out their plans for mischief. They instinctively seek low

company and quickly learn everything that is bad. They have little or no fear of possible consequences in the way of punishment. They acquire a certain spurious keenness and brightness and possess a fund of general information which is very deceiving on first acquaintance. They are apt to be accomplished liars. The great army of police court chronic criminals, vagrants and low prostitutes is largely recruited from this class of "moral imbeciles." These children are not simply bad and incorrigible but they are irresponsible by reason of the underlying mental defect. The mental defect and the moral lack are alike the visible effects of incurable affection of the cerebral cortex. No method of training or discipline can fit them to become safe or desirable members of society. They cannot be "placed out" without great moral risk to innocent people. These cases should be recognized at an early age before they have acquired facility in actual crime and permanently taken out of the community to be trained to habits of industry and as far as possible contribute to their own support under direction and supervision. They are not influenced by the simple system of rewards and deprivations which easily serves to control the conduct of the feeble-minded. They do not class well with the rather simple types of ordinary imbecility. When the actual number of this dangerously potential class of moral imbeciles is fuly realized they will be given lifelong care and supervision in special institutions combining the educational and developmental methods of a school for the feeble-minded and the industry and security of a modern penal institution. Such provision would only be a rational extension of the principle of the indeterminate sentence and if safeguarded by careful and repeated expert examination and observation could do no injustice and would greatly diminish crime in the immediate future.

In England and on the Continent the public institutions for defectives make provision only for the grosser types of idiocy and imbecility. In these countries there are practically no institutional schools for the slightly feeble-minded and no provision for state care and support of the merely feeble-minded boy, girl, or adult of either sex. In these countries the slightly feeble-minded pupils are provided for only in special day classes

in the public schools. Within a few years similar classes have organized in connection with the public schools in several American cities, and are now being conducted with great success.

There are many reasons why such classes should be established as a part of the public school system in large centers of population in this country. The institutional schools require a very large initial expense for buildings and grounds. The present schools are nearly all overcrowded, with hundreds of applicants awaiting admission. It is a great hardship for the parents to send a child of tender years away from home to be educated. Parents with a comfortable home would often prefer a public school class to an institution. Many defective children who now receive no training would be placed in these special classes. These special classes can be quickly and easily arranged and increased in number, making a very flexible system of providing and extending the facilities for training defectives. They do not involve the expenditure of large sums of money for construction of elaborate institution plants. The actual expense of such training is directly assessed upon the local community receiving the benefit.

During the past 60 years, thousands of feeble-minded children have been educated and trained in the institutional schools, the special private boarding schools, and under private tutors with every advantage which experience and money could provide. The study of the life history of these persons has evolved some generalizations which must not be ignored in considering this subject.

All degrees of congenital mental defect from the merely feeble-minded child to the profound idiot, are the result of certain definite structural defects or inferiority of the brain, or the result of brain disease or injury occurring before, at, or soon after birth. These brain abnormalities are permanent conditions. No really feeble-minded person ever was, or can be, entirely "cured." It is a question of how much improvement is possible in each individual case.

The hope of the pioneer teachers in this work that many of the slightly feeble-minded could be educated and developed to the point of supporting themselves, has not been realized. A certain

very small proportion do actually leave the schools and lead useful, harmless lives, supporting themselves in a precarious way by their own efforts. Of the great majority of these trained pupils it has been well said that they may become "self-supporting, but not self-controlling." The reports of the English public school classes so far show only a very small proportion of pupils prepared to earn their own living from the American standpoint. Under the best conditions, feeble-minded persons do not become desirable members of a modern American community.

A very large proportion of feeble-minded persons, even the well-trained higher grade cases, eventually become public charges in one way or another. No one familiar with the mental and physical limitations of this class, believes that any plan of education can ever materially modify the fact.

The brighter class of the feeble-minded with their weak will power and defective judgment, are easily influenced for evil, and are very likely to become prostitutes, vagrants or petty criminals. They are powerless to resist the physical temptations of adult life and should be protected from their own weakness and the cupidity of others. Especially, should they be prevented from marriage and the reproduction of their kind.

Feeble-minded *children* may be tolerated, but it is a great responsibility to inaugurate any plan on a large scale which does not withdraw the defective adults from the community.

Great as this burden is, no state which has undertaken this work has failed to respond to the deep and strong public sentiment which demands steady, progressive extension of the facilities for the training and permanent care of these defectives. It does not seem probable that American public opinion will be satisfied with any substitute for some form of permanent segregation of the great majority of this demoralizing class under government supervision and at state expense. Many progressive states have already adopted this policy in the care of the insane. The feeble-minded have an equal or greater claim in every way.

The plan of training and education of the feeble-minded should not be based upon the expectation of making an inherently parasitic class self-sustaining. The individual should be developed to the highest possible standard, physically, mentally and

morally. He should be taught to be orderly, cleanly and obedient. He should be given opportunities for recreation and enjoyment suited to his capacity, and as much liberty as he can properly use. His training should be largely manual and industrial. Aside from the direct disciplinary and educational value of work, the only possible way that a feeble-minded person can be fitted to lead a harmless, happy and contented existence after he has grown to adult life is by acquiring in youth the capacity for some form of useful work.

He should be given the opportunity to utilize this trained capacity for productive labor by contributing to his own support as far as he is able to do so.

The relative cost of providing for these defectives has been reduced by the evolution of the modern type of inexpensive detached homelike buildings of moderate size and simple business-like construction. The extreme step in this direction is the housing of able-bodied adult defectives in ordinary farm dwellings at a very low per capita cost for construction.

For many years New England has lagged behind the Middle and Western states in enacting legislation for the benefit and protection of the feeble-minded. There are good reasons for the hope that a new erea is approaching.

In 1902 the state of New Hampshire opened its school for the feeble-minded at Laconia. This school was the direct result of a most intelligent and irresistible campaign of education conducted largely by the State Federation of Women's Clubs, endorsed and encouraged by the Board of State Charities.

In Rhode Island an earnest movement for the organization of a State School and Home is steadily gaining ground. This movement has the strong and active endorsement of the State Medical Association and it is probable that it will soon be successful.

In this grand old state of Maine for several years past, the friends of the feeble-minded have strongly urged the claim of this helpless class. Frequent articles in the newspapers all over the state have voiced the great and natural interest in the subject and have specifically recited the pitiful need of case after case. Enthusiastic public meetings for the discussion of the question

have been held in different parts of the state. The State Medical Association has formally urged the legislature to take action. The last legislature after a formal hearing, authorized the governor to appoint a committee to examine the whole question and to make a report at the next session. These indications are undoubtedly expressions of a strong public sentiment. It is truly a "psychological moment."

This conference bids "God speed" to the efforts of the devoted and self-sacrificing men and women who have labored so earnestly and so well for the right of the helpless feeble-minded children and for the relief of grief-stricken mothers, unhappy homes and burdened neighborhoods of this state of Maine.

PUBLIC SCHOOL CLASSES FOR MENTALLY DEFICIENT CHILDREN.

BY LYDIA GARDINER CHACE, PROVIDENCE, R. I.

As interest in child study has increased, educators are beginning to see that one course of study and discipline cannot be fitted to all pupils found in our public schools. Even to-day children unable to keep up to grade are not infrequently accused of indolence or laziness, when the backwardness is due to some mental or physical defect. For many years in this country efforts have been made to care for those who are too defective to be in school, but it is only recently that attention has been given to those who are mentally and physically subnormal. Perhaps none have been more misunderstood than the mentally deficient. Through neglect, these children will degenerate into the ranks of the defectives and the delinquents; through individual training, some can be saved for the social body and the condition of all can be improved.

While it is agreed to-day that the institution should, in most cases, care for the idiots and the imbeciles, there are many with slight defects who need not be removed from the home environment. From the study and investigations of medical experts, it

is estimated that one per cent, at least, of our school population is mentally deficient, and needs individual care and attention.

The close relation of the mental and the physical life of the child is now generally recognized; those with mental defects are almost without exception more or less abnormal physically. There are cases, however, of children thought to be mentally deficient, where the defect is really a physical one. Deafness, errors of refraction, growths in the nose and throat, faulty nutrition, may have to answer for what seems to be mental trouble. An examination by a medical expert will, of course, prevent a wrong diagnosis.

It has been said that "the causes of feeble-mindedness from a medical point of view are difficult to classify owing to the many kinds of deficiency and the variable states of intelligence which are grouped under this one heading, many of which have nothing more in common than a mere negative quality — the inability to learn. At the same time some attempt has been made to refer these forms of subnormal development to certain pathological antecedents. According to Dr. Müller of Augsburg, heredity is said to claim seventy per cent of the whole, which means that feeble-mindedness in the child is largely the outcome of evil habits and preventable disease in the parent. The remaining thirty per cent are to be referred to illness arising after birth, especially the febrile diseases of childhood, to malnutrition, to starvation and neglect." *

FOREIGN COUNTRIES.

Certain foreign countries have advanced further than the United States in the care of mentally deficient children in special day classes. In Europe, Germany was the pioneer in 1867. Norway followed her lead in 1874, and England, Switzerland and Austria in 1892. In Prussia, since 1880, the establishment of classes or schools, for defectives, has been obligatory upon towns of 20,000 population.

Germany.† At the Congress on the Education of Feeble-minded Cchildren, held at Augsburg, Germany, in April, 1901,

* Report of the Congress on the Education of Feeble-minded Children, held at Augsburg, April 10-12, 1901, In Special Reports on Educational Subjects, v. 9. Education in Germany, p. 596.

† Special Reports on Educational Subjects, v. 9, pp 595-600.

particular attention was paid to this line of work. Their special classes are "intended solely for children of inferior brain power who yet possess sufficient intelligence to be amenable to the discipline of their own homes, and who are capable of benefiting by instruction sufficiently to enable them to pass out of school at the limit of school age with a probability of being able to earn their own living." It is felt that those who are apparently imbecile should be placed on probation in the special schools, and if the deficiency is found to be too severe, they should be sent to an institution. On the other hand, if children make sufficient progress after attending the special classes, they are to be returned to the ordinary schools, but it is claimed that a child "when properly selected will in most cases need the care of the special school till the limit of school age."

Germany cares for these children either in special day schools or in auxiliary classes in ordinary schools. In April, 1901, there were ninety-eight day schools and in all 326 classes. There were 7,013 children in attendance, and it was estimated that there would have been 60,000 if complete provision had been made.

As a rule, the children who are admitted to the special classes must have shown, through an attendance of one or two years in the ordinary school that they are unable to make satisfactory progress. After they are visited in their own homes by the head of the special school, they are admitted on probation for a few weeks; at the end of that time, they are brought before a committee consisting of the inspector, the school doctor, and their teachers.

With the exception of the instructors in needle and kindergarten work, the teaching is almost entirely done by men. They receive no special training, but those with special aptitude are appointed from the ordinary schools.

The majority of the congress favored making manual training "obligatory and recommended that schemes of manual instruction should be devised not merely as a succession of mental exercises, but that they should also have regard to the main object in educating the feeble-minded — to enable him to lead an independent existence in after life." Gardening had not been generally adopted, but was recommended by the congress as part of the course of instruction wherever possible.

Of the children who enter these special classes, about eighty-three per cent at the limit of school age are able to find some employment requiring a minimum of skill, and can in time support themselves wholly or in part. The care of the remaining seventeen per cent, however, is a serious question; they return to the community, "a burden, and a danger." The congress felt this to be wrong and recommended that those who are found to be beyond the scope of the special day classes should be transferred to institutions before they reach the limit of school age.

England. Special instruction for mentally deficient children was begun in England in 1892. It was made permanent by the defective and epileptic act of 1899, which "empowers provision for the education in special classes of children who, not being imbecile and not merely dull or backward, are incapable of receiving proper benefit in the ordinary public elementary schools."

There are certain carefully specified conditions that must be fulfilled by these special classes. They have to do with the school buildings, the admission of the children, their medical supervision, the requirements for the teachers, the number in class, the number of school hours, and the course of study.* Besides the usual kinds of manual work, instruction in cookery and laundry work is given to some of the older boys and girls.

"Physically and mentally," the teachers in the London special classes, "strive to make every child profit by the instruction given, so that each according to his ability, may enter the ranks of the wage-earning community." It is felt, however, that about one-third of the children who attend the special classes, after twelve years of age, should be placed in institutions, and that a second third need supervision after leaving the special classes.

On March 25, 1902, in London, there were sixty-one centers for mentally deficient children, with 2,882 on roll and an average attendance for the year of 2,180.

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* Statutory Rules and Orders, 1900. No. 218, Elementary Education, England. Defective and Epileptic Children.

THE UNITED STATES.

Providence. In the United States, Providence, Rhode Island, was the first city to take up the work of day classes for mentally defective children. In October, 1893, three schools for special discipline and instruction were "organized and made a part of the public school system." The teachers in the regular grades experienced so much relief when their disorderly pupils were removed, that they soon urged the transference of those who were mentally deficient. The latter were tried in the disciplinary schools, but it was found that treatment suited to "active, mischievous boys" was not suited to "feeble, plodding children." The result was that in December, 1896, a special class was opened for those mentally subnormal, followed by a second in December, 1897, and a third in December, 1898.*

Feeling that physical development must precede mental with these children, there are daily exercises "to train their muscular systems to a regular and ready response to commands given by the teacher." Other exercises are planned to develop the different senses and faculties. Games are played; they are considered merely fun by the pupils, but each has some educational value. Raffia work, clay modeling, free hand drawing, and kindred branches form an important part of the daily curriculum. In connection with the work just mentioned, primary work and a modified kindergarten course are given. The teachers receive no special training for their work.

The sub-committee having the classes in charge, is largely made up of physicians; they are consulted in special cases, but the need for medical examination and supervision is felt by those most interested in the welfare of the children. At present, they are selected by a supervisor who has charge of these pupils in conjunction with the kindergartens.

Out of the eighty-two who had been in the classes between December, 1896, and June, 1900, it is interesting to note that five had been returned to the regular schools; seven, able to do grade work, for some particular reason, had been sent to the schools

* Report of the School Committee. Providence, 1899-1900, pp. 212 and 222.

for special discipline and instruction, and sixteen, over fifteen years of age, were earning their living wholly or in part. "With five exceptions (one a case of paralysis, one of epilepsy, two, too old to be improved, and one too low grade), all had made some improvement, and in many cases, improvement in a marked degree." *

In Boston, the movement for the care of mentally deficient children in special day classes began late in 1898. At that time, Mr. Seaver, superintendent of schools, sent circulars to the masters of the different school districts, asking them to report the number of very feeble-minded children in their respective districts, together with the teacher's report of each case. Two hundred children were reported, varying in age from five to seventeen, the majority being betwen the ages of eight and twelve. Even though only extreme cases were asked for, it was considered that the estimate was too conservative; in some school districts containing over a thousand pupils, no children were reported. The first teacher appointed had had practical experience with feeble-minded children, so she spent two months in examining the cases recorded by the masters. Most of them she found to be distinctly feeble-minded.†

The first class began its work in January, 1899. At present, there are seven in operation. They are designated only as "Special Classes," are held, as a rule, in the public school buildings, their sessions being from nine to one. They are limited to fifteen on roll.

Teachers of the first four classes were well fitted for their positions, having had previous experience in similar work. And the city provided a training for the last three appointed. They were carefully selected by the superintendent of schools from the ordinary grades, and after observing methods in the special classes in Boston, they spent some three months in studying the work of the schools for the feeble-minded at Waverly, Mass., and at Elwyn, Penn. During this time of preparation both salaries and expenses were paid by the city. The aim is to have the teachers

* Report of the School Committee. Providence, 1899-1900, pp. 222 and 223.

† School Document No. 4, 1900. Boston, pp. 52-54.

appointed to the special classes feel that they have been promoted.

The teaching in the special classes is based on the theory that the physiological training of the hand arouses some action in the brain. Stress is, therefore, laid on manual work which includes sloyd, clay modeling, basket weaving, sewing, and raffia work. The instruction in the usual school branches is largely a modified form of the kindergarten, with work of the primary grades for those who need it. Emphasis is placed on games, and the children are taught to play.

The plan in Boston is to have the true imbecile cared for in institutions, the mentally deficient in special classes, and the normal, but very dull children, in ungraded classes in connection with the regular schools. There are without question some of the first type in the special classes, but the authorities are naturally unwilling "to exclude from school any child for whom suitable provision cannot be made elsewhere." The institution at Waverly is so crowded that admission cannot be obtained for many who need its care.

The last three classes formed were selected by Dr. Arthur C. Jelly, after examination of a large number of cases reported by the teachers.

Philadelphia. The work for mentally deficient children in Philadelphia began in July, 1899, under the auspices of the Civic Club and the Public Education Association. It was taken over by the Board of Public Education in the summer of 1901. There are at present six or seven classes. They receive children, with speech, sight, hearing or nervous defects that make them unfit for "the pace of a large, graded class." They are not all mentally deficient. Emphasis is placed on manual training, such as sloyd, raffia work, and basket weaving. Regular school instruction is given to suit the needs of the individual. The teachers, so far as I know, have received no special preparation for their work.

The classes for mentally deficient children are held in the same buildings with those for the wayward. The aim is to have different centers with at least three classes, for those most interested in the work feel that to obtain the best results, there must

be proper grading of the pupils. The children are sent to these classes on the advice of the principals of the elementary schools.

The City of New York. The City of New York has a serious problem to face in the care of her mentally deficient children. A beginning was made some time ago along this line, but it is only during the past year that active steps have been taken to form classes throughout the city. In November, 1902, Superintendent Maxwell sent a letter to the principals of the schools in the city asking for the number of pupils in the regular grades whom they considered mentally deficient. They were requested not to give the names of those who were merely dull or who were physically defective. About 1,200 children were reported. As I have said, the most conservative estimate places the number of such children at one per cent of the regular school population, so that the situation in New York was similar to that in Boston when the same question was asked there a few years ago. Now, children of this class in New York were either not known to be mentally defective or they were not in school at all. In some instances, the teachers are unable to recognize mental deficiency; in others, they are unwilling to do so. They seem to think they are attaching some stigma to a child to call him mentally defective when they are actually injuring him by trying to educate him with the normal.

This last fall, the principals were again asked to make a careful canvass of their classes to ascertain whether there were children in the schools who were incapable of making adequate progress in their studies, to such an extent as to necessitate special treatment. Those reported were referred by the district superintendents to Dr. Elias G. Brown of the department of physical training who had been appointed to examine such children and to act in an advisory capacity in the formation of ungraded classes. During the year, Dr. Brown has examined between 1,300 and 1,400 children.

The work in New York for mentally deficient children is in a formative but chaotic state at the present time. The terms "ungraded" and "special" classes are used synonymously, and cover those for wayward, backward, and mentally deficient children.

It is impossible to tell how many there are for the latter, for backward and mentally deficient children are often in class together. There are, however, at least five where the majority of the children are mentally deficient, and where the work is planned for such pupils.

The formation of classes depends upon the principals and the district superintendents. Not all educators in the city, however, approve of such work; some consider it simply a fad. In certain parts of the city where the classes are most needed (for the parents cannot afford to hire private tutors for their defective children), the schools are so overcrowded that the prinicpals are unwilling to place one hundred normal children in part time classes in order to make provision for twelve or fifteen who are abnormal.

Unfortunately the teachers of the ungraded classes are selected by no one person; therefore, some are good and some are not. They receive no training for their work and the salaries are not enough greater than those for the grade teachers to be a special inducement. The supplies are difficult to obtain, for the ungraded classes are not a separate department of the school system.

The education of mentally deficient children in the City of New York is at a critical point. Are these classes to become dumping grounds? or will the educators of the city help Dr. Brown to carry out his plans and make the three following divisions to the ungraded (or special) classes?

a) Training class (for mentally deficient children).

b) Coaching class (for backward, delicate, or slightly exceptional children, such as need special help).

c) Disciplinary class.

In spite of all the difficulties, there is excellent work being done in more than one class in the city for mentally deficient children. I should like to speak somewhat in detail of the class at P. S. No. 1 on the lower East Side of New York City.

This class was started several years ago, and for over three years has been in charge of Miss Elizabeth Farrell. She says: "The class was organized primarily to care for backward boys, but it was apparent to those most interested that the backwardness was directly related to a physical or a mental defect. With

this fact established it became necessary to change the whole character of the work. Instead of working to pull a boy up to the requirements of a certain grade which he was to enter at the earliest possible moment, it became a duty for some one to diagnose each case presented for admission, and upon that diagnosis to lay out a series of exercises that would meet the physical, as well as the mental development of the child."

Miss Farrell was, I believe, a graduate student of philosophy at Columbia when she took charge of this special class. Starting out with no actual experience in teaching mentally deficient children, through her study and observation of children and methods at schools and institutions for the feeble-minded in this country and abroad, she has built up a most excellent work.

The class has been a difficult one to teach: in the first place, it has usually numbered eighteen or twenty; then the boys have been very ungraded, at times, some more wayward than backward. At present, there are nineteen in the class, twelve of whom are mentally deficient. The youngest is six and a half years of age and the oldest seventeen. In work they range from "sub-kindergarten" to the second year of the grammar school. Nothwithstanding these difficulties, each child is studied individually and his education fitted to his needs.

The chief aim is to create in the boys a love of work so that when they go out into the world, they will not join the ranks of the criminal class. For this reason, everything is related to manual training and made subordinate to it. They always have some subject as a center; at present it is the farm. In woodwork, they are making a house and barn, fences, furniture, and flower-boxes. They are weaving the rugs for the floor, making a hammock, doing raffia work and basketry. They went to the country for the soil to plant their miniature fields, and sent to Washington for the seeds. In painting, their subjects have been apple blossoms and violets with an illustrated trip to Bronx Park. In picture study, they have taken "Oxen Plowing," "The Angelus," etc. In arithmetic, the older boys measure in a concrete way, the rooms of the house and the fields. In their written work in English, they are having stories of farm life, and reports of personal observation; in reading, stories of dogs, horses, making

hay, and so on; in spelling, words relating to manual occupations, e. g., "soil, seeds, leaves, barn." In nature work, they are studying soils, the earthworm, buds and seeds. This is simply suggestive of the excellent work that the boys are taking up at present. The subjects are chosen and the different studies related to the center with the purpose of developing the social instincts in the boys.

Besides the cities I have spoken of, there are others that have begun work along this line. In the East, Springfield and Worcester may be mentioned. Those that have been slow to recognize the need for special day classes can now profit by the experiments of other places. If, however, the work is to be a success, there are certain things that have been found to be essential in the care of mentally deficient children.

(1) *Classification* — It must be clearly understood that these classes are meant to prevent by judicious training, mental degeneracy, and to remove those who are a hindrance to the well-being of the normal. They must not be considered a substitute for institutions for idiots and imbeciles. But neither must they do the work of the ungraded class, nor receive children who are backward on account of some marked physical defect or those who are morally abnormal.

(2) *Medical supervision* — The work of the teacher and the work of the medical expert should go hand in hand. Not only should every child who is admitted to a special class undergo a thorough physical examination, but his course of school work should be outlined by the physician, and he should be kept under medical supervision.

(3) *The teachers* — The teachers should have special training for their work. The plans used in Boston are practical. This summer at the New Jersey Training School for Feeble-minded Boys and Girls, there is to be a six-weeks' course for teachers who intend to take charge of special classes. The personality of the teacher should be considered. It is most important that the best be selected, those who are strong physically, have an infinite amount of patience, have faith in their pupils, and are able to surround them with an atmosphere of love.

(4) *The training* — No set course of study can be given; each child must be studied individually. Not only must he receive an education that will develop him mentally and physically, but one which will help him to become self-supporting when he leaves school. Too great emphasis, therefore, cannot be placed on manual training.

(5) *The number* — Where there is not grading, the number in a class should not exceed twelve or fifteen. The ideal plan in large cities is to have centers with three or more classes.

(6) *The expense* — The question of expense is, of course, a serious one, but shall these children now have the opportunity to become self-supporting or shall we first turn our attention to them when they have joined the ranks of criminals? Some can be saved for the community. Those who cannot will be less of a burden for the training of the special class. Through the special class, it may be possible to transfer some who are more than mentally deficient to permanent custodial homes before they have by a criminal career become an expense to the state. The work of prevention is always the more economical.

With those who have studied the problem carefully, there is no question in regard to the need for the education of our mentally deficient children. Such care, moreover, is no longer considered a charity. We are beginning to see that all children who are educable have a right to instruction in our public schools.

THE CARE OF THE FEEBLE-MINDED.

BY BIGELOW T. SANBORN, M. D., AUGUSTA, ME.

In all of the civilized and christianized countries of the world it has for a long period been the settled policy of governments to regard the insane as wards of the state. In England for more than five hundred years the government has recognized the peculiar dependence of those bereft of their reason,

and that further restrictions in methods of treatment should be accorded to those suffering from mental disease, and so from time to time in many countries additional safeguards through statutory enactment, have gradually eliminated town and county care, and the strong arm of government has made state supervision not only available, but mandatory. The peculiar phenomena manifested in mental diseases, the utter inability to care for one's self and the exhibition of the loss of the power of self-control have no doubt been potent factors and largely contributed to these wise provisions of government. While methods for proper care in the earlier days were crude, yet little by little, as diseased mental states have been more carefully investigated and better understood, rapid progress in scientific treatment has been inaugurated and the environments are being more and more studied in their adaptation to the individual patient, so that to-day such strides have been made and such efficiency attained, it would seem, that scientific investigation can do little more than what has already been accomplished in providing for the insane, except in the necessity of continued construction carried on under existing methods. While the philanthropist has labored so indefatigably and legislative bodies have been so liberal in their appropriations for the amelioration of the condition of the insane, there is another class equally dependent, and because of these peculiar defects of mental and physical organization as worthy of our most careful consideration. I refer to the feeble-minded. I am aware that much is being done in providing institutional treatment for this class by some of the states, but there are others, including Maine, that have not as yet extended that protection which is in keeping with the present enlightened and scientific methods of treatment. In fact it might as well be said that our state has not yet put forth any concentrated efforts for the proper care of this defective class. It is true that for some years past an appropriation has been made by our legislative bodies to extend care to a limited number of patients each year at the Massachusetts Institution for the Feeble-Minded at Waverly, but the citizens of Massachusetts declare that only a limited number can be accommodated from this State, and it is fair to predict that in the near future the management of the

Massachusetts School will be obliged to withdraw that courtesy which in the past has been extended to its sister state, in order to protect and provide for its own.

Chapter 1, Sec. 8th, of the Revised Statutes of Maine, reads as follows: The words "insane person may include an idiot, *non compos,* lunatic, or distracted person; but in reference to idiotic or *non compos* persons this rule does not apply to Chap. 143 of the Revised Statutes," the latter having reference to the Chapter which provides the laws governing commitments to the two insane hospitals of the state. Notwithstanding this implied interdiction the management of the institution for the insane at Augusta has consented to receive from time to time through commitment by the municipal officers, a limited number of this defective class where the power of self-control had been abolished, and cases where in consequence of homicidal delusions the subject had become a menace to the immediate family and community. Our statutory enactments are such, however, that this class is obliged to give place to the treatment of the more definitely insane, so that not infrequently the municipalities of the state have been embarrassed by being obliged to withdraw idiots, imbeciles and feeble-minded from the institution. The experience of the management of the two hospitals for the insane of this state is that in common with the vast majority of the institutions of like character throughout the country in that the capacity of both is taxed to its limits. There has scarcely been a year during the past two decades when the hospital at Augusta has not been obliged to request the municipal officers to defer committal until room could be made available by the discharge of some patient who had recovered or improved to such an extent that the withdrawal of such a patient would not endanger the peace and safety of the community.

By reference to the United States census it will be found that in 1890 there were 1,299 insane of both sexes living within the state. The compilation at the same date shows 1,591 feeble-minded. The legitimate capacity of both hospitals for the insane is 800, and assuming that the two institutions are placed under moral obligations to provide for the latter, where delu-

sions of a homicidal character have supervened and the lives of the family and community are jeopardized, the absolute inability will at once become apparent, for two institutions with a capacity of 800 to meet the pressing demands for the treatment of a large percentage of 1,299 insane and 1,591 feeble-minded persons. Indeed, if the management of the two institutions take advantage of the strict letter of the statutes and refuse to render assistance to this defective class, even then, according to the census of 1890, there are 500 more insane in the state, notwithstanding recently increased accommodations, than can be provided for; so that in seizing either horn of the dilemma we are placed under embarrassment.

The writer has been unable as yet to obtain from the bureau of the United States census the statistics of 1900 relative to the insane and feeble-minded but inasmuch as there was a slow but gradual increase in the population of the state during the decade between 1890 and 1900, it is fair to assume that these two defective classes have increased in numbers rather than diminished, especially when we take into consideration the large influx of laborers from Canada and foreigners from continental Europe.

Even were there no objections, and no incompatibility existed in the treatment of the insane and the feeble-minded together, if the trend of enlightened investigation which has been prosecuted so studiously by indefatigable students of psychiatry during the past two decades did not oppose such procedure, if educated public sentiment did not interdict it, still the present provisions would be totally inadequate to carry out the demands for treatment.

In using the term "feeble-minded," lest there be some misunderstanding by the laity as to what the term implies, it is perhaps proper that I should state that it includes a group of three classes, namely, the idiot, the imbecile and the feeble-minded. The abnormalities observed in this defective group arise largely as the result of hereditary transmission which causes an arrest of development either in embryo or during the physical and mental stages in the growth of the child; or defective metabolism may play an important part so that pathological changes are the result. The brain centres, with their ex-

isting cells and molecules, which are designed to contribute to the building up of both body and mind, being diseased are unable to perform their intended functions, and hence we begin to observe dwarfed conditions either in physical or mental development or both combined. As a consequence of these degenerative processes in the child's life, we are able to diagnose three quite distinct grades: first, the idiot, who is deprived of all higher mental power and whose ability to acquire is exceedingly limited if not absolutely absent; second, the imbecile who is capable of acquiring to some extent, but whose grasp of mind is hedged in by quite serious limitations; and third, the feeble-minded, whose judgment is defective and in whom these limitations are the result of the same degenerative processes which gave rise to the idiot and the imbecile. The term feeble-minded is a relative phrase and I think it is quite generally construed to correspond to the definition which I have given to the third grade of the group, but in its application to the subject under discussion it should receive the most liberal construction and the urgent necessities to provide proper care, which demand the action of our legislative bodies, should apply not only to the feeble-minded, but to the idiot and imbecile as well. The strong arm of the state should extend its protection to the absolutely helpless as well as to those suffering from slight mental enfeeblement, that class who it is reasonable to expect will receive the benefit which a school for the feeble-minded extends. There is unquestionably a general sentiment existing throughout the State that legislative action should provide a school for this defective class. Those who have given personal attention to the matter, and who have taken pains to investigate into the individual condition of the feeble-minded of the state, are convinced that state care is absolutely necessary and that steps should be taken at once by legislative enactment to eliminate this class from undesirable home care and alms-houses and place them under institutional treatment where proper environment and opportunities for improvement and in some cases for recovery can be afforded.

The efforts of the various women's organizations of this city at the last legislative session, supplemented by additional laborers in other sections of the state, in presenting this object to the

proper legislative committee, have not only voiced the sentiment of the general public, but they are still collecting data of such a character as will go far to convincing the legislature of the urgent necessity for immediate action. A sub-committee was appointed to fully investigate the subject during the interim and to report its conclusions to the next legislature. I trust the various women's organizaions of the state will continue in active labor in this direction until such a general sentiment shall be established throughout the entire state as shall make legislative action certain.

When public funds are diverted from the usual channel for eleemosynary purposes, notwithstanding such procedure directly enhances the well-being of the individual recipient and the general public as well, yet because of the fact that such appropriations are paid from the public treasury and indirectly by the taxpayer, there is likely to arise much opposition, even where the object is admitted to be a worthy one. It is admitted that it is wise to guard public expenditures and a legislative body would be derelict in its duty to its constituents should there arise an appearance of non-interference and non-interest in scrupulously guarding the finances of the people, yet in contributing to the object under discussion can the state afford to withhold its aid? Eliminating from this contention humanitarian obligations, even then we make bold the assertion without fear of criticism, that in the end the establishment of a school and home for the feeble-minded will contribute to the material welfare of the state. The good shepherd left the ninety and nine and sought the lost sheep. The same disposition is exemplified in the home and the one dependent member often commands the physical resources of the entire family. Productiveness is at a standstill and as a consequence just so much of the income from labor is withdrawn, not only from the family, but from the community as well. Because of such conditions the state suffers indirectly, as it is deprived of the labor-earning capacity of families in these homes. The removal of this defective class from the immediate home that they may be placed under state supervision will not only relieve fathers and mothers, brothers and sisters, from a great burden, which in many instances is a secret known only within the sacred precincts of

the family, but by setting them free to labor will more than counterbalance the maintenance of this unfortunate class in a public institution. It would seem that no argument need be added to convince one of the necessity of relieving the families of this "skeleton in the closet."

We have discussed its financial bearings and it is proper that such should be well considered, but there are vastly higher motives which should control one's opinion bearing upon the advisability of making radical changes in the care of the feeble-minded. Its social aspects should not be lost sight of if we are to remain a vigorous and intellectual people. If civilization is to continue and we are to attain higher standards of moral and intellectual prosperity, we should see to it that such measures are inaugurated as shall make impossible the propagation of this weakened and degenerative humanity, which if allowed to continue will stint and dwarf manhood, and physical and moral decline will be the inevitable result. Sentiments of philanthrophy and the dictates of humanity call for radical changes; Christianity sanctions it. Our duty as citizens is plain. The enlightened trend of increasing civilization and the benevolence of an intelligent and appreciative public and the wisdom of the legislative body, will, I have no doubt, see to it that such wise provisions are made as will conduce to the well-being of this class, so much in need of institutional treatment.

THE GENESIS OF THE DEFECTIVE.

BY GEORGE F. KEENE, M. D., PHYSICIAN TO THE RHODE ISLAND STATE INSTITUTIONS.

Evolution makes what involution unmakes, whether it be man or his environment. Neither of these forces operates alone, and they always antagonize each other. It is difficult to determine where either begins, but by looking backward we can appreciate what has been gained. Whence man came and whither

he goes is not pertinent to the subject, nor is it the intention to marshall the defenders of the Pentateuch to do battle with the followers of Darwin, for "evolution is the very highest proof of the wisdom and skill of the Creator." Science that seeks to know causation should never conflict with religion that deals chiefly with obligation.

The scientist is but a guesser at the best. Behold the great guess as to matter, the atomic theory, and now the very atom itself is in danger of being swept out of existence by a greater guess, on account of the mysterious emanations from a few precious particles of something which we have been pleased to christen radium. Life's great problems still keep us guessing. Nature is but a Delphian oracle that answers the questioner only in the terms of the question. The foundation of our knowledge of the operation of Nature's laws must in the last analysis be but hypothesis.

No sane mind repudiates the doctrine of evolution as totally false. Nature's history, as recorded in the rocks, the vaulted heavens, and even in the bottomless sea, is the history of progress, the history of change, the history of death unto life, where death is not destruction but transmutation. The history of the human race is the history of climbing up higher from a lowly state, whether we look at it from the material, the moral, or the spiritual side, "for none of us liveth to himself." The history of the race is the history of the ascent, not the descent of man.

So gigantic is the problem of evolution, whether of man, of mind, or of society, with its beginnings in so remote a past, its endings in eternity, that we cannot be blamed for sometimes weaving fancy with facts, or speculation with logic. So short is the life of man! "We come like water and like wind we go." So many have been the civilizations that have preceded ours, with such meagre records, that, at the best, we can but catch hints of what they were.

The single cell from which we start in life, before it differentiates into these beings that we are, goes through, in embryo, successive stages that recapitulate and reproduce in us the history of the race. It treads, by reason of some inherent and insistent influence, the self-same path, the same ascent, that myriads

of ancestors back in the ages climbed, from protoplasm to our paternity.

Three ideas have become fixed in the consciousness of the race; the indestructibility of matter, the intangibility of mind and the immortality of the soul. We are conscious of matter in our bodies, of mind in our senses, and of the soul in the identity of ourselves. If we incline to the philosophy of Spencer we must believe that "within the eyeless, earless, noseless, mouthless protoplasm, existed that which was physically capable of obeying the law of evolution by changing from indefiniteness to definiteness, from incoherence to coherence, from homogeneity to heterogeneity," just as in the rootless, barkless, twigless, leafless, seed scale of the elm tree there exists an inherent something which compels development along certain lines, when the little seed shall have entered the bosom of the earth to which it fell.

Whether we look back upon the history of the animal kingdom, or back upon the history of society, we are forced to admit that there are and have been both lower and higher orders, and that the trend in general has been upward. There has, however, been a backward trend, an involution, a degeneracy if you will, as well as an evolution. We may neither relish nor accept a theory of human origin that goes back of the Garden of Eden, but grounded in that we have a Paradise Regained in our creed, an aspiration, lifting the race up from the cave-dweller through the present civilization to something still to be attained, a coming milliennium.

Degradation and defects are always attendant upon evolution toward the perfect. Just as thorns and thistles are the direct result of imperfect vegetable development, so are fools and lunatics an instance of degeneration and imperfection in human development. There is an element which enters into developmental life, whether of the animal or vegetable kingdom, which we have by common consent designated as environment, and from our environment we live; to it we are indebted in no small degree for what we are. Animals are different in different climates, not alone because their progenitors were different, but in a large degree because their habitat is different.

The parable of the sower gives the vicissitudes of the seed resulting from environment. It teaches that good soil, good sowing, and good surroundings are as essential to good development as are good seed. The good seed which fell by the wayside served only the purpose of feeding the birds and was an example of poor sowing. The seed which fell upon stony places and was sunburnt emphasized especially the poor soil. The seed which fell among the degenerate thorns and was choked out was an object lesson in the evils of an inimical environment. It should be noted in this connection that not any of the results mentioned in the above parable were in the least attributable to defective seed.

The biologist has learned from practical daily experience that when he grows germs in test tubes in his laboratory, it makes a great difference with the germ, as to its form, size and luxuriance of development, whether he puts it on gelatine, blood serum, or agar-agar. He also knows that the poison of the virulent disease germ can be weakened, or attenuated as he calls it, by the way in which he cultivates it. The zoologist tells us that the itch mite, which burrows and feeds in the skin of the human as well as of other animals, to their sore discomfort, and that the microscopic, wormlike entozoon also, so often found in the sebaceous follicles of our faces, are but degenerate offspring of the free-living, free-moving spider family, and exemplify to what depths of degradation the parasite will descend. For "degradation wholesale and complete is the penalty the parasite has to pay for its free board and lodging; and in this fashion nature may be said to revenge the host for the pains and troubles wherewith, like Job of old, he may be tormented."

The human race is also subject to the morphological and functional modifications which it manifests by the method of its propagation, and this is so whether we subscribe to the theory of the "devil take the hindermost," as an eminent divine has characterized the doctrine of "the survival of the fittest," or whether we endorse the most radical doctrines of Calvin.

In the body politic, whose unit is the family, there has been an evolution as marked as in the race. We have learned from archæology something of the early homes of men, something

of their social relations, a glimpse as it were of prehistoric man in his struggles with himself and his environment. Grounded in the knowledge, the traditions, and the vestiges that we possess of what man was at the beginnings of history, we cannot fail to observe that what man is to-day is the result of man's contact with his environment, and that in man himself are inherent forces of development, not for development along lines of least resistance, for that would become degeneracy, but for development against resistance and in spite of resistance, which is regeneracy. We observe in the accomplishment of this result a constant warring of two antagonistic forces, the one dynamic, centripetal, selfish if you will, the other static, centrifugal, even altruistic in its nature.

The propagation of the species is the strongest impulse implanted in any living thing. In man the stimulus to this end is the sexual function, but as Skilton says, "Nothing could be more selfish and centripetal than the original sexual impulse. Yet initiating the family, it becomes the creator of society through the development of the altruistic or centrifugal tendencies, whose origin may be traced directly to it." A vigorous and healthy individual is the product of the operation to the best advantage of those vital forces inherent in man, while the weak and degenerate individual is the product of the operation of the same forces against insurmountable resistance or along frictionless paths. The one is the utilization or adaptation of circumstances to the individuals; the other is the adaptation of the individual to circumstances.

No two individuals are just alike, for if this were so there would be no personal identity. We must not, however, for this reason give credence to the fallacy that every one is a little peculiar in the sense that he is a little abnormal. There is a common standard or a common type to which a large majority of individuals will conform. Normal does not mean ideal, but it means, according to the best recognized authorities, conformable to a standard. According to Prof. Newbold "The type is primarily determined by the average of instances and has no direct reference to the end subserved." . . "When the end subserved is generally advantageous a tendency manifests itself

to enforce upon individuals conformity to the type, and the latter thus assumes to the consciousness of the community the form of a standard to which one ought to conform."

Defects then with which we are now primarily concerned will mean either lack of, or perversions of, development when compared with the common standard. It will also follow as an almost axiomatic truth that as civilization advances the common standard must necessarily be higher and defectives will never be wanting. Nor have defectives and degenerates been wanting from the earliest times. Even against their baneful coming and influence we have those potent charms used in the dark ages, recorded in our folk lore. Shakespeare refers many times to the abhorrence of the blight of evil offspring, and makes Oberon repeat this charm over the lovers in "A Midsummer Night's Dream":

> "And the blots of Nature's hand
> Shall not in their issue stand;
> Never mole, hare lip, nor scar,
> Nor mark prodigious, such as are
> Despised in nativity,
> Shall upon their children be."

Defectives include both those who are lacking in organization or organs, and those who have impaired or perverted function of organs as well as a depraved organization. This latter class includes or merges into those groups of individuals who have been dubbed degenerates. It is not the purpose here to speak at any length of those physical defectives deprived for any reason of the special senses, especially the blind and the deaf, who stand in a class by themselves. These individuals are capable of the highest education and training.

Under the wonderful influence of modern methods, although the eye cannot be made to see, the brain, the soul, sees through the ears, the fingers, the nostrils, in fact through every other sense organ. Again, just as we have vicarious vision without the special sense so can the deaf be taught to have vicarious hearing, through the other senses and even mutes are taught visible speech. This class of defectives should not for their own good nor for that of society be kept apart from it. There is but

little they cannot be taught and they should never be put upon the road to degeneracy by being forced to lead a life of dependence. The state is bound to equip them for the battle of life by systematic and judicious training and to stimulate in them if possible fixed ideas of self-support.

The real defective, with whom we are most concerned in a sociological sense, is he with the blighted or impaired intellect; he with the mind diseased. He is the organic failure, and must be treated, guarded and restrained, for he is dominated by the relentless tyranny of his organization. The teachers of social science have classified these individuals as the feeble-minded, the epileptic and the insane. They are always with us; their treatment is the problem of the generation, and just as the rational treatment of any disease is founded upon its diagnosis and its etiology, so must the treatment of this penumbra of our civilization be founded upon our discrimination of its causes. We must take the patient in time, and here it is that we cannot fail to realize the truth of that famous epigram of Dr. Oliver Wendell Holmes, that "to be called in time to some patients the doctor should be called to their great-grandfathers." Here it is that evolution, involution, and pernicious or propitious environment all have weight. Here it is we appreciate, if ever, the existence of waste material, the force of the Darwinian concept, "the survival of the fittest," the meaning of such terms as "atavistic tendencies," and "reversion to the original type." Here too is the point of application of divine mercy and saving grace.

Heredity, that Sphinx-like riddle, has been but poorly understood and greatly overworked in the solution of the problems of our civilization, while we, like Pilate, have publicly washed our hands of guilt. It may possibly be a comfort to the sinner, when the sweetness of his sin has departed and the bitter, acrid taste of his transgression is upon him, to know that his father often feasted upon sour grapes. Again, it does not give us much consolation to peruse the doctrine of Maudsley, that "There is a destiny made for man by his ancestors, and no one can elude were he able to attempt it, the tyranny of his organization." Darwin says the central idea of life is a struggle for existence; Huxley, on the other hand, says life is not alone "the

survival of the fittest," but a "fitting of as many as possible to survive." Here is a suggestion of duty that we should so live as to fit ourselves to propagate the best that is in us, and to minimize the evil which we may be inclined to think was our inheritance. The evolution of all living things depends upon two fundamental principles; firstly, no offspring is exactly like its parents, or the principle of variation; secondly, the offspring inherits more or less the peculiarities of its parents, or the principle of transmission.

Let us look at this for a moment from a mathematical standpoint. If one inherited equally from each parent he would have the characteristics of each in himself. If this be followed up he would quarter the characteristics of each grand-parent; he would inherit the one-eighth part of the qualities of each ancestor of the fourth generation. This, of course, refers not to common but peculiar characteristics, for what was common to each would be a common inheritance. When the ninth generation was reached there would be 510 individuals contributing to the make-up of every member of the generation we started with, and any peculiarities of this ninth group of progenitors would stand mathematically one chance in 510 of finding expression. History and observation teach us that the normal characteristics of the race are the sum total of our inheritance, and nature is busying herself not in the breeding in, but in breeding out defects, unless the stress of environment be such as to demand their perpetuation, and even then a reversion to the original type sooner or later occurs upon the withdrawal of such stress.

Whatever our theory of heredity, it will require many modifications as our knowledge advances, and we must admit that so far it has surely acted as nature's conservation of force, which in its broadest sense makes for the preservation of the species and not for the branding of the individual. All we know is that there is an immaterial, indeterminate something which a parent begets in offspring and it in turn transmits. It is not a diseased cell, nor a degenerate organ, nor a ruined tissue, for scientific discovery has demolished the old theory that many diseases are directly inherited, and we now know positively that tuberculosis, or "consumption," as it has been familiarly known,

is not a baneful inheritance, but rather the result of an infected and pernicious environment. To know how much to attribute to inheritance and for how much to hold environment responsible is a most difficult problem, and it is time that we possessed and made use of some reliable information both as to what heredity does not do, as well as relative to what it seems to have done.

Two factors are ever before us, two terms of a perplexing theorem project themselves with startling force upon the realm of sense; but the third term, which holds the mysterious secret of solution so tightly clenched, is completely beyond our ken. The reproductive cell and the cells reproduced are insistent facts, but the cell itself, its substance, its function, its determinate force, or, in a word, life itself, is the pertinent and perpetual mystery. The biologist, the anthropologist, and the physician have reached but the border land. To them is the world looking in questioning and anxious suspense, and by them must the theories and explanations of the future be evolved.

Morel has made extensive researches in the propagation of defectives, and he has shown that in families where there was a progrsseive, baneful heredity, the final result was almost invariably a complete extinction of such families in the fourth generation. It is by no means a certainty that the offspring of two defectives will be a defective, nor is there anywhere near an even chance that the issue of one normal and one defective parent will be a defective. A community of lunatics and fools could not be bred by the most careful selection, for where there was no reversion to the normal type, Nature's forces would extinguish the residuum by the consuming fires of degeneracy. We are not, as some would have us think, propagating a race of defectives, for these are they which, like sparks and slag, have fallen out of Nature's mould at waste material.

Defectives came not originally from other defectives, but from normal types. Could we exterminate all the defective and degenerate types in the human family from the present generation, they would yet as surely reappear in the next generation as sparks and slag of the humanity yet unborn. We should have a care then lest the manifestations of the law of organic

failure (whose calculated chances are one in two hundred) be mistaken for the destiny of the race. The heredity of mental defects is to be considered then only for its true value and as part of the manifestation of the law of organic failure. However he may wish to dodge it, the integrity of type rests more largely with the individual himself and his environment and less with the evils of inheritance than he was formerly led to believe. For although we are told in Holy Writ of the "visiting the iniquity of the fathers upon the children unto the third and fourth generation," yet these very children are then destroyed by the consuming fires of their degeneracy and cease to be propagating units of the race.

Before us arises the army of defectives and degenerates, seemingly accumulating and threatening to overwhelm our civilization, while the pessimist is already crying, "What shall we do to be saved from the wrath to come." The scientific treatment of waste is its utilization for the common good and we can do no better, than if possible, to direct our expert and humanitarian efforts toward the utilization of human waste and apply ourselves with the energy of faith to the training and saving of the young from the tyranny of a debased organization and the contaminating blight of a pernicious environment. Prof. Brewer, of Yale, said a few years ago, before this Conference, "Thanks to modern science, charity and humanity, we are saving everything that is unfit; and it is the greatest test that can be brought to bear upon our civilization. Once here, save them we must for humanity's sake; but as far as we can, let us cut off the supply at the fountain head." We should be able to diagnose human waste and always be actuated by the thought that "nothing is created in vain, nothing should be thrown upon the rubbish heap as entirely useless." In one of Macaulay's essays is a beautiful exemplification of this truth. "At Lincoln Cathedral there is a beautiful painted window, which was made by an apprentice out of the pieces of glass which had been rejected and thrown away by his master. It is so far superior to every other in the church that according to tradition, the vanquished artist killed himself from mortification."

There is but one thought, one anxiety, that haunts us all as we strive to foresee what the parturient civilization of the present may bring forth, and that thought is, are we doing all we can for the improvement of the race. Are we alive to the possibilities as well as the dangers of our methods of education and training of the young? The all-important element in directing aright our social evolution is education; the mainspring of all healthy effort is education; while our only hope of success is in education.

The most conscientious reformers and many of our professional brethren, have been led to attribute the accumulating evils of social evolution entirely to intemperance, dissipation, and the marriage of the unfit. To us all, however, will the future submit some of the most perplexing and distressing problems. Already has legislation been initiated in many states tending toward the restriction of marriage, the timely control of the dissolute, and asexualization of certain degenerates. Years ago when the great centralizations of population, wealth, and power of the present day were unknown, when the criminal was never coddled, but, in the majority of cases, killed; when defectives and delinquents were not congregated to receive the tender care and the touches of that "nature which makes the whole world kin;" when, in fact, the world and the human race were in that period of evolution which we of a higher civilization have been pleased to characterize as barbaric; then was the race not bothered with the waste material thrown off in the process of its perfection. It was content to view its course with a complacency born of ignorance to be sure, but none the less blissful when compared with the foolish fears our wisdom has begot. Is it not foolish to become too apprehensive of the triumph of evil over eternal fitness, standing as we do to-day upon the plane of the highest, broadest, and best civilization the world has yet evolved?

Legislation without education is futile and inoperative. Repression of evil forces will never yield the results that attend upon stimulating what is best and fittest for the generation and the race. Misapplied effort is more wasteful and disheartening than thoughtless inaction. Society must be educated and led, not

commanded and driven. Can we imagine that restrictive marriage laws would diminish illegitimacy? Would not the contrary result rather obtain? According to the Journal of the American Medical Association, "There are countries where more than half the births are out of wedlock, but the birth rate does not decrease. Who can suppose that restrictive laws would have prevented the notorious Jukes' family from multiplying? Surely nothing short of the strictest sexual segregation could have been effective."

The past history of the effect of legislation on the lawless is not sufficiently flattering to recommend it as a repressive measure in human stirpiculture. Nor have we yet arrived at that point where we can easily deprive any individual of sex, to say nothing of having the courage to recommend such a thing to the community. No! Such measures are not the best. Humanity must be perfected not so much by the process of pruning as by that of grafting. Let us rather believe with Galton that "the possibility of improving the race of a nation depends on the power of increasing the productivity of its best stock. This is of far more importance than that of repressing the reproductivity of the worst."

Let us not forget that within each mortal body there is a center of immortality which makes for the continuity of the race; we each contribute to it, but no one can ever destroy it, hence it lives on and on, the potentiality of generations yet unborn. It is not degeneracy, it is not involution; these are but the eccentricities of evolution, these are but the inevitable sequences of circumstance, and nothing can be builded without waste, nothing will stay the hand of Nature whose immutable laws "know nothing of extenuating circumstance."

SPONTANEOUS RECREATION AND INDUSTRIAL TRAINING FOR THE BLIND.

BY CHARLES F. CAMPBELL, BOSTON, MASS.

This paper is presented among those dealing with *"defectives,"* although the blind, while physically deficient, are not necessarily mentally defective. Many do not consider those who cannot see as "defectives," but so long as this Conference has for its motto "The Uplifting of Humanity," and so long as there are blind people who need help, the Massachusetts Association for Promoting the Interests of the Adult Blind is glad to be represented at these meettings.

Owing to the different interpretations of the term "blind," it is difficult to obtain satisfactory statistics relating to those without sight. According to the advance figures as reported on June 1, 1900, to the Bureau of the Census, Washington, D. C., there were in the United States 64,763 blind persons. Roughly speaking, there is one blind person for a thousand who can see, the ratio varies according to the local conditions and the test used by the enumerators.

Throughout the world much is being done for the education of the blind; nevertheless, in most schools there is a great lack of opportunity for spontaneous recreation. If sports and games are necessary for the true development of the seeing child, they are even more necessary for the blind child, whose very lack of sight tends to produce chronic inactivity. "Educational gymnastics," an essential part of the well-ordered curriculum, never has succeeded in arousing the genuine enthusiasm of spontaneous recreation. A blind school will only reach its fullest usefulness when it has extensive playgrounds arranged so that the pupils can enjoy the utmost freedom. The blind should be able to swim, row, coast, bowl, skate (on floor or ice), cycle, and take part in similar sports. The activities should be available not to a favored few, but to every pupil in the school. (Here Mr. Campbell made use of stereopticon views and motion pictures illustrating the many activities possible for the blind. When speaking of the cycling he showed 45 blind people riding

on long multicycles. The longest of these machines carries eleven persons, and one seeing person who steers. These cycles have been introduced for the use of the sightless at the Royal Normal College for the Blind, London, by its Director, the speaker's father, Dr. F. J. Campbell, who is himself blind. Pictures were shown of Dr. Campbell mountaineering in the Alps. His ascent of Mt. Blanc is a striking example of spontaneous recreation.) The blind may have the best educational, musical or industrial training, but without courage, fearlessness, and confidence, which result largely from spontaneous recreation, they will rarely become independent men and women.

Most of the American schools, moreover, fail to give practical help in starting their graduates. Too many of the schools, which by the way are receiving almost all the public money devoted to the blind, assume that their duty is done when the pupils have completed the prescribed course. Their responsibility should not cease until the graduates have become practically self-supporting.

Seventy per cent., at least, of the total number of the blind are above twenty years of age, the customary limit of admission to the schools, and of this number a large proportion (about two-fifths) are above 60 years of age—"the usual productive age limit." Whatever is considered the wisest means of aiding the needy aged seeing, applies with equal force to the needy aged blind. Friendly visiting, home teaching of reading by means of raised characters, and some forms of "out-door relief" have been found satisfactory in Great Britain. Twenty years ago home teaching, modeled after the English system, was started in Philadelphia. Recently the Massachusetts State Board of Education has undertaken a similar work and Rhode Island is planning to do the same.

The able-bodied blind in the United States between the ages of 20 and about 50, are in great need of industrial schools and workshops. England and Wales, beside their schools, have 43 workships for the blind, while the United States, with about twice the population, has only 12. The British system of industrial training, which enables those over twenty to earn a part, if not the whole, of their living, is a decided relief to the

regular schools. If it is impracticable for all seeing pupils to enter the professions, how much more difficult for those who cannot see. That a blind youth shows little aptitude for a higher educational or musical training is no reason why he should not do well in some trade. In Canada any person who loses his sight after twenty, is entitled to three years instruction at the government's expense. Such training should be no more a matter of charity than the education of children in public schools. Connecticut also gives three years free training. A new interest in the industrial possibilities of the blind, is being manifested in several states: last year New York and Massachusetts had commissions to investigate the matter; agitation is being started in Maine; Michigan appropriated $110,000 and Wisconsin a smaller amount, to establish workshops. Brooms are being made by the blind in Chicago, Brooklyn, Hartford, Indianapolis, Oakland, (Cal.) and Philadelphia. Some of these shops are run at a large, some at a very small per capita deficit and the mattress shop in South Boston last year showed a balance in its favor. The Hartford Institution, realizing the difficulties of competition of hand-made with machine-made goods, deserves the credit of attempting to teach the blind to operate machinery. At present broom and mattress making, reseating of chairs, sewing and knitting are practically all the occupations available to the blind in the United States. The Massachusetts Association for Promoting the Interests of the Adult Blind is endeavoring to overcome this difficulty by a systematic effort to find, test, and develop trades at its Experiment Station in Cambridge for the Trade Training of the Blind. A person who loses his sight, through no fault of his own, should have at least as good a chance as a criminal to learn a trade. The able-bodied blind ask, not alms, but the opportunity to work.

X.

Treatment of Criminals.

THE TREATMENT OF THE CRIMINAL.

BY F. H. WINES, LL. D., CHAIRMAN.

The subject assigned to this committee is the treatment of the criminal, a subordinate phase of the larger problem of the treatment of crime. The criminal is the concrete embodiment of the abstract conception of crime. Crime is an act, while the criminal is the agent of the act; but there can be no act without an actor, and it is through the criminal that the law strikes at crime, which it is the aim of the law to prevent or to suppress, caring little for the criminal actor, but much for the victim of his deed.

The history of the effort to suppress crime is a great transformation scene, painted on an immense canvass, and representing changes in human thought, and in the attitude of society to crime and the criminal, as slow as the Greek drama — the reproduction in art of the majestic movement of fate. The evolution of civilization has been the record of a struggle between two antithetical elements or principles in human nature, of which one is destructive, the other constructive. The trend of progress has been from tyranny to freedom, from war to peace, from superstitution to science, from brutal disregard for the rights of individuals to tenderness in dealing with the helpless and even with the ill-deserving.

Thus, in dealing with crime, as the average level of intelligence has slowly risen, reminding one of the subsidence of the vast sea of ignorance and prejudice in the world and the gradual emergence of continents destined to be the theatre of new forms and modes of life, the primitive barbarisms incidental to despotic rule have one by one disappeared, beginning with the wanton

murder of prisoners and captives, and including torture as a means of eliciting confession or denunciation, as well as slavery, which we trust may be followed by the gradual disuse of war, the gallows, and possibly (at some remote period) of the prison as well. Yet we must remember that, although Justice may sheathe her sword, she must forever wear it at her side; the Right can not disarm, while Wrong stalks abroad bearing and wielding weapons.

Criminal actions are those which are declared to be such in the statutes. The law creates the offenses which it punishes. It does punish them. A law without a sanction is inoperative and practically void Some of these actions are attacks upon social security, upon life, upon property, upon person; the fatal outgrowth of three primal instincts — anger, avarice and lust. Others are violations of social order, of police regulations; and such are of comparatively trivial consequence. Nevertheless, they are punished. A penalty of some sort attaches to every one of them.

Why does the law punish crime? The first crude answer to this question is, "Because it deserves to be punished." There is a sense, undoubtedly, in which this is true. Crime is an anti-social act. As such it is subject to the universal law of nature, which declares that action and reaction are equal and contrary. The reaction against crime which assumes, in extreme cases and under certain social conditions, the form of lynch law or mob violence can not be said to be unnatural. The spectacle of outrageous and brutal crime inevitably awakens a sentiment of horror and repulsion, which must and does find vent in action, either by legal or illegal methods. If the law fails to give expression to this popular sentiment, the public takes the law into its own hands. But the essentially immoral character which attaches to crime, and which leads many persons to confound sin, which is the violation of the divine law, with crime, which is the contravention of a purely human code more or less perfectly embodying true ethical conceptions, is not a safe or sound basis upon which to construct a criminal code, as the experience of many centuries has proved. For the maintenance of social order it becomes necessary to prescribe penalties for acts which are not

essentially immoral, and there are acts grossly immoral or irreligious, with which it does not fall within the scope of human legislation to deal. Besides, no human tribunal can accurately measure the moral delinquency of any criminal at the bar of justice. Too many uncertain elements enter into the problem, such as the criminal's heredity and previous environment; his education, training and associations; his temperament, his temptations, his opportunities, his secret motives, and the like. Without at all denying the existence of a principle of abstract justice, which in the order of nature insures the return of every deed upon the doer (the principle of nemesis, the theme of every tragedy in art), and without extenuating or excusing the wrong done by the criminal to his victim, or transferring to him the sympathy which belongs to that victim and is his due, nevertheless it must forever remain true that the limited range of our vision and the frailty of our nature forbid our taking into our hands the administration of justice, abstractly considered, and usurping a function which the great judge of the quick and the dead reserves to himself in the words, "Vengeance is mine, I will repay, saith the Lord." The usurpation of a divine attribute and prerogative has been the occasion of a large part of the bloody deeds with which the pages of history have been stained, from the earliest times to the present age.

A second group of criminologists would insist that crime must be punished as an example, for the sake of the deterrent effect upon others of the suffering endured by the convicted malefactor. Since reference has been made to the language of St. Paul, who was learned in the law, that other saying of his may here be quoted: "He (the ruler) is the minister of God to thee for good. But if thou do evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Yet the popular imagination, uninstructed by actual contact with the criminal class, grossly overestimates the deterrent influence of legal punishment. The criminal, the typical and habitual criminal, is abnormal; a creature of appetite and passion, deficient in moral perception, foresight, and the power of ratiocination. Motives which appeal to normally constituted men have not equal influence over his

conduct, especially at the moment when his criminal impulses are in a state of preternatural excitement and comparable to those of a lunatic. He is blind to the consequences of his act, deaf to the warning voice of reason and conscience, willing to take the risk, and confident that he will escape conviction, or that the penalty imposed will be light, or that he may be able in the last resort to gain a pardon.

The members of a third group hold that the sole rational purpose of the criminal law is social self-protection as a natural right and a governmental duty. Such protection is accomplished in one of two ways: by his elimination, through death, banishment or imprisonment; or by his recovery and rehabilitation. Whatever measure of deterrent influence the law exerts is also an incidental means of protection. In theory the extirpation of the law-breaker by decapitation or otherwise is recommended not merely by the effectiveness of this drastic remedy so far as relates to himself and the apprehension of further injury at his hands, but because it prevents the possibility of his perpetuating his line. It was once the only remedy known or practised. But, as the growth of the humane sentiment, reinforced by considerations of self-interest, led to the substitution of slavery for the slaughter of prisoners taken in war, so for wholesale execution of political and other offenders the custom of deportation grew up, though it never became general. During this earlier period of criminal legislation, incarceration was not a form of punishment. The prison was a place of detention and of torture; and the possession and the right to make use of it as such was a royal prerogative, shared by the aristocracy and by some of the higher ecclesiastical dignitaries.

The experience of mankind has taught the wise, however, that the efficacy of punishment is in inverse proportion to its severity; that cruelty to prisoners reacts disastrously upon society, by its tendency to brutalize those who tolerate it, to engender or foster a spirit of violence which begets violence, and to render the infliction of the prescribed penalty uncertain because abhorrent to natural feeling. There is a limit to the extent to which social self-protection may be safely carried. Any and every motive to conduct is nobler than that of fear; and the

beheadings which occurred in the Tower of London, the oubliettes of medieval prisons, and many similar infamies were supposed at the time to be justified by the plea of self-defense against treason and other high crimes.

Of all forms of punishment incarceration in a modern prison, properly conducted, is least liable to abuse; yet even that may be unjustly inflicted or disproportionately prolonged. It disables its subject from continuing his criminal career while it lasts, but it does not prevent him from returning to it when discharged. It has in itself no reformatory influence. On the contrary, where prisoners associate in idleness, as they do in most county jails, it is demoralizing and corrupting. The only positive and sure means of protection, apart from the death or lifelong imprisonment, is the reformation of the offender.

We do not place this above protection as if it were the sole or the supreme end of the prison. It is an end, however, to be kept constantly in view, whether attained or attainable in all cases or not, just as the physician seeks to save his patient in spite of the incurable nature of his malady and, failing that, to alleviate his suffering and prolong his life. It is the only end of imprisonment in which the prisoner has a personal interest, however stubbornly he may resist the efforts made for its accomplishment; and to deprive him of the chance of recovery under appropriate treatment suited to his individual case, is to deprive him of a natural right, like the right to life and death; as if a hospital were to open its doors to patients and yet lack every facility for healing the sick, including physicians, nurses, instruments, drugs, diet, and even proper sanitary conveniences. The ideal prison is a moral infirmary.

The reformatory process now demands attention, omitting all discussion of the treatment of the prisoner before and after his incarceration, and of the construction, government and discipline of prisoners, except as these topics may be related to the main question before us. Reformation is a process, applicable to those who need it for their own good as well as for the well-being of society; and it must be adapted to their nature and condition.

What then is the criminal? A man as are other men? Yes, but so is the lunatic. In his position, with his antecedents and

temptations, we might also have been as he is; yes, but we might also have been born idiots, or have been overtaken by insanity. He claims our sympathy and help; yes, but we must not allow pity for him to degenerate into toleration of his criminal character and conduct.

It is impossible to frame a description of the criminal as he is known to those who have him in charge and are compelled to associate with him, which will not resemble a composite photograph rather than a portrait of any individual. It is often alleged that crime is hereditary; and the criminal class is supposed to form a distinct typical group of the population, the product of heredity and environment (as we all are), but chiefly of a vicious heredity. But what is heredity? and how does it operate? Disease is rarely, if ever, hereditary; what is inherited is a diathesis or tendency, dependent upon the inherent weakness or malformation of this or that bodily organ. The same is true of crime. Heredity is not the simple thing that some, without due reflection, consider it to be. It is the most complex fact of existence. The ancestral line divides at every ascending generation, so that we have only to go back five or six hundred years, if we could trace our ancestry in all lines, male or female, to find ourselves the possessors of more than a million possible ancestors. Each of us is the embodiment of many million times a million distinct and conflicting heredities, and it is our environment which mainly determines our career in life, according as it favors or hinders this or that element in the mixed blood which courses through all our veins, that of the criminal no more and no less than in those of the rest of us.

Generally speaking, however, the criminal is, as has been said, more or less abnormal in his physical, mental or moral constitution. His constitution may or may not be assimilated to that of one or both his immediate parents. It may be like that of some more remote progenitor. He may come from any family, in any walk or station of life. He may have been tenderly nurtured and carefully guarded in his early years, but may have broken away from parental restraint: or he may have had a bad home, or no home at all. He may have been injured by excessive restraint, spoiled by over-indulgence, or ruined by neglect.

By the time that he enters the prison decay and degeneracy have marked him for their prey, if they have not already made deep and ineffaceable traces upon his form and features. Physically he is apt to be diseased, and a fit subject for medical surveillance, not necessarily or probably in the hospital, but along the line of sanitary supervision. A large percentage of prisoners are flabby, with *dreaded* sensibilities and slight muscular energy. Their labor is not worth to a prison contractor what he would pay for the same time, at the same work-bench, to an ordinarily healthy man. Many of them are the victims of vices which they have practised from puberty, if not from infancy. Mentally, too, they are deficient. They are, as a class, ignorant, uneducated, untrained, without economic sense or industrial capacity, despite the occasional and brilliant exceptions to this general characterization. Some of them are true imbeciles, and many are intellectually far below par. It is, however, in their moral sentiments, tastes and habits of thought and action that they most clearly show the ravages of the criminal virus. When a man has said to evil, "Be thou my good," he soon ceases to discern good from evil and becomes morally color-blind, if indeed he did not lack moral sensibility from his birth, as some men do. If ethical questions have any attractions for him, it is merely that he may exercise upon them, as a dialectician, his gifts of casuistry. He is largely devoid of natural affection, indifferent to the blows of fate, instinctively and often unconsciously at war with the social order; a man with false perceptions, perverted impulses, vicious predispositions; egotistic, reckless, crooked by nature and by habit.

Such is the man with whom we have to labor for his upbuilding into the semblance at least of honesty. Our task is to convert a social parasite into a producer, a social outlaw into a good citizen, a fool into a man of average common sense. It is necessary to begin with the body, with the repair of wasted tissues, the restoration of normal nervous tone and muscular activity. This is the task of the prison physician, who calls into use all the resources of a sound physical hygiene. We do not stop there. The prisoner must be developed intellectually, commencing in the case of the illiterate, with the alphabet; but

every prisoner has the same right to mental as to physical sustenance, according to the degree of his previous culture and attainments. It is as important to have upon the prison pay-roll an instructor as it is to have a physician — more than one instructor, indeed; for above all the average convict needs industrial training, both for the sake of its immediate reflex influence upon himself and in order to qualify him to earn an honest livelihood after his release. He also requires elementary instruction in the law, at least in the theory and functions of government and his relations to it, and in simple ethics. How far his moral and religious training can be properly carried by the state is a more difficult question. The state has certainly no right to force his convictions on matters strictly within the scope of the personal relations between himself and his Maker. On the other hand, it is his right to worship according to the forms of his hereditary faith, Protestant, Catholic or Jewish, and provision should be made for such worship. It is also to be said, that the religious nature is the deepest element in his mental and spiritual constitution. It furnishes the surest motive and inducement to right living. It demands cultivation, since, unless touched here, his spiritual regeneration is impossible, and without conversion at the centre of all life's activities, his reformation — valuable and permanent as are the results obtained by physical and intellectual culture — is after all external, superficial, and more apparent than real. It has been well said, by one of the best and wisest of American wardens, that the prison physician and the prison chaplain are the warden's strong right and left arm. The chaplain if capable, discreet and devoted and if he is properly respected and supported, is second to no other officer in the salutary influence he can and does exert not only on the man, but on the discipline, morale and atmosphere of the entire establishment.

This process is, from beginning to end, an educational process, and a well conducted prison is as truly an educational institution, of a special sort, as is an university or a college. It is in most cases a tedious process, far more difficult than the original training of young men who have nothing to unlearn, no false notions to be eradicated, no evil habits to correct; who are

eager and willing, where the ordinary prisoner is reluctant, so that compulsion must be applied to overcome his native and acquired inertia. It consists essentially in furnishing to its subject a new ideal, a new standard of life, persuading him to accept it, and convincing him that it is practicable for him as well as in itself desirable. Its aim is to develop in him the power of self control and self-direction, which he never had, or else has lost by self-indulgence and disuse.

It needs no argument to make it evident that this is a noble and worthy conception of the true function of the prison. If it could be realized in practice, it would transform the life of the state or nation. Why can it not be?

Because, in the first place, it has not yet taken possession of the state or nation. It is not in the minds of our judges, our legislators, our governors, our politicians, our people. The press has not grasped it, nor the pulpit. Even our prison officials apprehend it but dimly, and are greatly hampered in its application to existing conditions.

If a warden, without knowledge of criminals from previous experience with them, who owes his appointment to political favor and is primarily expected to make his administration of his office minister to the success of his party, or of a faction within his party, who is not himself an exemplification of the character which it should be his aim to develop in his prisoners, who has not their reformation at heart — or, worse still, is a disbeliever in its possibility under any system — and, finally, who has neither skill nor capacity as the head of an educational establishment: if such a man should be given this great work to do, who could reasonably expect the best results? Or if, although qualified and earnest, he is denied the freedom of action entrusted to the physician in charge of a hospital, with respect to the selection and discharge of his subordinates and the institution of methods adapted to the accomplishment of the task committed to him, who must be held responsible for his failures?

Much failure there must be, under any system, whoever may administer it; the material to be handled is so refractory, so insusceptible to moral therapy. But the percentage of cures already obtained, under a reformatory prison system, imperfectly

organized and still in the experimental stage, warrants its retention and extension.

Another difficulty in the way of complete success is the initial treatment of the criminal, when first arrested and convicted. All are agreed that the success of philanthropic work depends on the thoroughness and wisdom with which we attack poverty, ignorance, idleness and vice in the young; that our main strength must be exerted by way of prevention, rather than cure. The same rule applies in correctional work also. The prison is a criminological fad; it is grossly abused — a sort of favorite prescription, when we do not know what else to do. Too many men are sent to prison, and so ruined in reputation, in self-respect, and their restoration thus rendered hopeless, who would or might have recovered, had they been left at large under proper surveillance, in constructive but not actual custody of the law. The probation system, with its admirable adjunct, the juvenile court, will, we trust, in time change all that. Then the first sentence imposed is apt to be nominal, and it is served in a municipal or county prison. We all know what that means. If municipal and county prisons can not be reformed, they ought to be abolished. They are crime breeders and public nuisances, more harmful and hateful than any with which our boards of health have to deal. The stench emitted from them is a moral stench. In many cases, by the time that the prisoner reaches the reformatory, his cure is improbable, if not hopeless. Every prison, and most of all a prison for novices in crime, should be a reformatory prison; all others, except those for incorrigibles, should be destroyed.

Finally, the reformatory process requires time: time for inflammatory action to abate, time for old wounds and sores to heal, time for healthy tissue to grow, time in which the prisoner may recuperate his energies, in which new and better resolutions may germinate, blossom and bear fruit, and in which the genuineness of any seeming alteration in his character may be tested and confirmed.

That definite sentences, especially short-term sentences, do not afford the required time for the application of the reformatory process, or, if they do, that they do not admit of the prison-

er's conditional liberation, when it seems to have accomplished its purpose, is the supreme condemnation of the majority of the existing codes of Christendom and of the civilized world. All of the old codes are on a false ethical and legal foundation. They are based on the principle of retribution. They are an attempt to make the punishment fit the crime, in other words, to measure guilt on the one hand and suffering on the other, and strike an equitable balance, between the two. It can not be done. All of them have proved abortive in practice. The code-maker began by trying his 'prentice-hand at the job, and gave it up. For fixed penalties, the legislatures substituted variable penalties, with maximum and minimum terms, and later with maximum terms and no minimum; thus devolving upon the courts the responsibility of solving problems which the code-makers have abandoned as confessedly transcending their capacity. The courts have done little better. The administration of the criminal law is a brilliant illustration of the unequal distribution of injustice. Compare the codes of the several states. Except where they have copied from each other, the crimes listed are not the same, the definitions of crimes and the distinctions made between them differ widely, and there is a woful lack of correspondence between the penalties prescribed for them. Then examine the prison register, and compare the penalties imposed, in different states, or by different courts in the same state, or by the same court on different days. The record is one of ridiculous inequity.

The fault is not in the courts, nor in the judges. It is in the system, which imposes upon them a duty to which human intelligence is inadequate. The time has arrived, at least, in this country, to cease from the impossible attempt to make the punishment fit the crime, and try instead the plan of adjusting our treatment of the criminal to the man, in the spirit of love and a sound mind, remembering that his interest and that of the community are identical, or certainly not in opposition, and that neither should be sacrificed to the other.

There is but one method by which this reform in criminal procedure and in prison discipline can be brought about, namely, by the substitution of indeterminate for definite sentences. The

theory of the indeterminate sentence is that it offers to the criminal the choice between reformation and incapacitation. The dangerous criminal, like the dangerous lunatic, if not rendered harmless by curative treatment, is to be permanently detained, which is as lawful and as necessary in the one instance as in the other. If there is any difference between the two cases, it is in favor of the former, since criminality involves censure, while disease is simply a misfortune. But the safety of society is to be considered, rather than the preference of either for his natural liberty. The reformed criminal is to be set at large, whenever it becomes clear to the experts who have him in custody that it is safe, for himself and for the community, to liberate him. The knowledge, on the criminal's part, that this is the alternative presented to him will have the effect, if he is sane and retains control of his faculties, to induce him to co-operate, by the exercise of his will, in the effort made for his reformation. The crookedness of his nature may lead him to attempt to deceive his keepers by pretended and diligent observance of the rules in force; but it is presumed that, if they are skilled in the knowledge of the criminal character, they will not be often deceived. If they are, they are not fit for the positions which they occupy. But in order to guard against this possibility, his sincerity is subjected, while still in the prison, to the test of the graded system, with marks: he is not released, unless his immediate future is provided for, by employment or otherwise: and, after his release, he is still on parole, liable to rearrest if the conditions of his parole are violated. He is thus tested outside of the walls of his cell-house, as a lunatic, of whose complete restoration there is some lingering doubt, may be sent to his home on trial, before striking his name from the list of hospital patients.

Most of the objections to the indeterminate sentence, of which many were urged prior to experimental proof of its practicability and efficacy, have been withdrawn, or refuted by the trial thus far made of it. The criminal code is nevertheless passing through a period of transition from the old to the new, which is marked by many fears and much confusion of thought. Nowhere has the indeterminate sentence been adopted in its en-

tirety. When pushed to a logical conclusion, its theory involves the assimilation of all penalties, for misdemeanors as well as for felonious offences; the abolition of maximum as well as minimum penalties, and the conversion of prisons of every grade into reformatories, retaining, of course, for obvious reasons of convenience and propriety, the classification of prisons as well as of prisoners. Under no circumstances should there be a common place of detention for the accused, still awaiting trial, and for the convicted, under sentence. The system in every state should have a single administrative head, and it should be controlled and administered by state and not by local officials. It should be wholly and forever divorced from practical politics.

MUTUAL RELATIONS OF THE LAW AND THE CRIMINAL.

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The criminal is a non-conformist. He is therefore noxious, and, for the welfare of the state (his own included), he should be disciplined, deported or destroyed — whichever method of disposing of him best subserves the end in view.

There are two great divisions of offenders, like yet unlike. Each of them requires, in their diverse relations to the state, separate consideration. Those of one division come short of the moral mean which the state sets up, while those of the other overreach it.

Reformers, when they overreach, disturb the existing social order. In this respect, like the common criminal, they are anti-social. With much of secret imprecation, they are tolerated, sometimes pitied, and rarely honored, until their aims and efforts achieve some recognized public benefit.

The other group — deformers, violators of enacted law (a much more numerous anti-social class), may be classified as offenders against the person, against property, and against the peace.

These three are again subdivided in accordance with the various grades of the offences named. For our present purpose, all who belong to this second group constitute the criminals we have in mind.

The moral attitude of the state towards criminals has been, throughout historic time, greatly influenced by two divergent views of the philosophy of ethics, which have been named, one transcendental, the other genetic. The former regards moral principles as objectively established by some supernatural power, while the latter asserts that they have been evolved in the course of the struggle of humanity for existence and for happiness.

These views have affected jurisprudence and the administration of law. Different views of the nature and purpose of penal law must result, when one judge believes punishment to be a state of suffering to which, acting in God's stead, he consigns the delinquent as a retribution for his misdeed, and another conceives it to be merely the natural reaction of society against a man who has violated the regulations necessary to its existence and felicity.

During the long, dark period of excessive severity, extending from the earliest times to the dawn of the nineteenth century, the criminal was regarded as an enemy of God and man, a wretch, to be terrified or crushed. Horrible tortures were inflicted upon prisoners, and the word "prison" (says Dr. E. C. Wines), meant "a place of sighs and groans and tears, an abode at once hideous, loathsome and terrific." In Parkman's history of New France, he quotes the following extract from the record of the proceedings of the Council of Quebec, composed of the governor, the bishop, the intendant, and five commissioners chosen by them: "It is our will and pleasure that all persons convicted of profane swearing, or blaspheming the name of God, or the Most Holy Virgin his Mother, or of the saints, be condemned, for the first offense, to [pay] a fine, according to their possessions and the greatness and enormity of the oath and blasphemy. And if those thus punished repeat the said oaths, then for the second, third and fourth time they shall be condemned to a double, triple and quadruple fine. And for the fifth time they shall be set in the pillory, on Sunday or other festal days, there to remain from eight in

the morning until one in the afternoon, exposed to all sorts of opprobrium and abuse. And for the sixth time they shall be led to the pillory, and there have the upper lip cut with a hot iron; and for the seventh time they shall be led to the pillory, and have the lower lip cut; and if, by reason of obstinacy and inveterate habit, they continue after all these punishments to utter the same oaths and blasphemies, they shall have the tongue completely cut out, so that thereafter they can not utter them again."

The transcendental moral doctrine impelled and justified these cruelties; and, while the growth of intelligence, joined to the promptings of humanity, have during the last hundred years brought about the melioration of legal penalties for crime, some element of the old vindictiveness still survives, in law and in public sentiment.

Co-evally, resort was held to corresponding severities in order to vindicate the majesty of the state. An illustrative instance is afforded in the case of Paul Duprey, in the seventeeth century. "He had been heard to say that there is nothing like righting one's self; and that, when the English cut off the head of Charles the First, they did a good thing. For this and similar observations, he was condemned to be dragged from prison by the public executioner and led, in his shirt, with a rope about his neck and a torch in his hand, to the gate of the Chateau Saint-Louis, there to sue pardon of the King; thence to the pillory of the Lower Town, to be branded with the *fleur-de-lis* on the cheek, and set in the stock for half an hour; then to be led back to prison and put in iron, *'till the information against him should be complete!"*

The crime of lese-majesty, is still extant, but it is no longer so sanguinarily punished.

The progressive amelioration of punishment for crimes found expression in the crude beginnings of our penitentiary system In order to vindicate the law, a prescribed term of imprisonment was adjusted to fit each crime; but this term was arbitrarily fixed by the criminal code which left no margin of discretion to the court. It was a legislative prescription of vindicative balance, an attempt to measure out an amount of pain proportionate to the immorality of the offense against the state. Such predetermined penalties anticipate the criminal act, and are graded to some a

priori standard of wickedness inherent in the law which is violated, but do not conform to the wickedness of the criminal himself. They reveal the existence of a vestige of mystic idolism, with the state as its object, transcending the social need. The deification of the state tends, in penal law, to beget disregard both of present public welfare and of individual human suffering. It obscures the distinction between vindictiveness and vindication, sets afoot a fruitless search for a just measure of moral guilt, and is a vicious and vitiating element in the law and in its administration by the courts.

A slight change in the relation of the state to the criminal occurred when, at a later date, "good time" laws were first enacted, under which a prisoner might earn, by good conduct, an abatement in the term of his sentence. Good time laws involve a certain hestitating concession that punishment may rightfully be adjusted to the criminal, rather than to his crime; but they retain the tinge of antiquated dogmatism, in that the period of incarceration is nevertheless defined. Vengeance and mercy are both alike contrary to equal, exact justice. There is no effective vindication of a broken law, by any means whatsoever, certainly not by means of pain inflicted on offenders. The strength of law is in its integrity — its wholeness, or observance. Once broken, it can never be made whole again, never be adequately repaired. How can violated law be restored to wholeness by a patch of punishment put on the instrument or agent by whom it has been broken?

The public has also somewhat altered its opinion as to the deterrent influence of legal punishment. It is no longer believed that inflicted pain, including the pain of death, has the effect surely to diminish the volume of crime in the community, or even the number of murders committed. The statistical evidence at our command goes to show that undue severity in dealing with crime is the occasion of criminal epidemics, and that it aggravates the virulence of the assaults on social order, as well as augments their number; while the infliction of milder, but more certain, penalties is attended by a reduction in their number. The continued existence of crime proves that legal penalties for crime are in fact ineffective. "Laws are made to instruct the good, and in the hope that there will be no need for them; also to control

the bad, whose ignorance and defectiveness will not be hindered from crime." (This is a very ancient, accepted principle of political science.) The causal relation between crime and penalty is overestimated. Numerous crimes betoken a communal character, which suggests severity; while few crimes and mild penalties bespeak the better state. Moreover, penalties react; they not only reveal, but they contribute to give form and expression to the common sentiment of every age and people.

The underlying purpose of public punishments has assumed, of late, a softer name and form. We now name it "retribution," and have in mind a moral purpose directed more to the individual offender than to the vindication of the law. This altruistic public attitude may run to the extreme of sentimentalism, hurtful both to the man and to the state. There is, it is true, a limited range for indulgence and severity, but excess in either direction points beyond the field of actual utility to figments of retributory justice impossible to realize. No individual, no posible number of individuals, even though they may possess and exercise the authority which inheres in governmental place and power, can rightly judge another's sin; hence they can make no just requital.

The intellectual revolution to which the progress of scientific investigation has given birth, in almost every branch of knowledge, has exerted little influence in the department of criminal jurisprudence, until within the last half century, to stir up stagnated penological thought and direct it into new channels. Since the first national prison congress at Cincinnati in 1870, and the enactment in 1877 of the law governing sentences to the New York State Reformatory, the desire for retribution has been growing less savage; and everywhere we see indications which encourage the hope that ere long this principle, as the basis of the criminal code, will be abandoned, and that of social protection substituted for it. Protection, divorced from retribution, takes note of peril to the current social order, apart from any regard to morals, other than the mean or standard that the state itself establishes, which may after all be the best moral education that it is in the power of the state to give. This changed and changing attitude of public opinion marks an epoch in the progress of

civilization, from vindictiveness (base product of overweening superstition!), through vindication (apotheosis of the state), first to retribution, (an impracticable aim), and altruism so on to the principle of protection, which is reasonable and feasible. It is a noble and useful progress, from superstition to science; from mere revery to realism; from dogmatism to rationalism.

From the view point of the criminal, whether in durance or at large, there is not discoverable any verification of the ancient and yet current notion that "laws have a religious sanction, and rest upon a religious sentiment in the mind of citizens." The common religiousness does not clutch closely, with social moral behavior. Religious men are, not seldom, more or less immoral in their conduct; and none will deny that many are of good moral character, who are not religious.

Nor does it appear that observance of the law is motived by reverence for the state. State homage is a rare quality; where it seems to be present, it is found, on closer inspection, to be so interwoven with considerations of social custom, self-regard and self-interest, that it cannot be recognized as the dominating motive of conduct. No wonder then, that the mental habit of convicted criminals toward the government is purely negative. The criminal has not such a sense of relationship (implying sovereignty and obedience) to the government as to breed within him any deep sentiment either of obligation or of opposition to the state. I have never known a prisoner whose crime could be traced to any instinct of civic revolt or abiding hostility to the government. If such there are, they are not typical, but exceptional.

The relation of criminals to the officers of the law — to detectives, constables, sheriffs, jailors, judges and court officials — is not usually acrimonious; it is oftener amicable, or one of indifference. Their efforts to avoid arrest or to escape, even when accompanied with violence, are instinctive rather than malicious. As a class, they are so characterless as to be scarcely capable of a serious, sustained attitude of feeling or principle towards constituted authority. The exceptions to this characterization may have been more numerous in remote periods of history, among alien races, and under governments of an obsolete type; but I speak only of the relation of criminals of to-day, say for the

past hundred years, and in the more highly civilized states and nations. Anarchists, regicides, and those who commit crimes of surpassing horror, are either insane, or so erratic and eccentric as to be abnormal. There are also some accidental criminals who are normal; but these exceptions do not invalidate the general truth of the remark here made.

Neither is there submissiveness of mind, engendered by a sense of justice, among the criminals I have known. Out of many thousands, only one ever manifested such rationality. When caught, convicted, and in custody, they submit because they can not help it, not from any inward sense that the punishment meted out to them accords with their deserts. On the other hand, I have not found in prisoners a smarting sense of injustice, based on inequality in the distribution of penalty. Always, they want to be released; they will avail themselves, at any risk, of the opportunity to escape; sometimes they plead injustice, on the ground of some trifling inconsistency or mere technicality of procedure. The latter are given to specious reasoning about their situation. Here are two illustrative specimens of such reasoning.

A student of law in Chicago, ill from overstudy, engaged in herding cattle on the western plains. One morning he remained, with another herdsman, in camp, both of them ill or indolent, while the rest went with the herd to pasture. This law student killed his cabin mate, and went afield, intending to kill other herdsmen and stampede the herd. Instead, he relented, surrendered and was convicted, under a life sentence to the prison under my charge. At first, he was glad to have saved his neck from the hangman's halter; but, after a year or two, he became discontented and argued about the injustice done him thus: "My act was murder in the first degree, with hanging as its penalty, or it was no crime at all. It is therefore wrong that I should be, as I am, committed for murder in the second degree, under sentence for life or for any term of years. Evidently, the verdict of the jury was influenced by a doubt of my sanity. In that case, I should have been sent to a hospital or discharged as an irresponsible agent of the killing." This very intelligent prisoner could not see and approve the actual purpose of his incarceration, which was not punishment but protection. He could not appre-

ciate the propriety of governmental action restraining one so erratic as his crime showed him to be. He knew that he could not again be tried for the same offence, so could not be executed; nor could it be shown that he was at that time insane, therefore he could not be transferred to a hospital. He was obsessed by the fixed notion of a technical inaccuracy, which he magnified, either sincerely or pretendedly, to the dimensions of alleged injustice.

Another, also a federal prisoner from the plains, who stole a government mule, and was sentenced for a term of years, argued his case in dialogue, as follows:

Q. Is not government under a moral obligation to individuals, as one man is bound in morals to other men, his equals or inferiors?

A. Suppose I give affirmative reply, what next?

Q. Is there not a moral obligation resting both on governments and on individuals to deliver, when it can be done, a human being from death or great distress?

A. Generally speaking, it must be so.

Q. If circumstances are exceptional, and such that the deliverance must be accompanied by some technical but not very harmful infraction of a statutory law made for general application, might not the moral obligation in such exceptional instance be rightfully followed?

A. Yes, such a situation might arise, when the moral obligation of humanity would annul, in conscience and before mankind, the common moral duty to observe the laws.

Q. Recognizing self-protection to be the first and dominant law of human nature, might not a man, to save his life, himself appropriate relief not otherwise available, but which, according to the higher law of duty that you yourself approve, is, in justice to morality, most clearly his due?

A. Well, let us have the actual concrete example when answer may be made.

Then followed this recital, which he said was his own case; and on his statement of it he justified himself, and claimed to feel the injustice of his imprisonment.

"I was out on the plains alone. I had been left behind by the caravan, which had gone on before. I was without food or

means to get it, and at too great a distance from a settlement to reach supplies, alive, by walking. A government mule was also astray. I did appropriate it, rode on, and I saved my life, for which appropriation of the mule I am now imprisoned. The government was morally obligated, but inaccessible at the time. I did, by technical larceny of a government mule, save my life. I obeyed the first law of nature, enabled the government to discharge its manifest moral duty to me — that's all — and see! Here I am, a criminal! Can you show me the justice of it? Did I not discharge my duty to myself and to the government? Should not I be rewarded by the government, instead of punished?"

The moral duplicity of the man appeared, when he was asked: "How happened it that you were left behind? Was not the stray mule in sight, when you were left? Why did you not, when you reached the settlement, turn the mule in to the government? Why did you attempt to sell it?"

These are fair samples of the "corroding injustice" which some philanthropists allege that imprisoned convicts feel.

As to the political status of the prisoner, there is of course no change in it prior to his conviction, and not much afterward, at least after his discharge. We are told that in England ancient "outlawry" seems to have signified deprivation of legal protection both of person and property. Later, it merely disabled the outlaw from holding property and bringing suit; he still might be sued. It is now abolished in civil proceedings, and little used in criminal. In the United States it is unknown in civil courts, and has been rarely used in criminal. Disfranchisement for felonious crime is enjoined by our constitution. It is provided for by statute in New York, and generally in the other states also. In New York, criminals committed to the reformatories are exempted from disfranchisement for crime. Throughout the United States, discharged criminals are at liberty to participate, and they very generally do participate in politics, in caucuses, conventions, and at the polls. I recall an instance in which, as members of a municipal convention, two ex-convicts secured the nomination of a candidate for the position of city recorder or judge, which was afterward repudiated by his party as unfit to be made. One of these men had been released from state prison within a few weeks of the date

of the convention. The disfranchising statute is almost a dead letter. It is nevertheless very desirable for discharged prisoners genuinely reformed to be completely rehabilitated, including full if gradual restoration to all civil rights and privileges.

There is no highly civilized country in the world, where criminals have such ready access to the social life of the people as in the United States of America. The social opportunities accorded to them, while sometimes serviceable for their rehabilitation, are fraught with danger.

A handsome, well-educated young man, the son of a well-known rector and religious writer in Geneva, Switzerland, was guilty — in conjunction with his stepmother, a young and beautiful (but, as it proved, dissipated) Italian — of robbing his father of his entire accumulations. He fled to London, where he was well received by relatives and churchmen, then unaware of his criminal action; but his excesses resulted in the exposure of his character and recent history. These were sedulously concealed by his new friends, who sent him, with letters of introduction, to Philadelphia, where he was well received. The Philadelphians passed him on to a bishop of his church in central New York, whose influence secured for him an engagement, in a high class military school for boys, as instructor in French and fencing. There he stole the pupils' money, deported himself scandalously, and was soon discharged. His bad character was again concealed, so that he was able to obtain another position — in a ladies' seminary, to teach the same polite accomplishments. His genteel occupation, attractive personality and elegance of social demeanor made him a general favorite, and he was admitted to the best society of a populous city. He robbed the lady principal of her purse, containing six hundred dollars, abstracting it from her office on the occasion of a social call, and then proceeded to "blow in" the money in the slums of the very town where he was so well employed and so favorably situated. He was quickly arrested, and the police made his real character known; but fashionable society did not at once desert him. It lavished upon him foolish attentions, even in the police station, and made efforts to secure his release, which were unsuccessful, thanks to the good sense and firmness of his friend, the aforesaid bishop, through whose

influence he came under my charge at the Reformatory. This ends the story; but the sequel to it may prove of interest. After about three years, he was released on parole, and went to good employment at Cleveland, procured for him by the good bishop. Not long afterward he was recalled to Geneva, on account of serious illness in his home, but on arriving at Hamburg he was himself stricken with fever, and there he died.

Harrowing tales might be related of the distress occasioned by the marriage of discharged convicts to worthy women, whose acquaintance was made by them in church or in society, to which they had been graciously admitted; also amusing stories of easy and favorable reception. Let us confine ourselves to the latter.

Not very long ago, three reformatory graduates, all of them married and prosperous, who were well acquainted with each other, but whose antecedents were unknown to their host and to the assembled company, were, with their wives, guests at a fashionable function in New York. They were distributed as partners at various card tables, where they greatly enjoyed the novelty of their situation and their distinction as superior players and good fellows.

In Detroit, soon after my arrival there for residence, I met a man past middle age, a property owner and deacon in a fashionable Presbyterian church, whose sons — one of them a clergyman, the other an army officer — had graduated at Ann Arbor. He voluntarily told me that, when he was a young man, he served a ten-year sentence in the New York state prison at Auburn. With a sadly humorous smile he explained that his reason for confiding this fact to me was his fear that I might find it out. Afterwards, I learned that he was in the habit of communicating it to his new acquaintances.

Such easy access to American society should suggest the importance of so framing laws and conducting prison systems as to admit of the final and complete release only of prisoners known to be worthy of trust.

To the industrial commonwealth prisoners are related as parasites. They do not aid, but hinder the legitimate accumulation of wealth. They gain their subsistence by fraud, are a menace to the security and the rights of property, and impose upon the public

an enormous burden of taxation. If we accept the maxim that the importance of each inhabitant as a political factor is measured by his economic use or value, then criminals are not only worthless, but worse than worthless. Those in prison and those at large together constitute but a small fraction of the total population. Yet the thousands of criminals are to the millions of non-criminal inhabitants an occasion of constant apprehension and fear. We have an abiding prison population of 100,000; and the number of discharged prisoners in the community is probably 350,000. Mr. Eugene Smith's conservative estimate of the annual cost of crime in the United States is $600,000,000.

This survey of the harmful relations — moral, political, social, and economic — of the criminal class to the state, lends new impressiveness to the old question, whether such of them as are incorrigible might not justifiably be permanently removed by some painless process of extermination. Mr. Randolph McKim, of the University of Pennsylvania, in his book "Heredity and Progress" (1900), seriously advocate such a measure of social self-protection. He does not, however, adequately note its natural and inevitable reactionary effect.

Since dependency and crime must forever remain and continue to be elements of mixed society, it is worth while to turn for a moment, in conclusion, from the discussion of the present mutual relations of the criminal and the state, to the consideration of those relations as they should be, and as they may become, "when kings are philosophers and philosophers are kings;" when politics ceases to be a scramble for office, and government is administered in accordance with the principles of political science; when the intelligence, not the ignorance and prejudice, of the people formulates the proper demand upon legislators and is able to enforce its behests.

Although the high purpose of government is the moral education and training of citizens, there should nevertheless be excluded from criminal law and its administration the obsolete notion of a transcendental moral obligation, absolute, uniform, binding all individuals alike, and which it is the duty of the state to enforce. The religious relations of men are purely personal and spiritual; they are not invariable, but variant; hence no human

lawmaker or governor can properly impose upon others his own religious convictions. There exists without doubt an ethical consensus of public opinion, intangible but real, an unformulated judgment as to what is honorable and what is base in human conduct, which affects the life and actions of every man. But conformity to this vague standard or disregard of prevalent public sentiment is the natural right of a free citizen. All that the state may require of him is obedience to statutory law, into whose domain habit and custom overflow; but, with successive changes in habit and custom, the law alters its content and its form. Civic right and wrong are of human origin, the product of legislation, whatever may be their ultimate root in the ethical instincts of mankind.

To this remark I add the expression of my individual belief (which is shared by many), that the current metaphysical doctrines of freedom of determination and consequent responsibility tend to develop and foster a false theory of punishment, because they introduce into it the attributes of deterrence and retribution, or intimidation and retaliation. The law-breaker is hurtfully discordant, whether wilfully so, or involuntarily wayward. Does not that suffice for his legal detention, and justify whatever treatment may be essential for his good and that of the community? The sole function of the state with reference to him is his reconciliation, restraint or removal. Such a fundamental juridical change carries with it the surrender of the primitive idea, and of the attempt made in existing criminal codes to establish a measure of guilt. Professor Krapelin, of the University of Berlin, has pithily said: "The mathematical mode of expressing the equivalent of each crime in money, or in months and years served in a jail or penitentiary, is scarcely more crude than the more lucrative but similarly grounded idea of forgiveness of sin by the issue of stock certificates of different denominations denoting a corresponding lien on a surplus of good works."

The desirable and possible changes in the relation of the state to the criminal may be summarized as follows:

(1) From theism to civicism as the basis of the judicial system.

(2) From retribution to protection as its animating purpose.

(3) From expiation to reformation or restraint as the aim of imprisonment.

The effective application of these principles involves reform in legislation, in judicial procedure, and in the organization and government of prisons, along the line of modern progress in science, art, and civilization. There must be extension and perfection of the juvenile court, of probation, and of parole, both in law and in its administration, until the time shall arrive when no offender will be imprisoned, who can be successfully treated in the open. In criminal trials the scope of the judicial inquiry and decision should be limited to the determination of the guilt or innocence of the accused (meaning thereby the fact and quality of the action attributed to him in the information or indictment); whether due regard to public safety requires his domiciliary restraint; and his formal commitment to prison only when necessary. The determination of the circumstances and duration of his incarceration should be left to another tribunal, namely, to the expert guardians of places of confinement, under regulations authorized and established by law.

The Athenian stranger, in Plato's dialogue entitled "The Laws," is made to say: "Actions have innumerable characteristics, which must partly be determined by the law and partly left to the judge. The judge must determine the fact; nor can the law always prescribe the punishment. * * * There will then be no need to determine beforehand the exact proportion of the penalty to the crime." He further suggests that there shall be instituted three prisons; one for common offenders—a house of reception; another, to be called the house of improvement; and a third, in some wild and deserted region in the heart of the country, for incorrigibles. How strange it is, that such civic wisdom should so long have slumbered in classic archives, and not have availed for penal science these more than twenty centuries, during which it was not applied at all, till so recently, and now so partially applied!

Yet, in view of what has been accomplished of late, and with the dawning prospect before our eyes of better things to come,

we may congratulate our generation that "the reprisal penal system is passing from the world, is being pushed as a dry leaf by the new one, by the protective and preventive system coming to replace it. While the one sinks in the darkness of the night, the aurora of the other is visible on the horizon."

THE PRINCIPLE OF PROBATION.

BY CHARLTON T. LEWIS, LL. D.

My subject is "The Principle of Probation," or an inquiry into the methods by which society should deal with crime. In order to reach any valuable results in it, we must treat it as a scientific inquiry. To understand the considerations which must determine this great question, we must study human nature, and keep in view its capacities and the laws by which habits and character are formed and modified. And here is the supreme difficulty in making the principles of penological science understood, whether at the university or in the lecture-room. For the prevailing traditions of penal law and of its administration are full of assumptions, or pretended principles, which are at war with the facts of human nature and are hindrances to progress.

Our penal codes begin by attempting to classify crimes as if they were substantive things, being capable of definition and comparison, creatures which can be classed in genera and species. The law defines manslaughter, arson, burglary, robbery, larceny, and so on, as if each offense were something representing a distinct character and a distinct degree of guilt, so that when the name is given to an act, the proper treatment of the perpetrator can be inferred from it. The entire system is absurd. We are dealing, not with acts, but with actors; not with deeds, but with men; not with abstractions, but with human hearts, minds and lives.

The supremely significant and instructive fact in the dealings of society with crime in our day, and one which has not been fully grasped as yet by the legal profession, not even by those who practice in criminal courts, and who should be familiar with it, is this: We have now two classes of institutions fundamentally distinct in character and purpose, both of which are designed by society, erected and conducted at public expense, for the purpose of dealing with criminals. The most numerous class of these institutions consists of prisons, in which to confine men for terms specified by the courts in which they are tried, as penalties for their offenses. The laws under which offenders are sentenced to these prisons aim to classify crimes according to the degree of guilt which they imply, and to assign to each of them the penalty which it deserves. Thus to these prisons are sent men sentenced to confinement for two, five, ten, fourteen or thirty years, or for life, according to the name which the law attaches to the crime proved upon them, and each man, when he has served the prescribed term, is turned loose upon society. The other class of institutions includes what are known as reformatories. The fundamental principle here is that an offender is sent to them not for a term, but for a specified work. It is assumed that his condition proves him to be unfit for social life. For some reasons, to be found in his own mind and character, he cannot yet be trusted with freedom and the responsibilities of citizenship. But he may possess the capacity to become an honest, industrious and useful citizen. To the reformatory, then, he is sent to be educated; to be trained to habits of industry; above all, to be disciplined in the habit of looking forward to the future with the consciousness that his welfare and happiness to-morrow depend on his conduct to-day, and that he is constantly shaping his own destiny. He is expected to remain until it satisfactorily appears that this training is effective, and then he goes forth with the prospect of leading an honest and respectable life. This, in brief, is the distinction between these two classes of institutions.

Now, for a generation past, those two kinds of prisons have been standing side by side in New York, Massachusetts and

other states. Each of them has received thousands upon thousands of criminals under sentence for grave offences. Each of them has sent out thousands of its inmates into the world of human society, with all the effects of the life, teachings and associations of the institution impressed upon their natures, as a preparation for their after career, and what is the result? It is definitely known to everyone who has taken the trouble to study the official and recorded facts, that a large majority of those who have been sent to the traditional prison, and discharged after serving their terms, have returned to a criminal career, and have taken their place among the habitual and, so to speak, the professional enemies of society; and that a large majority of those offenders who have been sent to the second class of institutions have been successfully trained to industry and to lawful living, and have become self-supporting citizens.

Note that I am not assuming to give statistics, with percentages of the number of discharged inmates relapsed or reformed, in either class of prisons. Such statistics are open to criticism, and no scientific basis of comparison has been established for these institutions which would justify the assertion of precise or even approximate numerical results. But the general statement which I make, that a large majority of these wards of the State are, by one mode of treatment, consigned to the criminal class and to final ruin, and that a large majority of them are, by the other mode of treatment, saved to society, is far within the limits of known experience, and will not be disputed by anyone with a knowledge of the subject. What is the reason of the difference?

This leads us to the principle of probation. That is the key to the whole subject; it is the touchstone of the difference between these two classes of institutions. This principle is not a fanciful theory nor a sentiment, but a truth, fixed and fundamental in the facts and science of human nature. We are all on probation—that is, we are all on trial in our lives in the general sense that what we do to-day determines what shall be our fate to-morrow. We are the framers of our own future. We cannot put our hands in the fire and have them burned off, and then have the use of them in our future life, nor can we

clog and mutilate our souls with filth and crime, and to-morrow have the proper use of them as human souls again. The supreme training of every child until he becomes able to take his place as a man in the world is to have this principle of probation impressed upon him; to become conscious that, in every act and movement of his thoughts, affections and will, he is framing his future; that, in the language of psychological science as truly as in that of the preacher, whatsoever a man soweth that shall he also reap. He who fully learns this is the educated man; he who learns this and acts upon it is the wise and good man. He who has not learned it is the infant, while he who has learned to live in violation of it is the criminal. Children and criminals are much alike, in that nearly all criminals, like children, have an imperfect sense of responsibility in the present for the future.

Examine the mental habits of a body of such offenders as are sent to one of our penal institutions, and you will find that seven out of every ten of them are incapable of looking forward to anything like a remote future. They have to be taken in hand like children—like animals—and slowly and painfully taught the elementary fact of life and experience, that the future is the creature of the present; that to-morrow is cast in the mould of to-day. When you have succeeded in making the criminal who comes under your control or into your school realize that he must suffer to-morrow if he violates a law to-day, when you impress him with this sense, so that he bears it continually with him, and restrains himself because of it, you have taught him the first half of the great lesson of life. When he is so far trained in this principle that his consciousness of it can withstand the shock of sudden temptation and the long weariness of delayed recompense, so that his life is governed habitually by the aim and purpose to shape his future day by day, hour by hour, he has achieved his education, and is prepared to take his place in the world as a man among men.

Probation, then, is the law of education and reform. Long experience has taught us that the building up of this sense of the future is the end of all right methods of discipline for criminals. The deadly influence of the old-fashioned prison, as its

inmates always say, "takes the heart out of a man." It incapacitates him for human society. Whatever disposition he had to live for the future, and it was weak and imperfect in nearly all, and needed support, guidance and invigoration, was expelled or destroyed by entrance into prison. There is nothing for him thenceforth but to be a criminal, to revolve between crime in free life and its punishment in prison. Society spends much of its energy in impressing on the criminal the hopelessness of his condition. There are few even of the benevolent who will associate with him, who will not on any occasion which brings them into contact with him, show their feeling of suspicion and aversion.

The aim of the reformatory, then, is to apply the principle of probation by making life in the reformatory a probationary life; a life in which this principle shall become incorporated in the very consciousness and soul of the offender. But remember this: that while a man is in confinement, while subjected to the discipline of a penal institution, a true probation is almost impossible. What we mean by probation is a course of life in freedom and in society—that is to say, its essential elements are that there shall be liberty of choice, from hour to hour, between evil and good, and that this choice shall be continuously exercised, under the social influences which come with fellowship and intercourse, with all the relations of neighbor, friend, family and fellow-citizen. Without these two elements in union, there can be no natural and perfect probation. If you take away a man's freedom, not merely in the technical sense of placing him in stone walls, but by putting him under iron discipline, where every act is prearranged and regulated for him, so that his life in every detail is determined by others—his rising, his meals, his labors, his exercises, his conversation, all ordered by rigid rules and limited by narrow restrictions—you suppress the activity of the will, and make him largely a machine. You destroy that personal freedom which is the great formative and upholding power in character, you limit to the narrowest field those exercises of the will by which we direct and control every detail of our lives. Did you ever think how many decisions you make in a day? How many acts of choice

are performed by your volition? Every movement of the body, every word you utter, is the result of an act of the will dependent upon considerations in your mind which determine it. Throw a man into prison, under its severe discipline, and that experience is taken from him; he becomes, in all matters of moment, an instrument in the hands of the law and the officers of the institution. At the same time that his freedom is destroyed all social influences are taken from him. The chief agency for the general and proper development of human nature is the fellowship of mankind. But in prison free and natural conversation is impossible; companionship and sympathy are restricted; the social basis of the soul is cut from under it.

Thus, in confinement the two essential elements of human life as a probation are destroyed, and with all our efforts it is impossible adequately to replace them. Great and beneficial as the work of our reformatories has been, it is hampered and narrowed at every point by the impossibility of reconciling imprisonment, in any form, with a degree of freedom and of true companionship which will answer to the demands of the principle of probation, and give it full efficiency. Hence it is of prime importance that, to the utmost extent possible, the probationer shall be kept outside of the walls of institutions and apart from their discipline and their solitude. If you would reform the probationer of criminal tendencies you must place him under social influences and where his power of will is continually exercised. You cannot give him the power to choose good unless you give him also the power to choose evil. In order that he may be drawn to use his power of choice for good, and not for evil, you must surround him with all the influences for right and for strength of character that you can command. During the formative period of life the acts, the sayings, the very looks and atmosphere of those around us are at work upon our natures, shaping their growth. The weak need these influences even more than the strong. Those who have criminal tendencies need them more than those who are free from such tendencies. Hence it comes to pass, not as an impression, not as a theory, not as a dream, but as a scientific fact which lies at the basis of all true penal law and administration, that in

order to reform men whose natures are prone to crime and save them to society, their personal freedom must be conserved to the utmost extent that is safe for others, and they must be surrounded with social influences as natural and as strong as those which other men enjoy. In other words, the ideal of reformatory efficiency would be attained by a society which should itself become the probation officer for those who have gone astray, a community which, as a whole, should exercise supervision over them, should follow their daily life with affectionate care and kindness, should extend the sympathy of human brotherhood to them in trial and under temptation, should furnish them with a guidance and a leadership which will tend to keep them in the right way.

In the few minutes allowed me here I can but make a suggestion of broad considerations, in the hope that you will apply them yourselves, in your thoughts, to the correction and completion of your ideas of penal law and administration. It is by obtaining rational attention to the subject and by the formation of a sound public opinion upon it, in accordance with true principles of social science, that any valuable reform can be effected. To this end keep steadily in mind one pregnant thought. All that has been done in recent times to mitigate the ferocity of penal laws and to make organized society the savior, instead of the destroyer, of its most unfortunate class, has been done by introducing hope to the prisoner. On the door of the jail of the old-style was written: "Leave hope behind, ye who enter here." The new gospel of penal law, the new doctrine of social science, is to make the prison the home of hope. When a wrong-doer is brought to its gate, let him in, saying: "Here is a place of rest until you are able to go forth, as we feel assured you will, to do a man's work in the world." Hope is the stimulus of effort; the prospect of creating a future is the motive for doing well in the present. Religion and science, whatever conflict they may have or be imagined to have in aught else, are at one in this fundamental truth; and in accordance with it all penal laws should be framed and all penal institutions conducted. With this principle clearly in view, we should know that it is the extreme of folly, and is treason to

society, to send an habitual or professional criminal, a depraved nature, with no sense of order or restraint of conscience, out into the world, whether he has served a term of years in prison or not; and that every such enemy of mankind should be confined until his character is changed and his future honesty of life reasonably assured. But, on the other hand, I would commend to your reading a remarkable paper in the *Nineteenth Century and After,* for February, written by an intelligent man, who has served as a convict a term of imprisonment in a British State prison. He gives a striking and doubtless a correct account of the character of the habitual criminals with whom he was associated. He knew them by thousands, in the course of his career, but among them all there were but two whom he could regard as hopeless. The rest were habitual criminals because there was no other life open to them; because of the want of that element of hope which is the motive power of all true human life. You cannot reform without it; you cannot even sustain in law-abiding citizenship the mass of our fellow-men who are not criminals without it. How, then, can we ask the man who has fallen, who meets all the obstacles of weakness, of habit, of discouragement, of bad repute, to overcome them without the inspiration of hope? This is the one force which moves humanity onward. Put it into the heart and life of the convict, and the work of reform is begun, his salvation is nearer than he or the world has believed. He is brought into touch with the movement of the race towards light, with the cheerful and confident promise of a nobler future, which inspires the greatest poet of our age to cry:

> "Tho' the rough kex break
> The starr'd mosaic, and the beard-blown goat
> Hang on the shaft, and the wild fig-tree split
> Their monstrous idols, care not while we hear
> A trumpet in the distance pealing news
> Of better, and Hope, a poising eagle, burns
> Above the unrisen morrow."

XI.

Neighborhood Improvement.

NEIGHBORHOOD IMPROVEMENT.

MISS JANE ADDAMS, CHAIRMAN.

In opening the session on Neighborhood Improvements, Miss Addams spoke as follows:

As this is the first meeting of the Committee on Neighborhood Improvement connected with the National Conference of Charities and Correction, perhaps a word is in order to explain why such a committee is given a place in such a conference. The old fashioned charities, as we know, concerned themselves almost altogether with the individual. A great effort was made to find out promising boys or girls and to help them so that eventually, as my neighbors would say, they could move over onto the boulevards. After that, great effort was directed to the families, still trying to do as much as possible for the individual, to give him new ideas and new impulses, to change the set of ideas from which he acted, but Charity Organization Associations at last consented that the individual should be treated as a member of his family. Miss Richmond told this conference once of a certain family which had been visited by various churches and benevolent individuals for years and no one had ever interviewed the head of the family because he happened to be a man. The good people thought charity ought to confine itself to women and children, the old notion of considering only the individual, or the family, has now extended itself to treating neighborhoods, certain districts, which seem to be below the level of citizenship which other districts have attained. It has been discovered that promising boys go to pieces because their neighborhood influence is bad. It has been discovered that families

break down and go the wrong way because they have not the moral energy in themselves to overcome influences from the outside. So those people who are concerned in social betterment, have come to believe that to these agencies which devote themselves to the individual and the family should be added agencies which study conditions of neighborhoods as a whole or districts as such, in order to show what things can be done for given districts in order that certain stigmas, certain temptations, certain reputations may be removed.

Curiously enough the first agencies that undertook these district activities felt as if they were going into a strange country, as if they were going to encounter people more or less unlike themselves, and some of them took a name which is more or less obnoxious to Americans; they called themselves "settlements," as if they were pioneers in a new and strange country. But after living in them for ten or fifteen years, they discovered that the people living there are very useful people, that they include all kinds of people and that they have in themselves reservoirs of moral power, and of civic ability, if these powers are but found out and properly aroused; that with those agencies for neighborhood improvements which must be brought from the outside one can count upon tremendous aids from within the neighborhoods, even though they be called depressed neighborhoods, in the poorer quarters which every city has.

It is impossible this evening to give anything of a historic survey of what has been done in the line of neighborhood improvements. My first introduction to such a thing was in London years ago when Octavia Hill took me to see the first playgrounds in London made out of the old grave-yards. Those old grave-yards turned into play-grounds had almost upset the British Empire. One would suppose that it had centred its efforts upon preserving from the footsteps of little children those special spots of ground. I remember very well seeing the children play there in a curious dodging way, skipping from one plot to another with great strides. I was much younger than I am now, and more given to theories, and I propounded the theory to Miss Hill that the children had played on the streets so much and had been interrupted by passing teams and wagons and they got

in this way of dodging. She smiled and said: "No; they are afraid of stepping on the graves lest a ghost come and pull them down." From that old beginning of taking the children as neighborhood children and giving them something that belonged to them of their own neighborhood, to go through all the development of neighborhood improvements, through community life and community interest — this history it would take a long time to repeat, and so I shall not try. But we might cite instances of successful community spirit — that little Tyrolese village at Oberammergau and see what has been accomplished there because these people have preserved the drama and have worked out their power in relation to it. Or take some neighborhood in which the young people have given themselves year after year to debating and discussing great social questions and reform. Take one or a dozen instances which might be mentioned and we should find in any group of simple, uncultivated people that if they are given some line of interest, given something which connects itself with their daily life and their hope for the future, we are amazed at the power and the artistic ability which such a group can develop. And one may imagine then what we may expect from our city and country neighborhoods when the public school becomes a center in which every member of that community having hunger of mind or interested in the vocation which he wishes to follow, may have the needed opportunity outside his working hours, when something shall be done for the genuine cultivation of life; — one can imagine that we shall look back upon the feeble reports we give to-night as something which occurred back in a far away time before we had enough faith in humanity to develop it adequately, but went bungling along slowly during many years without dreaming of what the future might bring forth.

THE PLAYGROUND AS A PART OF THE PUBLIC SCHOOL.

BY JOSEPH LEE, BOSTON, MASS.

The playground as a part of the public school is not one, but several things. It includes in the first place the playground in the school yard. The overwhelming opinion of the grammar schoolmasters in Boston, to whom I have sent out a circular asking questions on this and other points, is in favor of retaining the outdoor recess; and it is difficult to watch children during recess without believing that it supplies a real want.

But what is a schoolyard playground — how big is it? In Boston the size varies from nothing up to 59 square feet for each child; the average being about 19 square feet. The minimum size prescribed by the English Board of Education is 30 square feet per child; and my observation, and the testimony of the Boston teachers, lead me to believe that this figure is about right although the London schools in practice generally allow 40 feet. For primary schools the minimum size might possibly be a little smaller. Thirty square feet per child makes 1,452 children to the acre. In arriving at so low a figure, I am proceeding upon the theory that the use of the playground for the purpose of recess is a somewhat peculiar one. I have watched recess in the Boston schools and elsewhere a good many times; I have, on this point also, obtained the opinion of most of the masters of our grammar schools, and it coincides with mine — namely that what children mainly want in recess is not fixed games, certainly not such games as require an effort of attention or the accurate direction of movement. (Heaven forbid that they should be subjected, during that time, to a misapplication of Swedish or other nerve-exhausting forms of gymnastics): what they want is rather what is generally known as "free play"— a form of exercise which consists, as everybody knows, in running around, pushing each other, and squealing. To indulge in this free play or "letting off steam," — to run around, push or thump each other, and squeal — is, I believe, the ideal and legitimate occupation of children during recess; and for this purpose, the testi-

mony seems to show that even as little as 25 square feet per child will serve as a minimum requirement. I have noticed, however, that the older boys in the grammar schools — those of about fourteen years and over — seem to have lost the instinct, amounting almost to genius, which makes the smaller children do precisely the thing that they ought to do in order to gain relaxation of mind while getting rid of the pent up surplus energy of their bodily faculties, (or perhaps it is the greater dignity which the boys of this age have attained which inhibits them). At all events, these older boys have a way of standing along the fence, and I have thought that for their benefit some kind of game suited to their years and dignity ought to be introduced; an innovation which would considerably increase the necessary number of square feet per boy, and brings the necessary amount in grammar schools up to 30 feet.

I am not so sure about the girls. They have less of the thumping and yelling instinct, and in their case a greater provision for games may be good, provided the games are sufficiently frivolous; if care is taken, that is to say, not to appeal to the girl's morbid instinct for law and order. And yet perhaps the walking in clumps and whispering — nature's prescription after a very early age — may be the best.

A practical consideration is that the school needs the surrounding space for the sake of light and air, even if it were not to be used as a playground; and where the neighboring buildings are getting to be five stories high, as is the case in crowded tenement-house districts nowadays, this space, in order to save the children's eyes and lungs, ought to be about as big as the need of a playground in recess would require.

Another practical consideration is that of school gardens; for when the school committee is taking a piece of land, it might as well, first as last, get it large enough for both purposes. Again I refer to my Boston teachers, and to others interested in school garden work, who perhaps have more experience, and the testimony I get points to about the fifth to the seventh grades in the grammar school as including the ages in which these gardens are especially valuable, and to about two and one-half feet by eight feet or thereabouts for each child's garden — say 25

square feet per child, including the paths between, so that, besides the 30 square feet for play, children in these grades need an additional 25 feet for gardens.

And the playground needs the school almost as much as the school needs the playground, for certain reasons of a practical and obvious sort. It requires, for instance, the following things which the school supplies and which would otherwise have to be specially provided, namely: Drinking water and sanitary arrangements, a place to store playthings and apparatus, an indoor place for quiet games and occupations in summer, for no child can take strenuous physical exercise for ten hours a day in hot weather, and above all, shade. As the playground must have all these things, it is economy in the use of plant to put it where these already exist.

Another advantage of the schoolyard as a playground is that the school site is chosen as a place that the children can get to, and is presumably as cheap as any place in the neighborhood that will answer this requirement. Land in the remote suburbs, amid the wild woods and the green fields — or haply on a salt marsh or in the midst of some wide desert of gravel, half-bricks and tomato cans — land enjoying that graceful seclusion in which cheapness as well as distance lends enchantment to the view, has for the imagination of the taxpayer a strong and perennial fascination: but by some malign perversity of fate, the places that the children in the crowded districts can easily get to never seem to be found in these wild and rural parts. The requirements of the city playground as regards location are, in short, precisely those of the city school.

The schoolyard playground will, besides fulfilling the requirements of recess, be the playground for the smaller children during vacation and in the afternoon. For the sake of this latter use it must be furnished with a few games and toys, especially with building blocks; it ought to have swings, tilts and other juvenile apparatus such as can be hung up or cleared away during the crowded recess time; and above all, it must be provided with two things, namely, sand and kindergartners. A sand box will furnish occupation to as many children to the square inch as any other arrangement of the earth's surface has been

found to do and will therefore not lessen the available space. Swings can be tied up out of the way during recess and let down for use in the afternoon; and there are so many children inevitably kept at home in the afternoon that I do not think it will be found that they take up more room than can be spared for them, especially as the bar need not be more than seven or even five and one-half feet high. Swings on a playground are always used, summer or winter, rain or shine. I have seen those on the Civic League playground in Boston all in full use on dark November afternoons, when the thermometer was well below freezing, the wind blowing a gale, and the sand and gravel hissing across the playground like a storm in the desert. The kindergartner is essential because she has studied Froebel, and therefore understands what children are, what they want, and how to provide it for them.

Besides the schoolyard, two other kinds of playground must be provided, preferably combined at the same point — the outdoor gymnasium and the ball field. These should, if possible, be combined with one of the schoolyard playgrounds — or with another playground of the same class, intended for the little children — and also with a space where the bigger girls can play really lively, romping, and exciting games. They should, in short, be family playgrounds, including benches and bleechers for the mothers and fathers to look on. They ought to include, also, the school gardens of the neighboring schools, and be otherwise, by means of flowers and shrubs round the edges, made to look a little less hideous than it is generally considered necessary for the city playground to look. But, whether thus combined or not, the outdoor gymnasium should include a place for running games, and should have in it only such apparatus as it is found in practice that the boys actually use — a necessary caution inasmuch as the fact is sometimes overlooked that apparatus, however scientifically devised, does very little for the development of the children if they cannot be induced to go near it. The apparatus which they will actually use is principally that in the use of which the element of falling comes in — for instance, tilts and teeter ladders, sliding poles and coasts, swings, trapezes and traveling rings. Swings and perhaps tilts

should be left out where boys past the strenuous age of 10 are being provided for. Besides the sensation of falling, what the middle-sized child, especially the middle-sized boy, particularly wants is a chance to do stunts — to show how great and brave, accomplished and generally enviable he is, and how much more so than any other boy. Partly for this reason, horizontal bars and flying rings should be provided, vaulting horses are good, and parallel bars permissible; and there should be a reasonably soft space of sand or tan-bark for tumbling — not merely of the casual and involuntary, but also of the more deliberate sort.

This affording of an opportunity, by apparatus and otherwise, for the performance of difficult or dangerous feats — for doing stunts — is one of the chief functions of the playground because such opportunity fills a place in the boy's nature the filling of which is a necessity not only to the happiness of the boy and to the peace of the surrounding neighborhood, but also to the boy's true education, in which it supplies an essential part.

I once made a study of the small weekly magazines that are sold for a nickel and that may be described as the yellow literature of boyhood. I pursued this study at a considerable sacrifice (which anyone will understand who will undertake to read any one number of any of these magazines entirely through), because I felt that they were expert witnesses as to the boy's tastes. They are published to sell; the object of their existence is to make money, and to make it out of boys; therefore they must suit the taste of boys, and presumably succeed in doing so. In the very first one of these magazines that I read the hero starts out in the afternoon to go to a clambake. As he approaches the seashore, where the festivity is to take place, he is confronted by a masked ruffian, who jumps out from behind a tree and puts a pistol to his head. The boy quickly but firmly knocks the masked ruffian down, takes away his pistol, and is about to pull off his mask, when he hears terrible yells coming from the direction of the beach and rushes through the woods just in time to find a bull about to kill one of the girls. He puts the bull out of business by the simple process of shooting out his eyes with the revolver; explains to the owner, who turns up just then, in a few well-chosen words that the bull was making a nuisance of

himself and had to be restrained; and then, immediately after a heavy dinner of clams and pie, he very appropriately, takes part in a swimming race. He gets ahead of his rival in the race by rounding the mark inside of him, and is just going to win when the masked ruffian, with another masked ruffian, makes his appearance in a dory and begins batting him over the head with an oar — or rather trying to do so, for every time the masked ruffian strikes, the boy dives and comes up on the other side of the boat. At last the masked ruffian gets on to his rhythm and hits him just as he comes up. The boy is stunned by the blow and immediately sinks down bump onto the bottom, where he would have drowned if his defeated rival in the swimming race had not dived and rescued him. Well, these are just a few little preliminary stunts, introduced to whet the reader's appetite for the real climax, which comes later on in a ball game, in which of course the hero greatly distinguishes himself.

Now that story shows what is the boy's idea of spending a pleasant afternoon — the sort of routine that would seem to him thoroughly satisfactory and desirable. And the boy's love and capacity for doing dangerous things are not by any means imaginary. A few years ago at the Sportsmen's Show in Boston, there was a man who used to dive 70 feet down into a small trough of water. The man did it before a large audience and was making his living by it; but there were some boys one afternoon who, without requiring the presence of an audience — indeed modestly seeking an opportunity when they should be as little observed as possible — and after the lights were put out, crawled out from a place of concealment in the gallery, got onto the man's lofty perch and, accoutred as they were, jumped into his trough or bathtub, 70 feet below, acquiring thereby only a scolding from the janitor, some wet clothes to walk home in, and possibly an unsympathetic reception when they got there. (It is true that they may have got their names into the newspapers, as they certainly did get an account of their adventure.) Another instance of the same sort was that of a man who tried to make an honest dollar by doing some high diving off City Point, but after all the boys in the neighborhood had shown him

the variations and improvements of which his favorite stunts were capable he had to go out of business.

Now the thing to remember, from the educational point of view, is that a boy does these things — performs these stunts of various sorts — not in pursuance of a mere whim: on the contrary, the impulse he is obeying is among the most persistent in his nature, and obedience to it is the most serious thing in life to him. Moreover the central and essential truth of all is that the boy is right. It is by such obedience alone that he can attain his true and normal growth. What the boy feels, although he feels it unconsciously and would be utterly incapable of putting his feeling into words, is that with him it is now or never; that if certain essential qualities of his nature, — address, courage, manliness, — are ever to get their development, they must get it now. In the life of the human being, as in that of any growing thing, there is a time for all things; there is a time when each set of qualities has got to get its development if such development is ever to be got at all. If the boy does not do daring things and does not measure himself against other boys in games and contests, he will never grow to be a man. The chance once missed will never come back to him.

That is why our system of education must include an opportunity for the doing of difficult and dangerous feats. Tiddledewinks is a good game but the real moral food of boyhood is made of sterner stuff.

Another thing the boy of the Big Injun age must have is a teacher on the playground—not for the sake of discipline; grown ups are too soft to be of any use for that purpose, but partly for maintaining order and partly because, for boys of this age, outside leadership of some sort seems to be in most cases a necessity. It is true that boys who are brought up in the very strong tradition of a predominating game, or who are thrown with any older boys who take some interest in looking after them, will play without the leadership of a grown-up person. But this is not true of most boys and is not true at the times of the year when the traditionally established game is not in season. There is a critical attitude of mind, together with a fierce individualism, in boys

under eleven years old, that in most cases make anarchy practically inevitable a large part of the time if they are left to themselves. A boarding school teacher of my acquaintance, whose special province has been looking after boys of this age during their playhours, told me that the only kind of occupation he had ever known them capable of carrying on if left to themselves was to set upon one of their number and tease him. This seemed to be the highest social institution they were able to support.

A boy, it has been well said, is an engine with the steam up. He is also at the Big Injun period to a large extent an engine without a track and without an engineer. He is possessed by a restless force and a necessity of doing something, and something, mereover, that shall have real life in it; but with an inadequate power of finding out, in the paths of peaceful life at least, just what that something is — a condition of mind and feeling which has led many good people to suspect that the enemy of mankind has special access to the minds of boys of this particular age. Obviously, he is not a whole or finished creature, but an incomplete and partial one — an infant — part of a larger whole. The teacher or play leader is his true supplement, as truly the other half of him as the mother is of the baby in its first year.

The leaders whom the school will furnish to the children during play hours will include an expert on games and physical exercise; but they will also include, for some hours every week, the same teachers who have charge of the children in the school room. As my boarding school principal said to me, "When you join with the boys in their games, the problem of discipline disappears."

Moreover, the true problem of the teacher is not really one of teaching; rather one of getting hold of the boy, of stimulating his spiritual life. The different subjects taught are, in their most important aspect, so many avenues by which the real thing within, the real boy, may perhaps be reached; and every experienced teacher will tell you that different children will be reached in different ways. The experience of the child in at last coming to the subject which really awakens a response is not so much an experience of learning as it is an experience of conversion.

Whether it is geometry or clay modeling or football which he finally feels that he understands and that he amounts to something, the effect on him is that of an awakening, and is seen not only in the subject in which he is first successful, but in every other lesson and in everything that he does or undertakes. To omit from the teacher's means of reaching the inner life the one means which is most likely to succeed is not a scientific way of arranging our school curriculum. It may be said perhaps that the boy will be reached just the same, if he has a play-ground, whether the playground is under the school or not; but it is not quite the same thing in that case. The illumination will be more likely to reach to his lessons and especially (a matter of great though secondary importance) it will illuminate not only the boy's but the teacher's mind, if it has been the teacher himself and not an outsider by whom the spark has been struck.

And the playground must be put distinctly under the master of the school as a part of the plant for the proper use of which he is responsible, in order that he may have placed in his hands the machinery necessary for dealing with the whole boy and may be made to feel that the whole boy — the education of boys and girls and not merely teaching them things — is his job. The question parents ask of the head of a boarding school is not "How much Latin have you taught my boy?" or "How good is he at arithmetic?" but "What kind of a boy have you made of him?" and until we learn to put the question to our public school teachers in the same way we are not asking of them to do the thing that we really want done.

Another thing that a boy must have is games; and for this reason a ball field is an essential part of our educational plant — for in America when we say games we mean practically *the* game — base-ball, with foot-ball looming up as its autumn counterpart. The necessity of games is, first, because the standard of effort and of attainment reached by boys in their games is higher than is held up for them, or can successfully be held up for them, in any other pursuit. The discipline is severer than can possibly be elsewhere attained. A small boy throws a ball in such a manner as to curve in a way which a few years ago was considered to be impossible; another small boy hits the ball with a

round stick, while a third urchin in the distance turns his back, runs as fast as he can, and finally turns round and catches the ball over his shoulder. When you consider how small a part of the curve that the ball was making this third boy saw before he started to run, and how accurately he had to judge where it was coming down, you will see that the feat is not an easy one. These boys are held up by their companions to a standard of effort and of attainment which not even the fiercest schoolmaster of the old school ever dreamed of exacting or would have supposed it possible to reach. A boy who is almost turning himself inside out in his efforts, but who fails in any point of the game, is spoken to by his companions in language that I will not venture to repeat and with a severity which no grown person is sufficiently hard-hearted even to attempt. The strenuousness of his effort is no palliation of his offense. The standard he is held up to is an inexorable one. Good intentions don't go on the ball field. It is the thing you do the hardest that produces the most enduring effects; your deepest experience leaves the deepest crease. It is not in the school room, but on the ball field that the boy's real life, the part of it that is most serious to him, is passed. In leaving the ball field out of our school plant, our public education is playing the part of an old hen trying to conduct her duck's seminary on dry land.

There is, I know, the great difficulty of the enormous amount of space required for our national game. The man who will deserve the best of his country during the present century will be the one who will invent a method of preserving the essence of base-ball within a space about one-tenth of that now required.

The other thing which the game contributes to children's education is in its service as a school of citizenship. The teaching of citizenship is, I take it, the aim and purpose of the American school. It is for this reason that the state has, in our country, from the very first made the schools its business. If citizenship is the aim of our public schools, it is time that in the curriculum provided the most potent means for the teaching of citizenship should no longer be left out.

In the little round games of the kindergarten the children get their first sense of social unity. In the Big Injun age the

social sense seems to decline as the games become more individualistic and competitive; nevertheless, there is in the very maintenance of the rules of the game, whatever it is, in the carrying on of any game at all, a social organization involved. Then gradually within the games themselves, the social instinct begins again to show; first, perhaps, in the series game, the one in which the boys feel themselves to be not merely this boy and that boy, but *a string of boys* (as, for instance, in some forms of leap frog), all doing the same stunt in turn; then come loosely organized games of sides, — first, of the "hill-dill," and later of the "prisoners' base" variety — and finally the great group games, in which the competition is not between individuals, but between groups of children, of which football is the greatest and the type. Running parallel to almost the whole series, is our great national game, suiting itself to every age, from the scrub game, at which the Big Injun seeks to stay in all the afternoon while the other boys hunt balls for him (the very happy hunting ground of the Big Injun period), up through games of temporarily chosen sides to the regularly formed and organized teams, — themselves perhaps representing a school or some other larger organism, — in which each boy has his special part assigned, by the performance of which he renders his service to the whole.

These group games are, in my opinion, the best school of citizenship that exists. In playing these games the boy is not going through the forms of citizenship — learning parliamentary law, raising points of order and moving the previous question — he is being initiated into its essence, actually and in a very vivid way participating in the thing itself. He is undergoing the actual and habitual experience of losing the sense of his own individuality in that of a larger whole: experiencing citizenship not learning about it.

The boy belongs to the football team during a game, and partakes of its consciousness, with an intensity hardly found in the associations of later life. A football team has a nervous organism almost as intense as that of an individual, and (after one of those wonderful problems in arithmetic that the quarterback gives out from time to time) it will strike on a given point with the combined weight and strength of its eleven constituent members —

members in a true sense — with almost as complete a unity of intention and of impetus as that with which a trained boxer will strike with his fist. To the boy playing football this losing himself in the consciousness of the team, utterly subordinating his individual aims to the common purpose, is not a matter of self-sacrifice but of self-fulfillment, the coming into his birthright, the satisfying of his human necessity of socialization, of becoming a part of a social or political whole. What is being born in that boy is the social man — man the politician, man the citizen; and it is my belief that in most instances this political or social man will get himself thoroughly and successfully born in no other way.

That is what the gang impulse means. We read every day something of the terrors and evil doings of the gang; but the impulse that makes the gang is not a lawless impulse, but here again the most lawful thing there is. It is indeed a manifestation of the very spirit of law itself; it is the social spirit, the thing that all laws are intended to express. That it should lead the boy to lawlessness is not because of the perversity of the boy or of the evil nature of the spirit; it is because of our own perversity in denying to this most lawful impulse some lawful method of expression.

If in making public provision for the education of our children, — in our anxious search of the heavens and the earth and the waters under the earth for all possible subjects and materials with which to arouse and to enlighten them, — we still fail to supply the one opportunity which of all others the child's nature imperiously calls for, the one thing which in any case, if not in one form then in another, he is most certainly going to have, we cannot expect that our system shall be a success. We need the playground, and we need the group game. We also need to connect these with the school. In the cultivation of citizenship football represents intensive cultivation. It establishes the color, but the color must be spread over a larger area, the patriotism must include a larger group. On the Civic League playground the prizes are given, not to the team (never of course to the individual player) but to the school. By this means and others masters and teachers will learn how to enlarge team patriotism to school patriotism. They will also learn how to get a larger proportion of

the boys playing, until, in every class of thirty there shall be three nines with a substitute on each, and until in the whole school there is the spirit of "What will you do for Yale?" And then, as the time comes ripe, the teacher will, by implication rather than by precept, suggest the wider idea — "What will you do for Rome?" He will suggest that Sam Adam, that Washington at Valley Forge, were playing the game; that the politician who works for the whole people, and the voter who votes for him, are playing the game — and that the ward boss isn't.

If our public schools are for the making of citizens, they must be enabled, and must learn, to utilize the force of the spirit of citizenship, as it actually exists in the boy's soul to-day, in such way that it shall do its legitimate work of making a citizen of him, instead of allowing it to run partly to waste and partly to turning him into a tough or criminal.

THE ENLARGED FUNCTION OF THE PUBLIC SCHOOL.

BY MRS. VLADIMIR SIMKHOVITCH, GREENWICH HOUSE, NEW YORK CITY.

New England is the home not only of our educational methods but also of our educational ideals. The old colonial man looked upon life primarily as a religious and theological problem, secondarily as an educational problem. It is true that these ideas were to some extent fused. Life, being a term of probation, is that period when man must learn how to prepare himself to present on the Day of Account a good showing of his time spent, his deeds done, his gifts developed. Yet, taken in the large, these two aspects of life are sharply divided. Religion is the necessity, education a desirable luxury. Although the minister of religion held an aristocratic position superior to that of the teacher, his ministration represented the democratic need of every man for his soul's salvation. Education helped in the understanding of religious problems, and was therefore the handmaid of religion, but by no means her equal. In other words, neither religion nor

education conceived of man as a whole. Education did not mean, as it is beginning to mean with us, the development of all the powers of man, nor did religion mean the coordination of those powers with the universe. Educational development therefore became pigeon-holed along certain definite lines. It meant reading, writing, arithmetic, the languages, something of science and history. In other words, it was unconsciously a dualistic conception upon which the system of education was based. It implied that learning is of two kinds, religious and profane; one to prepare for the world to come, the other for this world, unimportant, and unavailing at the Day of Reckoning. With this dualistic psychology as the mental underpinning of the time, it is not hard to see that the school, though dignified, necessarily failed to present the imposing structural ideal that is beginning to dawn upon us. Nor, in fact, had a different conception of the real nature of education prevailed, would the actual course of events have been materially altered. For the economic structure of colonial life was so simple that much was then adequately developed within the home that in a more complicated society would be accomplished by other agencies. Even with a unified educational ideal there is no demand in the nature of things for a correspondingly unified educational system. What the ideal is depends upon a variety of psychological factors. What the form in which that ideal shapes itself is depends upon the economic status of society at the time. The completely educated man may indeed be educated without the medium of the school at all. The structural, the institutional, development becomes an economic not a logical necessity.

The picture of education in our national past from which we are only now beginning to emerge, is too vivid to us all to need portrayal. The physical life of the child was developed through work and free play in ample spaces. The varied life of the seasons on the farm, the long walks to school and church, snowballing, coasting, green apple fights, sugaring-off, swimming in the pond, walking up the brook — all these diversions created physical vigor. The intimate knowledge of birds and trees, the solemn moon-rise, the hush of the early dawn, the lapping of water on the shore, — these were the calls of Nature to the youthful soul

deepening its insight and creating a mental content, which in later years meant power and depth. As the boy grew older and work more serious, the variety of training that every day brought to him was indeed manifold. How to plant the garden, get in the hay, build the barn, and in the long winter days, to make chests for the household linen, — in fact to know how to meet every difficulty that arose, with efficiency, this is what the discipline of work meant. This method turned out handy men with the adaptability which has made us famous as a nation and which is one of the springs of our economic prosperity. The pleasant hours at singing school (we say nothing of the walks home afterward), the exciting debate at the academy or lyceum, the church social, the warm winter evening around the fire at home with nuts and apples and cider, this was the social life where the ideals of American manhood and womanhood were formed. The ethical outcome was a joint product of the religious and home life of the time.

If we turn from this picture to New York city life and ask ourselves how far the old methods of education are adequate to deal with new conditions, we find changes so vast that we are bound to recognize that no theory is going to meet those changes adequately. Only experimentation will be able to determine how an education that is worth while can be obtained. Elements of weakness exist in the methods of dealing with the great immigrant population of New York both by the church and by the home. What the churches do to create high ethical standards is something, but I suppose no one will deny that in the complexity of life in New York, where people move from one place to another so frequently, where it is as easy to go to one church as to another, there is little of that feeling of stability which comes about in a village where every one knows what everybody else is doing, and where practically everybody has some church connection. Public opinion also does not act so powerfully in the matter of church-going in the city as in a village. The churches then have to rely not upon any outer compulsion but upon their own inherent strength to attract people to them. As good preachers are rare, the tendency is constantly towards an increase in beauty of service and to what is known as institutional methods. Excellent as

much of this is, there is certainly a note of weakness as well. If the great ethical object of beautiful services and of clubs and classes is not kept constantly in view, a sort of moral deterioration takes place. People are given a good time with no particular thought of how a good time is related to the rest of life. With the home the situation is far more important and difficult. The home of the great body of New York's residents is the tenement. To be able to make a home in such surroundings is a wonderful work which many thousands have accomplished by dint of perseverance and courage and ability. But by no means all have been able to withstand the disintegrating influences that infest the congested life of New York. If we may say that any one evil lies at the bottom of the difficulties that New York has to meet, we may perhaps say it is *too-manyness*. The rooms are so small that most of the members of the family prefer to go out rather than to stay in. Where then are those pleasant evenings in the home where the man reads, the woman sews, the children play? They have gone, those pleasant evenings, and they are not likely to return. From all over the world New York has gathered in her big household. The habits of the old world soon disappear, naive virtues have their bloom rubbed off very quickly, the traditions of the past suffer a rude shock, and in the transition from the old to the new, as is inevitable everywhere, great dramatic and disintegrating changes necessarily take place. The old self-reliance is broken down, and a new kind takes its place. Excitement and variety bring about a versatility which is a kind of self-reliance, but it is a crop raised on a sandy, shallow soil, likely to be burned up by the first hot rays of the sun. The ordinary order of events is often turned upside-down. Where the industrial life of the man is drawing to its close at forty, the child must be impressed into industrial service.

With the introduction of modern appliances into the household, the woman is freer to spend her time in industry. Cooperation has changed the course of life, and economy as well as common sense dictates the extension of these cooperative features to which we are so slow to adjust our life and our thought. The result of these changes is that the old home has disappeared and the new home has not yet come into being.

Where does the child get its physical education? Not on the farm but in the street. Instead of the moon-rise and the fragrant walks in the damp eventide by the edge of the wood, the boy goes to the theatre for fifteen cents. This money he earns not by any occupation that is in any way educational, but in running errands or in blacking boots or selling papers. The older sister cannot comfortably see her young man in the crowded tenement, so she meets him at the corner, and very often he is quite unknown to her mother. The friends of the children are not the friends of the parents. In thousands and thousands of cases, grandparents and grandchildren cannot speak the same language. It may be that taking it for all in all, it is better that the break between the old and the new is as violent as it is. To bridge it over is perhaps a fanciful dream, but at least this is clear, that there must be some central and unified plan by which the strangers who come to our shores can learn what is good in American ways and ideals and can become as rapidly as possible part of our great national life. That means not only an educational plan in its academic sense, but it means broadly speaking, an ethical plan by which a varied population living under highly specialized economic conditions can gain not only the ground lost in the changes that have taken place from village to city life, but can make use of those changes to create positive values which the village could never have understood. For with all the darker aspects of city life, with its homes turned into workshops, with the lack of privacy in the tenement house, with the crowds on the streets, with the inadequate accommodations for play, with the lack of opportunity to develop initiative, still there is an opportunity to develop manhood which perhaps country regions can never know. But to accomplish this means the development of a conscious purpose for that end, and not until it is the firm conviction of the majority of the citizens of New York that that is precisely what is the purpose of our educational system can we expect the best results. If the church and the home prove inadequate to supply that physical, social and ethical training which the village church and home afford, to what then shall we look? Private endeavor has made a good start. The great and increasing interest in settlements, that is in the idea of attacking problems first-

hand, of living the life of the neighborhood in order to meet its needs, of sharing the opportunities which have come to some with those who have never had them, of acting upon discoveries made, both in the way of neighborhood service and in the way of getting larger changes effected, is worthy of notice. The settlement psychology has permeated institutional efforts of all sorts, and an inductive method of dealing with city problems as a whole is very promising. But however important centers for neighborhood improvement, conducted under private enterprise, may be, the settlements themselves are the very first to recognize their own limitations in adequately meeting the social and ethical needs of the communities in which they are situated. The settlement is primarily a group of interested persons, only secondarily and perforce of necessity an institution. It is therefore entirely the opinion of those at present engaged in neighborhood work that many of the activities at present carried on by them should be taken over eventually by the city.

One discovery the settlements have certainly made in common with the experience of others; that for the creation of proper ethical standards the development of a high sort of social intercourse is essential. We are in the main governed by public opinion, but public opinion is a big term; it is the father of a big family of a lot of little public opinions. As a member of a church I am judged in one way, as a member of a political club I am judged in another, as a member of a trade union in another, and in all these different organizations there are different standards of morality and behavior to which I find myself, whether I will or not, gradually conforming. Tell me about the organization in which you find yourself, and I will tell you what your ethics are. In other words, society and ethics are bound together by a marriage tie that cannot be divorced. Your problem then for the creation of ethical standards of a high order is a problem of organization. As we have seen in the simpler economic life of the village, this group relationship may be the informal one of the home, or the loose ties of voluntary association. But how in New York are we to accomplish what we have indicated without a consciously developed centralized system of organization? We cannot. One instrument we have at hand which is

adapted to this purpose admirably. It is our educational system. The opportunity is there, the power is there, the buildings are there, and whatever may be the present defects in the carrying-out of the social work of the public schools, the idea has taken root and the public interest already aroused will certainly see that that idea be not abandoned.

The social features of the public school system with which we are more immediately concerned are classified by the Board of Education under the head of vacation schools and playgrounds. But before we give our attention to the history and present status of these features, let us glance at what the Board has been doing in other ways apart from the round of daily instruction. In 1849 evening schools were first opened. From a small beginning the work of the evening schools was developed till this last year there was an average attendance (only 40 per cent of the registered attendance), of 24,912. The total cost to the city for evening school work was approximately half a million ($477,240.71), making a per capita cost of $19.16. Special attention has been given to the teaching of English. In 1849, when the evening schools were started, there was no such instruction, nor do we find any mention of the teaching of English until 1879, when there were 1376 pupils. This number increased till in 1899 we find in the greater city 13,880 enrolled, and in 1903, 26,245 enrolled with an average attendance of pupils learning English of 8,888; that is, one-third of the total average attendance.

It was in 1889 that the free lectures were established. During the first season 186 lectures were given at six public schools with an attendance of 22,149. The first year that Dr. Leipziger, the present Supervisor, took hold of this work the attendance increased 50,000, and last year there were a million and a quarter auditors (1,204,126), in all the boroughs of the city at a cost of but about $160,000 to the city; the average attendance at each lecture was about 250. 117 lecture centers are maintained with a lecture staff of 500. The lecturer is paid but ten dollars an evening, with $3 when a stereopticon is used and $3 honorarium to the local district superintendent. Nothwithstanding the fees paid the lecturers are very small, the ablest lecturers have been em-

ployed, so that the system which Dr. Leipziger has built up can be truthfully called the best university extension system in this country. Special legislation was necessary to acomplish this result. In 1888 the legislature provided for the system and in 1891 the legislature authorized the Board of Education to hire halls where the school accommodations were not already adequate. The subjects covered by the lectures are varied in range. "Physiology and Hygiene," "First Aid to the Injured," "Home Nursing and Care of Children," "The Prevention of Consumption," "Volcanoes," "Earthquakes," "A Lump of Coal and Its History," "Travels in a Swamp," "How to Know the Common Trees," "The Wonders of a Beehive," "The New York Aquarium," "Incandescent Electric Lighting," "Wireless Telegraphy," "X-rays," "Age of the Automobile," "Liquefaction of Gases," "Compressed Air," "The Life-Saving Service," "The Making of a Newspaper," "The Planet Mars, Is it Inhabited?" "Life and Labors of the Earl of Shaftsbury," "Trusts, Why They Came, What They Do," "Trade Unions, Why They Came, What They Do," "Child Labor in the South," "The Street Cleaning Department," Lectures on Shakespeare and Great Writers of the Nineteenth Century; Seven Courses of Lectures on American History; Lectures on Music and Art; these are samples of what this lecture course has undertaken to do. Nor are the lectures uncorrelated. They are now arranged in courses for which there is a growing demand, and there is getting to be a steady attendance of the same people who really want to get a thorough acquaintance with the course as a whole. In connection with the lectures bibliographies are given out and arrangements are made with adjacent stations of the public library by which special conveniences can be offered those who wish to read up between lectures. This last year also saw the inauguration of lectures given in Yiddish and in Italian as well as in French. These lectures were, naturally, especially for recently arrived immigrants, and stress was laid upon the rights of a citizen, and the duties of foreigners in their new country. Illustrated lectures were given on the countries from which the auditors had so recently come. Lectures in Italian were held at three schools, and in Yiddish at three schools. Lectures were also

held in Italian and Yiddish on Sundays, and at two schools Sunday lectures on musical and ethical subjects were maintained.

During the year another Sunday experiment was tried apart from the free lecture system, by the Public Education Association, which obtained permission under the supervisory control of the Board of Education to hold concerts in one of the school buildings. The opening of the schools on Sunday has created, as is natural, much discussion, but that such opening is inevitable is the generally received opinion. Other new features carried on by the Board are the introduction of baths in the public schools (in 1901). There are however at present only two school buildings in Greater New York where baths have been installed. The very active use of these baths would certainly indicate the usefulness of their introduction into practically all the schools. One school reported 1,125 baths in one afternoon. There are no laundry bills in connection with these baths, as a paper towel is used; an economical and sanitary method. Swimming baths are also maintained at five piers. They are classed as vacation playgrounds, but it may be interesting to notice them separately. The cost for swimming teachers in the greater city of New York last year was $3,754.00; for supplies $49.95; making a total cost of $3,803.95. 1,652 boys and girls really learned how to swim in the fifteen swimming pools. In 1892, libraries were established in the schools in connection with the state, the expense to the city being from $42-46,000 per year. The Department of Health has cooperated with the Department of Education by establishing nurses in the public schools who have greatly brought up the daily attendance by caring for children who have hitherto been excluded principally for eye infection. The nurses have treated pupils both at school and in the homes, and under their competent treatment the children have been returned to their class work much earlier than hitherto. The salaries of the nurses are paid by the Department of Health, the supplies by the Board of Education. The health and morale of the children have been further looked after by the formation of the Public School Athletic League during the past year. This association is a private body, but the moving spirit and Secretary of the League is Dr. Gulick,

Director of Physical Training in the Department of Education. The object of the League, as expressed in its Articles of Incorporation, is "to promote useful athletics and gymnastics among the attendants in the public schools of the City of New York, and in connection therewith to co-operate and support school athletic associations, provide athletic grounds and teachers, organize games, offer prizes, and conduct competitions." The League recognizes as athletic members all public school boys, members of elementary and high schools, and the College of the City of New York, to take part in athletic competitions that are given under the sanction of the League. Contestants must be amateurs, entrance fees are 25 cents for each event.

Athletics is the great medium for getting boys to feel and think and act together. The establishment of matches, outdoor and indoor meets, and the healthy rivalry which results from these contests, cannot but prove of great importance. The idea has already spread very extensively and is likely to prove a natural development which will need no fostering from above.

Vacation schools were established by the Board of Education in 1899. Previous to that time however for four years vacation schools were maintained by the Association for Improving the Condition of the Poor, which borrowed ten schools on the lower East Side from the Board of Education to carry on the experimental work. This idea did not originate in New York, for in 1872 the School Committee in Cambridge urged such a provision for children in the summer and in 1885 such schools were already established in Boston. But the experiment of the Association for Improving the Condition of the Poor proved so great a success that it became clear that the city should take over the work. These schools lay emphasis upon other features than those of the day school. We find kindergartens, nature study, clay modeling, charcoal drawing, water-coloring, sewing, wood work, iron work, and story telling, the principal features of these schools. They serve a double purpose, both caring for the children in the summer and giving them a fresh mental interest, and also indicating where these features can be most satisfactorily introduced into the day school system. In 1903 fifty-four school buildings failed to meet the demand for these popular vacation schools. The aver-

age attendance was 18,927, the total cost to the city $122,121.30, the per capita cost being $6.45. It was in 1898 that the vacation playgrounds were opened. They have grown till last summer the attendance was 68,598, the total cost $106,830.32, the per capita cost being $1.56.

The opening of the recreation centers was, perhaps, a more radical departure than the vacation features. On petition of the Public Education Association, the Board of Education allowed the Association the use of two school buildings in 1898, for the establishment of evening boys' and girls' clubs. The following year the city took over this work and has maintained an increasing number of recreation centers till in 1903 twenty-one centers are open with an attendance of 6,154 at a total cost to the city of $56,834, or a per capita cost of $9.24.

To sum up. The total annual cost of the public school system in New York is about $26,000,000. The per capita cost, exclusive of the "vacation schools and playgrounds" (including recreation centers), is about $41. The per capita cost of these additional features is about $3, the total cost being $285,785.60. The establishment of these new features was not undertaken without considerable opposition, and serious doubt was expressed as to whether the Board of Education had the legal right to extend its operations so widely. This matter was however definitely settled in 1898 by an act of the legislature amending the Charter and giving the Board of Education control of school property for purposes of "public education, recreation and other public uses." This is a liberal statement, and it leaves the Board of Education free to interpret its functions as broadly as it may find it useful to do so.

Let us examine the actual working of this whole department which is called by the Board of Education Vacation Schools and Playgrounds, but which also, as I have said, includes the recreation centers as well. The brilliant showing of the work done at the vacation schools needs little comment and no adverse criticism. The work has been ably managed and has been full of suggestion for the elementary day school system. Exhibitions of the vacation school work have shown a delightful quality of freedom and creative spirit which quite differentiates this work from the me-

chanical quality too often observed in the day schools. The reactive effect upon academic training in general has been strikingly noticeable. Variety and freedom have been the keynote of the vacation school. Vacation playgrounds have also been on the whole successful. The term "playground" generally means the basement of a public school building, where gymnastic apparatus has been installed in a large number of the schools. Quiet games are provided, basketry and clay modeling have also been introduced, tournaments were held where amateur athletes contested for the city championship, clubs were formed, children's magazines and papers were distributed as well as books from the library. Where outdoor lots were utilized by the Board of Education, athletics naturally developed more rapidly; swings and sand-boxes were in use and kindergartens also maintained. Roof gardens are open from half past 7 till 10 in the evening; the other playgrounds from 1 to 6 P. M.

Music was furnished on the roof playgrounds. Playgrounds were also maintained on the recreation piers by the Board of Education. It is interesting to note that simultaneously with the development of playgrounds under the Board of Education a similar movement has gone on in connection with the Park Department. The number therefore of vacation playgrounds maintained by the Board of Education by no means indicates the total number of playgrounds for children in New York City. For the first time in the history of New York City, the Park Department in 1903 maintained in the public parks public playgrounds for the children of the city.

Both the vacation schools and the vacation playgrounds are necessities in our crowded quarters. They are fundamentally similar, both laying stress on freedom in work and freedom in play, nevertheless being purposeful in character. In the vacation school the end sought is good quality in the individual's work; in the vacation playground the end desired is the development of fairness of spirit in group play, as well as the inculcation of a healthful spirit of competition. The vacation schools and playgrounds are especially necessary for children between 12 and 14, for under our present child labor law, children are not allowed to go to work during vacation till they reach the age of 14 (that

is, there are no special vacation work certificates, as heretofore), and there is practically no provision by the fresh air agencies for giving boys a holiday who are over 12. The Children's Aid Society is an exception. It is the clear duty of the city to provide children of that age, who are not allowed to go to work and not able to go to the country, with rational work and play in the vacation schools and playgrounds.

The recreation centers are in operation nine months of the year. These centers occupy the basement and one or two rooms on the first floor. Some are for boys and some for girls. Both sections do not attend the same school. The sessions begin at 7.30 and close at 10 in the evening. Children under 14 are supposed to be excluded, although this is not always the case. Gymnastics and athletic sports, quiet games, literary and social clubs, distribution of library books, and study rooms form the principal features of the recreation centers. There are 23 such centres at present, 14 for men and boys, and 9 for women and girls. The large per capita cost of the recreation centers would indicate either that there is extravagance in the management, or that the experiment has not yet been worked out satisfactorily. The salaries paid are relatively speaking high, the prinicpal or person in charge getting $4 per night. On an average of 25 nights per month, this gives the principal a salary of $100 per month. Teachers are paid $2.50; assistant teachers $1.50; librarians $2.00, and pianists $2.00. These salaries are somewhat higher in proportion than those received by regular teachers in the day schools. The attendance at these centres is often not large, and the proportion of teachers to pupils is certainly greater than in the day schools. We face the dilemma that either the recreation centres are really schools, in which case the salaries, the number of pupils to a teacher, should correspond to the day schools; or that they are not schools, but are neighborhood centres where social work similar to that carried on in the settlement is maintained, and where expert and highly paid work would be suitable. In that case the qualifications for the workers, who should not be thought of as teachers at all, should be quite different from those necessary for the day school teachers. But neighborhood work involves a knowledge of the neighborhood as a whole,

of the families from which the club members come, and the conditions of life in general under which these young people work and live. As a matter of fact, the clubs of the recreation centres are by no means as yet free from an economic day-school flavor. The Board of Education certainly has a big piece of work ahead of it in making of these recreation centres real centres for neighborhood work. It is difficult to get good leaders for such work, it is difficult to arrange in the school buildings, as they are at present constructed, for attractive club rooms; but these are difficulties which can be surmounted in time, and they should be met inside of the educational system rather than outside of it. A bill was introduced in the last session of the legislature providing for municipal club-houses for boys to be entirely outside the jurisdiction of the Board of Education. There was much truth in the implied criticism of the Board. Schools are not club-houses and teachers are not necessarily club leaders. Nevertheless not only economy dictates that the public school buildings should be used rather than that new buildings should be built for this purpose, but also the educational system *ought to have incorporated within it this idea of neighborhood work.* If once these recreation centres become in truth social centres and not schools, not only will the centres themselves be of untold value, but also the reaction upon the whole system of education ought to prove effective. The centres have been criticised not only by their enemies but also by their friends, and yet very little has been suggested by those who ought to be most deeply acquainted with neighborhood work of a constructive kind. I would venture to suggest that an advisory committee be formed to act in conjunction with the Committee on Special Schools, which is the committee in charge of all this new form of educational work, this advisory committee to be composed not of teachers but of those intimately conversant with neighborhood work. This committee should have no official position whatever, and of course would be unsalaried, but it should make a monthly report to the Committee on Special Schools of the Committee's inspection, criticism, and constructive plans.

With all these new features adopted by the public school system, it is clear that we have only begun to appreciate what the school of the future will be. If education means the develop-

ment of all the powers of man, and if democracy means, in order to be triumphantly successful, that every person shall have access to such an education, we must provide in a more liberal way for this development than we have in the past. If the parents of the children have to go to work at 7, the school buildings should be opened at 7 to receive into its playground those who have no place to go till school begins. The health of the child is first to be considered. The sterilized milk stations provided by Mr. Strauss at four of the vacation playgrounds last year proved very useful. Penny milk stations in almost all the public schools would be most useful. The growing feeling of the parents that the school is their school as well as the children's, and that they are welcome there for instruction, for amusement, and for social pleasure, is to be encouraged.

A very interesting experiment will be inaugurated in October of the coming year, when a School Teachers' Settlement under the direction of a District Superintendent on the lower East Side, Miss Julia Richman, will be opened. The settlement itself will be the home of the workers, and a centre for all the teachers in the district who wish to thresh out the problems of neighborhood life which form the background of their academic work. The institutional activities of the settlement, that is the club and class work, will be carried on in the neighboring public schools entirely. The underlying thought of this plan is the creation of a social spirit among the school teachers themselves, and the emphasis upon the idea of the school as a neighborhood centre.

In conclusion, we may say that there is a certain sense in which the work of religion, of the home, and of the school is one. The development of persons is that task. We have seen the elements of weakness in both the religious and home life of a big city, and how doubly necessary it is therefore to emphasize this enlarged conception of education. The work of the New York schools is not so much to create students as to make men, and this thought of developing the whole child and seeing him in his relation to his family and his neighborhood and his industrial environment makes of the school a bigger and a more important thing than it has ever been in the past. If the social life of the home be too restricted by the physical necessities of the case,

then the home should make of the school its nursery, its playroom, its library. If the moral ideals and civic responsibilities that religion might well inculcate are often neglected by the churches, the school should be called in to aid. If the clubs and classes of settlements be truly useful, how much vaster the possibility of club and class work in the schools which reach every quarter of our city. What an entertaining job the architect of a modern school building has before him! He has to have in mind the gymnasium, the lecture hall, social club rooms, rooms for manual training and for play.

And if the architect of the building has an occupation so interesting, how much more fascinating is the development of the educational system itself. For this task is needed the highest ability and the deepest devotion.

DEVELOPMENTS IN MUNICIPAL ACTIVITIES TENDING TO NEIGHBORHOOD IMPROVEMENT.

BY PROFESSOR GRAHAM TAYLOR.

To find and fix centers for populating their new world was the problem of our colonist forefathers. At the geographical centers of their early townships they planted three fundamental institutions, which had in them not only the root, but the flower of New England. Their center church was like the flagstaff of the commonwealth which kept floating over the heads of all the ideal of life, individual and social. Closely allied, if not identified, with it was the free school which supplied the bulwark of the state and the buckler to the citizen. But it was to the town meeting that John Fiske traced not only the "beginnings of New England," but the expression of all the democracy that has been realized or dreamed of, and the source of the whole democratic development that was to follow.

The bond of spiritual unity began to break very early, however, and the churches were prevented from fulfilling their cher-

ished function of centering the people in a religious commonwealth by the very depth and consequent divisiveness of their religious convictions. With the multiplication of sects, immigrants from the Old World and indigenous to the bewildering fertility of our stimulating American atmosphere, it has become more and more impossible to rally the community as a whole at church centers, for united action.

The social or community value of the town meeting was lost as fast and far as the size of the towns outgrew its political possibilities. The primary with the party caucus and convention, are sorry substitutes for the civic and social function which the town meeting was designed to fill.

But the school remains, not only all that it was planned to be, but in fact more democratic and with far more social efficiency in it, that was ever dreamed of until very recently.

To recover some sort of a center and bond of fellowship and co-operation, under the changed conditions of life in all our cities and many of our smaller towns, and even country places, has been more and more of a social, political and moral, not to say, human necessity. For it is those populations which have lost, or never have had, their centers of neighborhood and patriotic co-operation, that have been the worst prey of the demagogue, the boss, and the machine gang.

Nothing less than the re-discovery of the America that is to be, is demanded by the bewildering cosmopolitanism of large masses of our population. The new birth into the composite citizenship, now so rapidly developing, is costing a travail as perilous to both native and foreign citizens, as it is to the distinctive institutions and polity of American society. To initiate a renaissance of neighborship,— that is, the consciousness of, respect for, and the working with each other for the interests common to our homes and the local communities in which we live, has become as insistent as the instinct of self preservation. Anyone who doubts it has probably never experienced the shock given the neighborhood by an Irish wash falling into an Italian tomato catsup from a broken clothes line in a tenement court!

Some of the best developments of municipal life in recent years are so identified with the activities of individual citizens

that we may well take account of their bearings upon neighborhood conditions and possibilities. In selecting as types of individual initiative three Englishmen, we may name them without invidious comparison, speak more freely of personal knowledge, and emphasize a sort of service more developed in England than here, yet needed in America as much, if not more, than there.

As the type of that scientific inquiry into actual conditions upon which all improvement depends, the name of Charles Booth rises supreme, and his work, in this presence, warrants special emphasis.

The opening years of the twentieth century have registered no greater individual achievement than the completion of his analysis of Life and Labor in London at the close of the nineteenth. About twenty years ago not only the metropolis but all England was startled by the "bitter cry of outcast London," which was piteously but sternly raised by some Christian mission workers in the then all too little known East End. Thus, and in many other ways, not only the mute appeal of suffering thousands, but the growing discontent in influential circles over the existence and public neglect of such conditions, found new and forcible expression. But amidst the clamor of protesting or appealing voices and among the multitude of remedial measures, one man went silently to work to get at the root of the problem. He stood almost alone in his insistent and persistent self-exaction to ascertain accurately the facts of the actual situation. Employing a small corps of investigators and collaborateurs, he laid under tribute every available source of information. How varied and voluminous were the data from which descriptions and conclusions were to be drawn, can be imagined only by those who may share with the writer the privilege of inspecting the archives of this investigation stacked in one of the rooms of the Booth Steamship Company office off the Strand in London. Piled from the floor to ceiling around all four walls, are bulky packages of the reports of the London School Board, poor law, unions, borough and county councils, public and private philanthropies, institutions, churches, missions, fraternal orders, together with a vast collection of the payrolls of employers and

the wage scales of labor unions, all officially furnished to the man who seems to have won everyone's confidence.

Here, too, are the sheets containing the first compilation of facts derived from these sources which, with the original data, were prepared for Mr. Booth by his assistants. Receiving his suggestions, inquiries, criticisms and emendations penciled on the margin, the collaborateurs furnished a second trial sheet with these changes wrought into the text. Then, with whatever original documents and sources needed, Mr. Booth wrote out with his own hand each of the seventeen volumes, excepting only parts of one or two of them. Four of these volumes deal with poverty and the trades connected with it, including such special subjects as the influence of dwellings on character, and London children. Five more treat the industries of the world's metropolis, trade by trade, with a business method as precise as the social vision is clear and scientific. Seven volumes are devoted to the description and estimate of the religious, charitable, social and ethical influences of each section of the city. The final volume, giving the summary and abstract of the complete work with the author's conclusions, is a remarkable epitome of the sixteen volumes. This, with the summary of the series of industry in volume V and that of religious influences in volume VII, will prove a satisfactory substitute for the whole work to those who cannot own or read more.

The worth of this work, not only to London but to all the cities of the world, can scarcely be overestimated. It has set a scientific standard for investigating social, industrial and religious conditions everywhere. It supplies a practical classification and method which, by a consensus of opinion, are already widely recognized and used. In its graphic tables and colored maps, enlarged copies of which were presented to the London police stations, the statistical results appeal to the eye with dramatic force. Its conclusions are models of tested accuracy, cautious conservatism, and the fearless facing of ascertained facts. Its permanent reference value is assured by well-nigh perfect tabulations, abstract of contents and indices, as also by the substantial and attractive form of publication furnished by the author's generosity.

Perhaps the greatest service rendered by this great work is the type of civic patriotism set by Mr. Charles Booth himself in the conception and production of these volumes. That one of the busiest men, in active charge of great trans-Atlantic shipping interests, should devote all the business talent he could crowd into the leisure of seventeen years and invest no less than a quarter of a million dollars in ascertaining and publishing the facts and factors of the problems of London's life and labor, cannot fail to have its effect.

His example, which has already been followed by Mr. B. Seebohm Rowentree's "Poverty, a Study of Town Life" in York, is sure to be emulated by citizens of New York, Chicago and every great American city in laying broad and deep foundations for the civic reconstruction which has begun to rise out of our municipal degradation.

The still more familiar name of George Cadbury, of Birmingham, perhaps stands at the head of those who most worthily exemplify the fulfillment of the civic obligation and function of industry and wealth. His well-nigh ideal personal relations with nearly 5,000 employees; the ample provisions for sanitary safety, rest and recreation, and the social well-being in his great Cocoa works; his fearless defense and substantial help of abused labor, such as the union Quarrymen suffered at Lord Penryn's hand; the model village of Bournville for his own and other operatives; his furtherance of the "Garden City" project for the relief of overcrowding in London and other industrial centers; his proprietory policy for the London Daily News; and last, but by no means least, his personal leadership in the "Adult School" movement for the social and religious interests of British workingmen, set a type of individual initiative all too rare among those captains of industry on both sides of the sea who could if they would do so much for public interests both in and out of office.

For the lack of this public spirit and service of the community among our fewer men of leisure and among our many more business men, American towns and cities suffer the deprivation of that administrative ability and enterprise, which have built up private industry and commerce so unduly beyond, if not at the

expense of public business and enterprise. Not until the time and strength of such men as compose the London County and many borough councils of England are at the command of our town and city councils, can we fairly expect our municipal activities to promote neighborhood improvement.

The stalwart figure and sturdy work of John Burns, which is to be seen to as great advantage in the administration of the neighborhood affairs of his own Battersea, as in his large share of Council work for all London, and for the whole empire in Parliament, are suggestive of the strange lack of participation in public affairs upon the part of American workingmen and the representatives of their organized labor. The most that the commercial and professional classes can do, will never be enough to meet the demand which the right conduct of our cities and the improvements of our neighborhoods make upon their citizenship, without the active co-operation of the industrial masses. Their direct representation in elective offices, and much larger personal and official participation in the administration of public affairs, is to be encouraged and assisted as one of the most urgent needs of all our American commonwealths.

Tendencies toward neighborhood improvement in England and America group themselves at four points at which city life most surely and swiftly deteriorates.

The first of these is the housing of the people. Better foundations for the well-started movement for improving city homes could scarcely have been laid than were built into the legislation of New York by members of this conference. The De Forest Act of 1901 creating the Tenement House Department of the City of New York, through which the dwellings of the people may not only be regulated but remodelled, laid the basis upon which a new New York may yet be founded and home tenements replace "tenement houses." The monumental work with which Mr. Robert W. de Forest and Mr. Lawrence Veiller prepared the way for this law, and their "First Report of the Tenement House Department," will designate the initial epoch of housing reform in America. But even this literature and law would have been ineffective at the most vital point without this year's amendment to the Act. Suggested by Mrs. Florence Kelley,

of the Consumers' League, and promoted by Mr. Veiller, an act licensing all tenement houses in which manufacturing is done was enacted by the last legislature. By holding the owner instead of the occupants responsible for compliance with the strict requirements for the sanitation and safety of the entire house, the law will reduce the number of licensed house-shops, assure the rigid inspection and proper conditions of the fewer houses that can comply with the law, and promises to remove the worst features of the sweat-shop evil and hasten the suppression of its whole dangerous system. It may go far toward forestalling the public necessity of supplanting private initiative by the policy of municipal dwellings, which, however, as effectively pursued by the borough and county councils in England rallies the full force of their great municipalities for the demolition of the slums and rebuilding the old wastes with homes which the poor can maintain but cannot provide.

Chicago affords a most inspiring example of municipal enterprise in providing more adequate space and equipment for the play of its children and the pleasure of all of its people. Under the legislative acts of last year, authorizing the issuance of bonds for four millions of dollars and the levying of additional taxes for the creation and maintenance of small parks and playgrounds, the South Park Commissioners have already acquired fourteen sites. Seven of them are for playgrounds, no one of which is to exceed ten acres, and seven for new parks ranging from 22 to 320 acres. Playfields, 350 x 300 feet, will be surrounded by concrete walks from 16 to 20 feet wide to be used by smaller children for roller skating. Out-door gymnasiums for both men and women will be well equipped. For smaller children, enclosures will be furnished with hammocks and wading pools, beside the sand courts and other usual provisions. Each playground will have a band stand and commodious concert ground. The most impressive of all these features are the large park houses, containing swimming pool and baths with all the accessories of lockers, dressing rooms, towels and bathing suits. These buildings are also to contain an in-door gymnasium for winter use, play shelters for children, and an assembly hall where all the people of the community can gather for lectures, musical enter-

tainments and other amusements. In addition to smaller club rooms there will be a place where light refreshments and pure milk will be furnished at cost. These additions to the South Park district will increase its area from 1,535 to 2,185 acres. The park taxes of the district which includes the principal business center of the city, amount to but one per cent. of its valuation, or $5 on a $5,000 home. The new tax for the seven small parks adds $1.75 a year, and for the seven new playgrounds, ninety cents per annum, to the levy on the same home.

Next to their homes and parks, the people's schools are proving the most potent agencies for neighborhood improvement. Nothing gives more inspiring promise of bettering the social conditions of city life than extending the facilities of the public school system, and the use of the school buildings, to all the people of each neighborhood. The leadership of New York in this social extension of the public schools to be centers of neighborhood life and co-operation, will be manifest when Mrs. Simkhovitch has spoken.

How essential to neighborhood improvement it is to rescue city government from the exploitation of private gain to its service of all the people, was illustrated by our settlement experience both before and after the election of better aldermen in the Seventeenth Ward of Chicago. Under the long maintained conspiracy of both parties in the ward to share whatever perquisites of office could be wrenched from the ward and the city, there was little public interest in the schools or in the condition of the houses and streets, or in the co-operation of citizens to improve their surroundings and relationships. But by seizing and wielding the balance of power between the parties, the independent voters have so controlled the nominations and elections for the last four aldermanic terms that the worst men who formerly disgraced the City Council have been replaced by representatives worthy of the 58,000 honest, cosmopolitan, hard-working citizens of the ward. With that political house cleaning, the ward began to set its house in order as never before, and its citizens grew together in a fellowship previously unknown. Local improvement associations, aided by the aldermen, sprang up. A personal interest in citizenship arose, and extended from a higher pride in neigh-

borship to intelligent interest in municipal departments and in the progress of the city as a whole. The redemption of ward after ward by such local independent movements, guided and supported by the Municipal Voters' League, has given to Chicago the purest the best city council in the United States. Eight years ago, 56 of its 66 members were more than suspected of representing other than public interests in the council chamber. Last spring, 55 of its 70 members signed the platform and bore the endorsement of the League, and have proved worthy of the city's confidence.

The suggestive sentiment — "If citizens be friends" — with which Mr. C. S. Loch opens and closes his new book on "Methods of Social Advance" strikes the note up to which this National Conference of Charities and Correction has been keyed from first to last. The friendships formed and ripened at this greatest point of contact and interchange have much effectiveness to show in every branch of philanthropic and reformatory work. The comradeship of those associated in the same or kindred lines of service in no small part accounts for the high-hearted courage of those who are constantly face to face with the hardest situations and worst facts of life. We younger members can scarcely disassociate from each other that group of founders and leaders to whom we have been looking up these years. General Brinkerhoff and Warden Brockway, the late President Craig and William P. Letchworth of New York, Mr. Frank B. Sanborn and Robert Treat Paine of Massachusetts, the lamented Charlton T. Lewis and Frederick H. Wines. Their influence upon each other is marked by those without and probably will be acknowledged by each within their friendly circle. For to have been of service in promoting each others' efficiency is worth the while of the most independent men.

To be friends in citizenship and neighborship is as necessary to the promotion of justice as of charity. Partiality to "the good fellow" in party politics is the base counterfeit substituted by the evil disposed for the lack of fellowship among the better inclined. Friendship among neighbors and citizens as such, in securing justice and opportunity for themselves and all others, is the real thing which is only beginning to supersede the perversion of it

in politics. For the promotion of such friendship we should all work because through it only can be obtained not charity alone, but that justice which, by giving equality of opportunity to the citizen, makes possible the progress of the city and the state. "If citizens be friends they have no need of justice, but though they be just they need friendship or love also; indeed, the completest realization of justice seems to be the realization of friendship and love also."

XII.

Minutes and Discussions.

OPENING SESSION.

Wednesday Evening, June 15, 1904.

The thirty-first annual meeting of the National Conference of Charities and Correction was held in Portland, Me., June 15-22, 1904. The session was called to order by the chairman of the Local Committee, ex-mayor Frederic E. Boothby, in the City Hall. There was singing by a male quartette and prayer was offered by Rev. W. H. Fenn, D. D., of Portland. Mr. Boothby introduced Hon. James P. Baxter, mayor of Portland, who welcomed the Conference in an address, of which the following is the substance:

ADDRESS BY HON. JAMES P. BAXTER, MAYOR OF PORTLAND.

Ladies and Gentlemen:

It is my privilege to welcome to Portland this National Conference of Charities and Correction, and I do so with a sincere appreciation of its usefulness to the world and its devotion to the great cause which it has espoused. The true aim of charity is to benefit men, and this can best be done through some form of education, as you are doing it.

As an illustration, let me refer to some educational work of this kind which has been done in London, England, where there is an organization, largely composed of women, who act as rent gatherers, in the poorer districts of the metropolis. In its spirit, this organization is purely benevolent, but ostensibly, it is a tenement house agency. Before its establishment, the landlord expended as little as possible upon his property, and exacted as much as possible from his tenant. On his part the tenant wasted the landlord's property, and paid him as little as possible. The result was that such property became almost valueless. The

women connected with this organization undertook to change the unpleasant relations which existed between landlord and tenant. Having obtained the charge of tenements in a certain district, they at once visited their occupants and formed their acquaintance. They exhibited a friendly interest in their welfare, and gave them to understand that if they dealt honestly by them, they would be benefited in return. They insisted upon cleanliness, and as a reward, repaired and freshened up, little by little, the poor apartments of their tenants. Rents were collected in small sums and habits of economy encouraged. A certain percentage of the rents was laid by for improvements, and the suggestions of tenants in this regard were duly considered. Men out of employment were looked after and employment suited to their capacities obtained. To parents were pointed out the advantages which their children might obtain by attendance at school. Women, who did not know how to properly conduct their domestic affairs, were taught how to do so. The effect of this wise procedure soon became apparent in neater apartments, more comfortable homes, and happier families. Soon a time came when there seemed to be a demand for a public reading room, and this want was supplied. Then followed a public hall with lectures, usually of an illustrated character, adapted to the people of the neighborhood. The result of this wise system of education has been indeed marvelous. Men and women who had reached an almost hopeless state of poverty and degradation, have become self-dependent, and, in some instances, independent members of the community in which they reside, and upon which they exercise a decidedly beneficial influence.

One would hardly think that the pawnshop could be made an adjunct of charity, and yet a charitable pawnshop is possible; for the poor, in great cities, waste their substance by paying ruinous rates for money borrowed at the pawnshop. The pawnbroker is, in most cases, a ghoul who thrives upon the misfortunes of those whom he lures to destruction. His customers cannot be taught at once the folly of borrowing money upon pledges; but the charitable pawnshop can loan to its constituents upon such pledges at nominal rates of interest, and by discouraging as much as possible the custom of borrowing, finally cause it to be abandoned.

While in Glasgow, I inspected the operations of an organization which was of great benefit to the poor of that city. It furnished to the poor certain articles of food of excellent quality, at prices a trifle above cost. It was wholly self-sustaining, and any gains which it made were employed in extending its work. In

a poor district of a large city, where the food sold is often repulsive in appearance, and positively unhealthy, an establishment where a few simple articles of food of good quality, and at low prices, can be obtained, is a blessing of inestimable value to the poor.

The most difficult class to deal with, is composed of the ignorant, lazy, and intemperate, who will not labor if they can by any possibility avoid it. They will not heed counsel nor instruction, and every effort to ameliorate their condition will inevitably fail. They are permitted to make the lives of those dependent upon them miserable, and to inflict irreparable injury upon the community. Many people cultivate fictitious sentiments respecting enforced labor, and are shocked when it is suggested. And yet this is a beneficent remedy, and the only one which can be successfully employed in such cases. Why should these men be permitted to live without labor, and to make the lives of others unprofitable? Is it cruel to separate them from families, for whom they have so little affection as to subject them to beggary and crime, without an effort to improve their condition? Yet I have seen people hold up their hands with disapproval when the idea of separating such parents from their wretched families was suggested. To me there seems to be but one remedy to apply to this class of people, and that is compulsory labor. It is only following the divine law embodied in that ancient fiat, "In the sweat of thy face shalt thou eat bread." I would have every community put this class of persons upon the land, and compel them to labor for the support of themselves and those dependent upon them. A farm with a dairy, poultry and other productive stock under wise and economical management, could be made at least self-supporting. I would not have it like one of our poor farms, in which no one can take delight, but a well appointed farm where men and women would not only be compelled to perform useful labor during proper hours, but taught and encouraged to look forward to self-dependence. Of course, moral and intellectual instruction should not be overlooked, and emancipation from enforced toil should ever be held up as desirable of attainment, and as the reward of well-doing. Whenever it became evident that a laborer was capable of performing his duty to himself and his family, and expressed a willingness to assume those responsibilities which devolve upon respectable citizenship, he should be helped to find employment suited to his capabilities.

Do you not believe that the veriest tramp would be benefited by such a system? But if he were not so benefited, the community would receive sufficient benefit from such a system to entitle it to favor. The mere removal of drones from the human

hive would be of great importance to the young with whom they associate, and from whose influence and example they receive nothing but evil.

I have sometimes thought that the abandoned farms of which we often hear, might be utilized by an association, greatly to the benefit of poor but honest folk, willing to work; and that such an association could maintain itself without loss. It would be necessary to put the property at low rent, and to supply a moderate outfit of farm tools and what seed might be necessary to begin with, allowing repayment to be made for such supplies by installment, and, also, allowing the farmer the privilege of purchasing and paying for his farm at cost, by installment, or otherwise, whenever he desires so to do.

But the principal work before us is to educate the children of such people, for I assume that the children of the well-to-do will be well educated as a matter of course. The public school should give to all an education which best fits its subjects to become not only self-dependent, but useful members of society. It is a practical world into which the young man comes after leaving school, and the struggle in it for existence is hard and cruel. He finds himself possessed of knowledge which would be very helpful to him in the office or shop, but these places are always overcrowded, and if he would go upon the farm, or undertake any kind of manual employment, he must again go to school to learn something which will enable him to procure a living by such labor. He has, perhaps, spent several years in school, and cannot afford to spend more time on education, and he is discouraged at the very opening of life. He must live from day to day, and he hangs about the streets and wharves, picking up odd jobs and bad habits, and in time, if health fails, or bad habits gain the ascendancy, he becomes dependent upon those who are better equipped for the life-struggle than himself.

How would it have been if he had been taught during his school years, agriculture, or carpentry, or printing, or some useful industry? Would he not have found opportunity when he left school for the exercise of his knowledge? And this leads me to speak of certain farm schools in Denmark, which ought to be imitated in New England, whose soil is similar to that of Denmark, and fully as capable of yielding to the husbandman the proper fruit of his labor. These schools are established upon farms of moderate size, and in them the pupils are practically taught how to get a living from the soil. Not only are they taught how "To plow and to sow; to plant and to hoe; to reap and to mow;" but how to treat various soils so as to make them most productive; how to feed and care for animals in a manner

most conducive to profit; in fact, when these boys leave the farm school, they are competent to take the entire charge of a farm and to manage it profitably. As a result, they are always in demand, and merchants and others who possess means, find in farms a favorite investment, when they can secure graduates of the farm schools to manage them. These schools are wholly self-supporting. The pupils make them so, and thus learn the important lesson that the soil can be depended upon for a living. In this faith they leave school, not questioning their ability to win their bread from the soil. How much of this faith is cherished by the graduates of an American agricultural college, supported by the State, where the lesson is practically taught, that farming is unprofitable; that the expenditure upon the college farm is largely in excess of the value of its products? Certainly a bad object lesson for the student, and one not calculated to lead him to seek agriculture for a livelihood. In discussing this question with a Danish gentleman, who had traveled somewhat in New England, he remarked, Your people are not trained in the science of agriculture; indeed, the want of method in all their operations struck me forcibly. Why your New England farmer expects the plant to get its living from the soil, which is diametrically wrong. The soil is only intended to hold the plant in place, so that it can be fed. The farmer's work should be to manufacture plant food and to protect the plant from enemies during growth. I mention this only as an illustration of the point, that agricultural education is needed by American youth.

All the trades should be taught. I am told by a contracting carpenter, who acquired a thorough knowledge of his trade, that skillful carpenters are becoming scarce; because young men no longer serve an apprenticeship; hence, men pass for master workmen and take important contracts, who possess but a superficial knowledge of their business. On the ground of the public welfare then, education in manual industry should be a part of our public school system.

All that the state or community should undertake is to give its youth a good practical education; but every boy and every girl in the community should be taught under this system, except where parents prefer to have their children educated in private institutions, which, however, should be licensed by the state, and subject to the supervision of a public school board, in order to insure efficiency; for this matter of education is of the highest importance to the state, and unauthorized persons should no more be allowed to practice the profession of the teacher, than to practice the profession of the physician.

The higher education should not be attempted by the state, but should be left to private management; in fact, it is a question if the state is not even now attempting too much in this respect. I do not wish to be understood as undervaluing the higher education. On the contrary, while a man lives his chief aim should be to educate every faculty which he possesses, physical, mental, and moral; indeed, my ideal of the highest type of manhood implies all that is exemplified in the Christian athlete, the practical man of affairs, the artist, the poet, the philosopher, the philanthropist, and this ideal should be held up to the pupils of the public school as something for them to keep in view. The imperfection of our present system of public instruction and the constant influx into the country of undesirable immigrants make necessary charitable organizations for the alleviation of suffering among the ignorant and incompetent. The multiplication of such organizations, especially of those intended to relieve want, instead of benefiting this class of persons, has often in the past tended to increase pauperism, by encouraging reliance upon charity for support; hence, it has been found that a better system is necessary, and new organizations having in view the removal of the causes of pauperism, have become popular.

This National Conference of Charities has assembled here for the purpose of considering methods for accomplishing the greatest good to such persons. The inspiration of all methods, however, is to be found in education. Not a single step can be taken in uplifting humanity without the employment of this divinely appointed agency. This the societies here represented have already fully realized, as your reports show. The old system of charitable work has been revolutionized. Alms-giving has become obsolete and the chief work now of scientific philanthropy is to study the conditions of poverty and to teach people to become self-dependent and to be ashamed of beggary; in other words to educate them in true independence, the idea which dominated the founders of New England, who were as well the founders of this Republic, for they recognized the fact that education was necessary to its full achievement. This to-day is the faith of their descendants; your faith and my faith, a faith which has never been obscured and which grows brighter year by year. And as this faith increases we realize more and more, that in a Republic there is no place for the ignorant and thriftless, and that they should be eliminated from society as rapidly as possible. By eliminating these you destroy the source of vice and pauperism.

In this work we all have a vital interest and we must bestir ourselves if we would complete the fabric which our ancestors

so well begun. While they took a view remarkably broad for the day in which they lived, they could not comprehend what the future held in store for this country; its remarkable growth in population and the character of those who might seek its shores. From the experience, however, which they possessed, they laid the foundation for a social system, deeper, broader and stronger than had been before attempted, and established as corner stones the school and the church. Against these "The gates of Hades shall not prevail."

In closing I again extend to you a hearty welcome to our "City by the Sea." Our blossoming trees; our verdant fields; and the sparkling waters which lave our shores, welcome you! May your stay with us be pleasant and profitable!

The next speaker was Hon. Joshua L. Chamberlain, ex-governor of Maine, who welcomed the Conference to the state in an address of which the following is a part:

ADDRESS BY HON. J. L. CHAMBERLAIN.

Delegates and Friends of the Conference of Charities and Correction:

By appointment of the Governor it is my part to welcome you to this State of Maine. I do this with heartiness of respect and sympathy; for you are concerned with some of the deepest problems of human society. I do it also with confidence and pride; for you have not come to a State that is missionary ground for the messengers of light and love, but to one which has had part in the study and application of these principles, and in extending these ministries.

Can we not in our systems of punishment, do more for the encouragement of reform, restoration, — for the divine process of saving? So that those taken in hand by the law may come out better than they went in? Can we not do more in the way of separating, grading, classifying those under duress? So that our correctional institutions shall not be seed-beds of evil, pest-houses of vice? And might we not have courts with special jurisdiction over juvenile offenders, where regard shall be had to the circumstances affecting offences, and some care be taken for the "lost piece of silver" somewhere in the neglected corners of the straying soul?

We are doing something on these lines. Our municipal officers are considerate. We have changed the name of our State Reform School to that of "State School for Boys." This removes the suggestion of criminality, and gives a chance for self-

respect, and hope and courage. We are entering upon a cottage system there, which admits of separation by tests of character and conduct, and holds up an ideal and incentive for well-doing.

So a similar institution for the care of girls who have taken a wrong step, or are in an environment likely to lead to it, is named "The Maine Industrial School for Girls," and the restraints and employments are like those of a home.

There are other institutions, not under the direct care of the State, but fostered by our people, — not penal but preventive, — where neglected and exposed youth are trained to useful work, to fit them for worthy manhood and womanhood.

What we are now considering is whether our local charities should not be associated, systematized, organized, so as to avoid overlapping and interfering, and promote both economy of force and efficiency of action.

Economy, did I say? What better of this can be found than in your own great purpose and work of saving? Least waste and best use, — this is the true economy; and brought to bear, not upon material things but upon the worth of manhood and womanhood, — what better political economy than this is ever set forth in the world!

Bishop W. H. O'Connell of Maine, was introduced, who made an address on the Charities of the Roman Catholic Church, welcoming the Conference to the State in the name of that Church.

ADDRESS BY RIGHT REV. W. H. O'CONNELL.

Friends of Charity: —

The City of Portland has through its chief magistrate bidden you a cordial welcome, for no city can feel otherwise than honored by the presence within her gates of representatives of those noble sentiments, which, even more than laws, bind the hearts of citizens in a common fraternity; namely, benevolence.

And now permit me in the Church's name to greet you. If to-day the world recognizes the duties of man to man, which when fulfilled, make of earth a foretaste of that city where all is love and peace, it is because Christ first taught these lessons to the world, and since His time, the Church, speaking with His authority and in His name, has inculcated the sublime unselfishness of His law: — Love thy neighbor; yes, love thine enemy; do good to them that hate thee. Oh! highest and sweetest of all truths! When earth has listened to that command and has opened its heart to that counsel, the Kingdom of God will have surely come.

This spirit has animated the Church from the beginning, and has inspired her children to lives so devoted to the needy, both of soul and body, that her history teems with noble names of men and women, fired by the flame that consumed in them all thought of self and drove them to offer their lives for others, — men and women who faced pestilence with a smile, who kissed the sores of the plague-stricken, who walked fearless amid loathsome contagion, who offered themselves as slaves for the ransom of others, who neither ate nor drank while another wanted.

These are the heroes of charity whom the Church has nurtured and has by high ideals lifted above the gross selfishness of the world; and by turning their gaze upon the crucifix, upon the spectacle of Him who gave His life for man, has revealed to mankind the royal road of noble service to humanity; self-denial, self-abasement, that superhuman ideal which utterly sinks self-love, self-consideration, for the uplifting of the downtrodden and the planting of hope in the hearts of the despairing.

To the ills and injuries which have their origin chiefly in self-will, self-love, self-indulgence, she opposes the only true remedy, the denial of all that is self, and the casting out of self that man may become as God.

The democracy of the Christian Church, which pre-ordains the equality of souls, and teaches all men of whatever class or condition or circumstances to call God Father and every man brother, has impelled kings to lay their crowns at the foot of the Cross and to minister as servants to them they ruled, as it has inspired royal women to lay aside the pomp of court and find their highest pleasure at the bedside of the sick and in the homes of the poor.

Examine the long history of the Church, extending over nearly two thousand years, and it becomes obvious that she is the greatest teacher and promoter of all those sentiments which are the very soul of mercy and beneficence of man to man. The curbing of tyranny, the abolition of cruel laws, the defense of womanhood, the care of neglected children, are all the work and institution of the Church and the results of her influence upon states and their rulers. There is no form of ill, no condition of the less fortunate of earth's children to which she does not reach, and this, not by the cold gift of a patronizing philanthropy, which hurts by its condescension, but by the warmth of that real fraternity, which lifts and warms souls to see in the giver more than the gift.

The gentle Francis of Assisi, that sweetest apostle of charity, taught all Europe the love of poverty and to see in the unfortunate the image of the Divine Master. St. Vincent de Paul made

even the spoiled and pampered idlers of a luxurious court pause and listen to his appeals for the homeless and suffering children, and made generosity to the unfortunate a fashion even among the heedless votaries of pleasure. And Ozanam set the youth of Paris on fire with his zeal and charity for those in want, until to-day the world over, his name is blessed wherever the noble work of the conferences of St. Vincent de Paul is known.

Silently and without ostentation the Church daily is inspiring her children to emulate the example of such men as these. She weeps tear for tear with those whose lives are cast in sadness and suffering. She hears the cry for bread and she gives along with the loaf that appeases the hunger of the body, the bread of life, which nourishes hope and faith. She knows that the most poignant ills are those of the soul; that poverty and even crime are frequently but the consequences of a moral famine; that men are not mere animals to feed and clothe and be told to be happy; but she sees in bodily want the figure and the shadow of that which lies deeper, and she knows that until peace and order and faith rule the appetites and passions, there will be no efficacious remedy, even though material wants are supplied to satiety.

God's minister in his daily round of visits among the sick, the needy and the unfortunate, goes not as a patron, but as a father; and with the intimate knowledge he has of conditions; the respect, confidence, trust and sympathy which his labors earn he knows better than anyone else can, the real causes which explain the situation.

The world will never know what he is doing every day for the order, the tranquillity and the peace of communities. The Church has had the experience of centuries to guide her. She has sought out every ill and evil which humanity suffers and her men and women consecrated to charity minister to every phase of suffering, disease and want.

The children who have never known a mother's tender embrace, or a father's protection, learn that God has provided both in the devotion of the Sister of Mercy and of Charity. The wayward, who for lack of patient counsel have wandered from the path of virtue, are encouraged to leave the past to Him who pardoned Magdalen, and to sin no more. The old and infirm are housed and fed by those who refuse to eat until they are first served. Parents abandoned in their old age find devoted children in the Little Sisters of the Poor. The hardened heart is softened and the embittered heart is sweetened by the example and contented lives of those, who have left all, honors pleasures and consolations to find all in the simple trust in Him who feeds the sparrow and clothes the flower of the field.

Ah! modern times! Ah! century of material wealth, scepticism and distrust of such ideas! Until you turn back with hearts of simple trust, with minds of simple faith, with less utilitarianism and more of that sublime unselfishness which was rife in the age of chivalry, thinking of men as brothers to be loved and assisted, of women to be honored and protected, of children to be shielded and nourished, not simply in the comforts of material life, but most of all, in the knowledge of the duties whose fulfilment leads to a glorious eternity, your grasp upon the hearts of humanity will be weak and cold and your dreams of peace will be but brief illusions.

It is true that St. Louis of France, St. Elizabeth of Hungary, and St. Vincent de Paul were saints of the Church, but whatever may be the differences in dogma that divide humanity, these saintly heroes and heroines of unselfish devotion to humanity certainly represent in the highest manner the one great ideal which brings all men nearer to each other — beautiful charity.

I am delighted to extend to you, in the name of the Church which has done so much for charity, a cordial welcome. I trust that the day will never come when men will fail to recognize that to accomplish something of performance among the lowly, the unfortunate and the despairing, the Church can never be either eliminated or ignored. While she respectfully solicits recognition for her due share of merit and worth in the field of charity, she never fails to prove that in her is that immense love of humanity which sees in every reasoning creature, no matter what his race, color, condition, or even creed, children of the same loving Father, and like the Good Samaritan, she pours out her tender care upon the sick, the poor and the wayward, without stopping to ask aught else than this: — Are they in need of help?

Perhaps the best means of bringing together citizens of various beliefs and forms of religious sentiment, and helping them to understand that which is best in each, of battering down that worst enemy of right co-operation in good work, the narrowness of bigotry, ever the offspring of suspicion, begotten of ignorance, the best means of binding men more closely together by the ties of common sentiments, which next to faith make best for concord and harmony in human affairs, is this co-operation of all for the good of all.

One thing we must ever remember: that nothing would do more harm, and often irretrievable harm where the intention is to do only good, than any wavering in the inflexible, noble and magnanimous determination to leave the souls of those who are aided in full and undisturbed possession of that truth spoken by

Christ: "What shall it profit a man if he gain the whole world, and suffer the loss of his soul?"

One of the greatest aids that friends of charity can have for the successful accomplishment of the work before them is that complete confidence on the part of him they seek to aid that there is no intention of weakening his religious convictions at all. By a magnanimous non-interference in these matters, which are after all, for individual consciences alone, there will come as sure and infallible consequences: First, a higher ideal of what real charity is, i. e. a lifting up of man to God by love; Second, the strongest and surest possible results because of work done in harmony and unison; Third, a more perfect confidence, not only among those who dedicate themselves to this work, but also an immense gain in perfect trust and reliance on the part of the poor and unfortunate, who are not always without the suspicion that they who come to them with gifts, assistance and human sympathy, are holding out their hands to them across a chasm, which is never so surely created, however good intentions may be, as when a difference of faith is made, even in the slightest degree, an excuse for a diminished sympathy.

When the dying mother is sure that her child, while being fed and clothed, will also be reared in the faith to which it was born; when the sick and the poor are allowed the consolations of their religion, along with the alleviation of their bodily ills; when the fallen and the wayward are aided and encouraged to seek in the ideals of their faith the best helps towards a better and nobler life, even while paying the penalty for their faults; when in a word it is understood by all that the precious gift of faith, the most priceless inheritance that man can have, will be sacred and secure to them in the moments of their greatest need, and that magnanimous sentiment scorns to interfere in that sublimest of mysteries which binds the soul to God, and which no kindness or philanthropy can ever purchase or replace; when the poorest and humblest feel, even when in want, or on the bed of pain or yet in the prison, that they who come to them in charity's name, come only to alleviate their ills and to bring encouragement, while fully respecting their spiritual convictions, then, oh! friends of charity, will they hold out their hands to you, seeing in each one of you a messenger of that charity which has been that of the Church from the beginning. Then may all Christians, whatever their name, advance hand in hand in benevolence and power, and the results in high confidence, in mutual trust and esteem will be a blessing both manifest and encouraging.

Thus, friends of charity, shall heart speak to heart in the language of this sublime love of humanity, and this holy union

of good works for our fellowmen in God's sweet name will be the harbinger of that perfect peace and unity, even amid variety, which will be a high pledge of the welfare and harmony of states, because it is a figure of the harmony which reigns supreme in the city of God.

The response in behalf of the Conference was made by Rev. S. G. Smith, D. D., of St. Paul, Minn., an abstract of which follows:

RESPONSE BY REV. SAMUEL G. SMITH, D. D.

After the stately eloquence of these addresses to which we have listened; after the mute, but visible, eloquence of the welcome given us by the ladies of Portland in these beautiful decorations; and after the still greater welcome, if I may so say, of the sympathetic presence and attention of this magnificent audience, one's heart would certainly be unmoved, if in speaking in behalf of so goodly a fellowship as this National Conference, did he not, in their name heartily thank the mayor and the people of Portland for their very abundant and gracious welcome. In their behalf then I thank you.

You may want to know just why we have come to Portland. Well, I cannot tell you all the reasons, but we wanted to get the atmosphere. We truly like you New England folks. There is an amplitude about you, in spite of certain criticisms to the contrary. New England people are never specially anxious to save themselves; not even to save New England, that is a bagatelle. They propose to save the nation, and not alone the nation, but the world, this missionary spirit is so strong. I came here to attend, once, a national council and I was asked how I liked it and I said that I didn't like it very well. A few days afterwards I was invited to a banquet with some of our leading folks and the leading railway man there had been born in Maine; the man who sat opposite me was from Connecticut; and as I looked down the table there was the chief justice of the state who was born in Vermont. The judge of the United States district court was born in New Hampshire, and next him was our own congressman who was born in Maine. So I thought there is no getting rid of these Yankees if you wish to keep in good society.

The Yankee has gone everywhere. When I was in California I went to my room after dark, in the second story. In the morning my attention was arrested by something rapping on the window and I thought it was someone trying to hand in a big bunch of geraniums and I went to the window to take them in

and I found they were growing in the ground and looking in at the second-story window; and oleanders were nearly as big as apple trees. It is a good deal like that with the Yankees. They bear transplanting. An Ohioan is a Yankee once removed; a Minnesotian is a Yankee twice removed, and they improve every time they move! Out in Oregon they tell me they have the finest and biggest Yankees on the planet!

The problems, however, which you New England people are going to help us solve are right at your own doors. Massachusetts has attained the distinction of being the most foreign country in the United States. There is only one other state that can equal Massachusetts in the proportion of its foreign population, and that is North Dakota where we have transplanted Norway. What is the American going to do with the great problems before him?

It is for the solution of these questions that there are met together here in your city a number of men and women who represent the great new professions, not as lawyers or physicians, or clergymen, but as those who are grouped together under the general head of social service; to find out by personal effort and knowledge how to meet these great problems.

Our honored president is at the head of a school lately organized in Boston for the equipment of those who would follow these great new professions.

We have found out also in these latter days a new way to set busy the unemployed, — I mean the rich unemployed, the leisure class, for there has been discovered a new form of joy, a new and high form of pleasure. The old forms of pleasure are worn out. They are vain; they are merely of the senses. But this joy of loving service is something to stir the blood of a man or a woman. The old forms of pleasure were to kill ennui, but there is no ennui for the normal human soul in these radiant days.

We shall meet these great problems as your eloquent bishop has said, and they are not material. The world has always been splendid and rich enough. In the great conquests of New England on these rocky shores over a reluctant soil they have gathered strength to solve the problems of civilization, and to become a dominant force in the great empire that lies between two great oceans. The world has always faithfully responded to our efforts. Material good has always been abundant. Two things are required: first, the personal attitude and second, social order. Under those two heads we are to group all our remedies. The program shows the illumination that will be given to these great subjects. We shall endeavor to study them in the atmosphere

of New England, hence we have come to the New England we all love.

I was at Concord one day and I was driven about by a very intelligent man. They sometimes get men in Concord to drive horses who are like what we make professors of colleges of in our country. He took me all about Concord and talked to me about the mighty dead. At last I said to him, "Well, how does it feel to live in a town where the chief people are all dead?" He looked at me a moment and said, "Well, sir, it is mighty inspiring."

We come down here therefore to gather the inspiration not only of the mighty dead but of the mighty living as well, for they are not all dead: some are left behind and I must do justice to some of these.

You insure our homes, you hold the mortgages on our farms. Some Yankees you sent out to Colorado to salt mines and then you buy the stock. You write our books and furnish our theology and there are enough kinds to satisfy the most fastidious tastes.

These great problems of charity cover some of the very fields which were tilled by the forefathers, whose glorious shades still walk with us, giving us great lessons of wisdom and virtue. We need indeed a sense of personal responsibility and courage and hearty zeal, but above all we need the undying love of liberty that characterized the men of the Mayflower and that put blood into our American institutions.

The annual address was made by Mr. Jeffrey R. Brackett, of Boston, Mass., president of the Conference. (Page 1).

A greeting was sent from the Conference, by telegraph, to Hon. A. E. Elmore, of Wisconsin, the oldest member of the Conference.

Adjourned at 10:20 P. M.

FIRST GENERAL SESSION.

Thursday morning, June 16.

The first general session was held in the City Hall at 10 A. M., Thursday morning. The Conference was called to order by President Brackett. Prayer was offered by Rev. J. K. Wilson, of Portland, after which Mr. Amos W. Butler, secretary of the State Board of Charities of Indiana, was introduced as the chair-

man of the committee on *Children*. Mr. Butler took charge of the session, reading his own report (page 247) and then presenting several speakers on preventive work. The first was Mr. T. F. Chapin, superintendent of the Lyman School, Westboro, Mass., who spoke on the general topic, "Some Factors preventive of Dependency and Delinquency," with special reference to manual training (page 250) for white children.

Mr. William E. Benson of the Kowaliga, Alabama, Industrial School, spoke of work with colored children (page 257).

An address followed by Mrs. Florence Kelley, of the National Consumers' League, on "Child Labor Laws." (Page 268). Discussion followed.

DISCUSSION: CHILDREN.

The discussion was opened by Mr. John P. Hylan of Boston. He was followed by several other speakers. Abstracts of their remarks follow.

Mr. Hylan. — I believe that the cause of at least ninety per cent of defective people is defective education; not education in the narrower sense of the three R's however. There are thousands of influences that are shaping our lives which are especially potent with the young. Education, as it should be, would provide for the moral development of children, as well as the intellectual and physical development. Our system of education, in so far as it merely considers teaching people to be intellectual, is unnatural, artificial and inadequate. One of the attempts to provide some elements lacking in our system of education has been ably presented by Mr. Chapin. As one interested in that kind of work I should like to emphasize the fact that sloyd attempts to educate boys and girls on natural principles and on a natural basis. On the physical side it aims to develop the control of the hands and body so that the child can do what he wants to do; so that his hands may be able to help him reach the ideal of what he ought to do. In doing this it develops co-ordination, and the muscular and nervous systems. It should, if properly taught, contribute largely to the having of a sound mind in a sound body. Intellectually it should also do a great deal for the boy and girl. It is claimed by the advocates of sloyd that every exercise is arranged to secure a step in mental development, and this development is secured in a variety of ways in the planning and executing of the details of the models that are made. There

is also a moral side to sloyd. One feature of this is the emphasis placed upon the motive for doing things. The motives employed in our public schools are the motives which are felt through life. One of them which is emphasized a great deal is the motive of competition. Grades, marks for work, derive their interest from the fact that one person's grade is above another's. The incentive given to children is to do something better than some one else does it. It is not the excellence of the work itself. It is not the idea of beating one's self every time, but beating some one else. What is the fruit of it? What do we find in political life, in business life, in social life? How much agony and misfortune are caused simply because somebody has had the pleasure of beating some one else! Can we question that much of this comes from the employment of an inferior motive in childhood, which however good it may be pedagogically is certainly bad morally? Another feature developed by this work is self-control. What we call civilization depends largely on the development of this. Take the savage. He gets enough food for a day or two and then eats it all up and goes hungry. It is the same with many of our poor people. It is because they have not self-control. They never plan to save for the time when they will have less. Thrift is largely a matter of saving our surplus pennies for the time when we shall be in need. Virtue is similarly dependent upon self-control, and this is obviously of the greatest importance for our civilization. I advocate sloyd, then, as that aspect of manual training which aims to include the broadest possible treatment of education, which tries to bring to the child the natural conditions which will be most favorable for his physical, intellectual and moral development.

Mr. James H. Eastman, Sup't, Sockanosset School for Boys and Oaklawn School for girls, Howard, R. I.— I have listened to these papers and sympathize with and greatly desire to attain the ends spoken of in them, but I believe that we can arrive at all these good results by starting our children in the direction of trade instruction. If we can keep them long enough we shall be able to send them out completely equipped to engage in the great struggle of life to earn their daily bread. Apprenticeship has passed away. Our manufacturers consider the money side and apprentices are not money-making factors in such establishments.

Most of our children are committed to us till they are 21 years of age, and I wish all were. In my view we enjoy extraordinary opportunities along this line of trade instruction. Our state institutions are on a tract of seven or eight hundred acres

and in our school we teach trades, machine shop work, cabinet work, blacksmithing, shoe-making, printing, plumbing and other trades. During the past few years our boys were engaged in constructing two buildings for the state almshouse department, which give me pleasure whenever I look at them. They also do work at the State Hospital for the Insane as carpenters and masons. They are thus being so well and practically taught in trades, that there is a demand for them as soon as they are released. Scores of them are employed in Providence and I do not believe that our system stifles their sense of initiative.

Dr. F. H. Wines. — Legislation is only a preliminary step. We do not accomplish any reform by passing laws. Laws have to be executed and the great difficulty with the child labor problem is first, that we do not have enough inspection. Legislatures do not provide the funds necessary for the employment of an adequate number of factory inspectors. A second lack is competent inspection. Here, as in other branches of charitable work, the appointments made are too largely governed by political considerations. If we could get rid of the vice of politics in the administration of charities and correction, we should see a rapid change for the better.

Mr. F. B. Sanborn. — The distinction between manual training and the teaching of trades is comparatively new. It is only within a few years that attention has been called to the fact that the training just described is indispensable for the moral progress of certain defective and delinquent children. I want to impress on the Conference that we have here an opportunity for spreading this really new discovery throughout the country, in the training of defective persons who may be committed to prisons and reformatories, and who are older than the class mentioned by Mr. Chapin. My attention was directed to this matter, not by my reading, but by visiting the reformatory at Elmira, where that remarkable genius, Mr. Brockway, had instituted, for a considerable number of criminals, this training of the hand. These were beyond childhood, though some of them were not more than sixteen or seventeen.

In his special school, for manual training only, he carried it on to a point where the training for trades was taken up in that institution; and he found that men from 17 and 18 up to 35, when taught with close attention to every detail in drawing, in modelling, in whatever work they did, learned also to repress those impulses which had made them refractory to discipline in the reformatory. He also found, as he had expected, that by this method they were better fitted, after considerable training

of the hand, to profit by the schools of ordinary education. My point is that in prisons and in the reformatories for older boys and girls, this experiment, (for it was then an experiment, and a successful one, as it has been at Westboro), should be everywhere tried. Here will be an opportunity to show the outside world that training the hand and the eye is something more important, in a moral sense, than the mere teaching of trades. Trade instruction should follow it, but this should precede both the teaching of trades, and the ordinary processes of education. It brings to bear a moral influence which has not been understood nor systematically practiced in the world, until the introduction of sloyd,— which was not Swedish, but originated in Finland. It was the invention of a professor in one of the universities there half a century ago. We should ascribe to Finland as many inventions and good qualities as we can,— so little credit does that unhappy country get.

Mr. C. F. Weller, Gen. Sec. A. C., Washington, D. C.— Mrs. Kelley's talk comes home to every one of us who has a share in the shaping of school work or of our city's general attitude toward the children and I take it that every member of this Conference does have a share in developing the social conscience of his community upon such subjects. One of the great things that Mrs. Kelley has done is to warn us of the points of danger to the child life in our cities. In the District of Columbia we have no child labor law and I have been told confidently that we do not need such a law there, but Mrs. Kelley has shown us that the telegraph system,— and she might have said the newsboy system also — is full of dangers. I wish she had told us also that we must not expect too much from the co-operation of the children's homes themselves. A great many parents are indifferent. In the national Capital we find twenty per cent. of the children between 8 and 14 are out of school always, not because of need on the part of the family, but on account of parental indifference. This valuable address of Mrs. Kelley's will, I hope, lead us to go back to our different communities and to find out about the conditions of child life there, and to help develop higher standards of life in the undeveloped homes, among the parents who control the children whose problems Mrs. Kelley has discussed. Such work will help to keep the children out of the range of reformatory and correctional institutions.

Mrs. M. R. Trumbull, Portland, Oregon. — Dr. Wines has spoken of the lack of legislation and of the mischief of political appointments. I would like to speak of a third weakness, the indifference of the public after the laws are passed. People are

apt to say, "Well, you have got your law, what do you want more?" What we want is a commissioner of child labor in every man and woman in the state. We are treated to the spectacle of seeing legislators in the halls passing a child labor law prohibiting children under fourteen years from working and at that very moment boys of twelve and thirteen who were out of school, were carrying messages from one house to the other in the capitol. It is this indifference that makes our laws inoperative. If we will say to the telegraph companies that we will not receive messages from boys under the legal age, we should have no messages from such boys. It is this sense of social responsibility which is lacking. We should go home and emphasize it. Signing a petition does not enforce a law. Strong public sentiment is required.

Bishop Fallows, Illinois. — I come with a word to this Conference from an expert along the line of child development during the first months of its existence. He was discussing with me the question why our own state institution for the feeble-minded was crowded, with 2,000 feeble-minded children waiting for admittance, and he took the position that the reason why there were so many children with mental retardation was because the parents did not properly consider the question of the physical development of the child during the earliest period of its existence. He illustrated by telling of a mother who saw that there was a lack of intelligence in her three months' old child and he devised an apparatus that compelled the baby to use its hands and there was at once a change in the child's mentality. From having been so dull the child became the brightest one in the family. Parents should try to see that the physical is correlated with the mental and moral and to begin this work aright it must begin in the home.

Adjourned at 12:30 P. M.

CHILDREN.

Section Meeting.

Thursday afternoon, June 16.

The first section meeting of the committee on *Children* was held on Thursday afternoon at 3 o'clock, the chairman, Mr. Amos W. Butler, of Indiana, in the chair. A paper was read by Mr. Myron Adams of the Welcome Hall Social Settlement, Buffalo, N. Y. (Page 294). An address followed by Mr. E. P. Bicknell, Chicago, (Page 280).

A paper on "State Care of Indigent, Crippled and Deformed Children," by Dr. A. J. Gillette, St. Paul, was read in his absence by title and referred to the Publication Committee (page 285).

A paper by Mr. Fassett A. Cotton, Indianapolis, was read. (Page 274).

DISCUSSION: CHILDREN.

Mrs. Florence Kelley of New York opened the discussion.

MRS. KELLEY.— New York has not yet solved the problem of the newsboy, but it has provided that children shall not sell papers until they are ten years old, and has then left the duty of chasing the tiny fellows who violate that provision to the uniformed police. Now, no uniformed officer has ever yet been found who was willing to run after such an urchin. So the law remains a dead letter and will remain so until the duty of enforcing its provisions can be given to non-uniformed men, or the whole task of enforcement can be handed over to the Board of Education. Hitherto, all that has been accomplished is the formulation of an excellent principle which is left entirely unenforced.

REV. JOSEPH I. MAGUIRE, Washington, D. C.—As chaplain of municipal institutions I come in contact with the younger members of the prison and I find that the majority of those committed to the reform school were idle at the time of their arrest. I have found that very few newsboys were committed to the reform school. The majority were boys who stood round street corners and got in with the gangs, who were content to do no work at all. No one could be more heartily in favor of the movement in behalf of the newsboys, but in considering it I think we ought to look behind the newsboy on the street and into his home and see what his home life is and find out if, deprived of the opportunity of selling newspapers during certain hours, he would not be a member of the gang on the street corner and up to all sorts of mischief. The street corner is far worse than the employment that the newsboy takes up. Life is full of temptations for the young, for the newsboy and for the idle boy. I believe strongly in regulating the hours of the newsboy, making it illegal to sell papers till after school hours and at a late hour at night, later than eight o'clock perhaps. But the selling of papers by some boys means development, a feeling of self-dependence and of being of help to a struggling home. Even if it does not mean these things it may be better for him than the idleness which, with the disagreeable condition of his

home, takes him out upon the street. It is well then that as many guards as possible should be thrown round him and his work. There should be reading rooms where they can go, places where they can play innocent games and have a cup of coffee. Let us not attempt to do too much to abolish what may be an evil that might result in a greater evil. Let us recognize that there is an evil, a danger, and seek to minimize the lesser evil by agencies that will create better conditions.

Mr. Charles L. Fox, Portland. — I was sent to represent the American Federation of Labor. The great principle of that body is the uplifting of humanity and I want to speak of it in connection with child labor, because it has taken a step for the abolition of child labor. The workingmen feel that it is their right as well as their duty to protect the economic condition of their children. They demand better economic conditions for themselves. They say that better economic conditions will better moral and physical conditions, and that until we have a larger, freer economic condition we shall never have spiritual, intellectual, or even economic freedom. Labor unions are trying to break up the system of sweatshop work, where clothing is made for you to wear, sometimes in families where there is contagious disease, as well as the system of child labor. Then there is another subject to be considered, the invasion of women into the department of labor. More than twenty-five thousand women have come into the manufacturing of cigars, thus permanently lowering wages. Wages will never come back to a normal condition till these things are remedied.

Chairman Butler. — As Mr. Fox is new in this Conference I may remind him that the question of sweatshops has been presented here for many years.

Mr. Fox. — I should like to know the attitude of this Conference toward the teaching of trades. The question is a vital one. If the reform schools throw more laborers on the market we should have to protect the homes.

A Member from Pennsylvania. — I am very sorry that it is possible for the men and women who are more interested in dollars and cents than in the security and good of their children, to send them down into the mines to dig coal for us. It is a disgrace that in a court of justice this should be allowed. I plead guilty for Pennsylvania, although I have nothing to do with the verdict that was given. We want to keep the importance of the compulsory school law before us. One of the cornerstones of our freedom as Americans is the public school system

and our boys and girls must go there long enough to acquire such a love for education that when the opportunity arrives they will be glad to go to higher schools and colleges. In Pennsylvania we are making some advance in that line. We have sectional high schools where children can go who can not get the more advanced education.

Mr. Geo. Wm. Cook, Board of Charities, Washington, D. C. — We have been told that children must not work too soon and yet I find that the idle child becomes the criminal child. If I represent any one here I represent the colored child and the colored child is idle by compulsion. I would like to ask the Federation of Labor how far it is within its policy to see how that child is going to get any employment. If it is within the scope of this discussion I would like to ask Mr. Fox how any people can perform their duties as bone and sinew of a nation, if they must be kept in compulsory idleness. The labor organizations restrict the number of colored people in employment. If the only place that a colored boy can enter without restriction is the school of vice, what is your harvest to be? I admit that we have a criminal record, and I say "record," not necessarily criminal *character,* but as long as you keep the Negro out of employment you take the burden of that criminal record. As long as you strike if he is employed, then, you take the responsibility of his idleness. Human nature is everywhere the same: men do not starve till the last resort. But take the criminal record. The statistics show that in the District of Columbia during last year there were 2,400 arrests of white men, for drinking, 600 arrests of Negroes for the same offense. For assault and petit larceny the figures are reversed. It is true that out of school hours the colored boy lives in enforced idleness. I have no fight with the labor problem. I pledge you my hand for the uplift of humanity in this country. At the same time I ask you to relent. This is no easy question for us. We have ten millions of Negroes of all grades and complexions. It makes no difference whether one can pass as white or not the moment it is known that he has Negro blood in his veins, that moment you throw down your tools and leave the foundry, leave the store, leave the workshop, leave any place. But I believe that that is not so much from your desire to act unjustly as a class as it is the result of custom, and custom is difficult to break. I expect to spend my life in trying to make good citizens and I believe that I can not do better than to appeal in every national assembly to those who have the power to break down barriers and I think the Federation of Labor has such power. If there are any rules

for driving us out of these trades let the world know it and know the reason for it.

Mr. Fox. — In New England all the unions accept the colored man on an equality. If the American Federation of Labor refuses to accept the colored people on an equality I think it will mean the death day of the Federation of Labor.

Judge Ben B. Lindsey, Denver, Colorado. — I would like to say a word upon all of these several subjects, especially municipal regulation of newsboys and compulsory education. The brief time allotted will, of course, only permit a word, and I shall speak of the compulsory school law.

The compulsory school law of Colorado in 1899 provided for at least twenty consecutive weeks of school attendance for children under fourteen and above eight years of age. Its most salutary provision was making the parent responsible legally for the truancy of the child, and under this law of 1899 we first fined several hundred parents and sent a few to jail on the theory that truancy was one of the chief causes of delinquency and the best way to prevent truancy was to compel the parent to see that the child complied with the law. Our present law, which has now been in operation over a year, provides that all children between the ages of 8 and 16 must attend school for the entire year, and likewise makes parents responsible for the truancy of children. The law goes a step further and makes parents and others responsible for every kind of moral delinquency of the child insofar as they may have caused, encouraged or contributed thereto by any lack of care or neglect of parental duty. The schools in Colorado are open the entire year from September to June. During these months the children must be in school. The law provides for school attendance officers to be paid by the board of education. These officers are likewise factory inspectors. To my mind no child labor law can be successful without a compulsory education law. They work hand in hand. The fact that this is the condition in Colorado accounts as much as any other fact for the excellent progress made in our state, especially in the past two or three years, in behalf of the children. Our child labor law positively forbids any child under sixteen engaging in any occupation deleterious to its health or to exceed eight hours. The child labor law in this respect is designed to be elastic, however, and permits any child over fourteen and under sixteen to apply to the juvenile court to be exempt from this provision of the law, and upon good cause shown and where it appears that the occupation is not burdensome or dangerous, the court has the right to exempt such child from the operation of the law. This right does not extend, however,

to cases where the child is under fourteen years of age. Every county in Colorado has a county court, and the county court is by law designated as the juvenile court.

The school law exempts from its operation children under fourteen who have completed the eighth grade of the grammar school, or who, because of some physical defect, are unable to attend school. It also exempts those who receive private instruction, but the school superintendent in the first instance is the judge as to whether this private instruction comes up to the standard laid down by the board of education and comprehended by the statute within the grammar grades. An appeal may be had from his decision to the juvenile court. The purpose has been to make the law as practicable and as serviceable as possible, and at the same time avoid abuses which might come from forcing children of too tender age into employment on the one hand, and of forcing those of sufficient age out of practicable employment on the other hand.

A Member from Missouri. — I was born in a city that had a compulsory school law fifty years ago and I know something of the benefits of that law as carried out in Germany.

That land has few of the problems that present themselves to us in American cities. This proves to my mind that the compulsory school law will strike at the roots of many of those evils with which we have to contend. If our children were compelled to get an education; if our parents were compelled to give their children this opportunity, how much more could be accomplished in our country. How much less evil we should have to contend with. The children that I handle in our home often cannot read nor write at the age of fourteen. It has been contended by many that it would be impossible to put these laws in force throughout the land: that many people are compelled to send their children to work. I contend that there is as much need, if such need is conceded, in the German cities as here and yet children in German cities are not deprived of education. Let us try it here.

Mr. Charles W. Birtwell, Boston. — I am impressed with the fact that a representative of the Federation of Labor of Maine has been corralled here in a discussion on child labor. We are going to bring that great body of men into touch with us in our discussion of public questions. But it seems to me that what Mr. Fox said in regard to the colored people is what they must come to in regard to women, whom he spoke of as "invading" the business of cigar making. Just who has any right to preempt the business of making cigars? I will admit — and I am con-

tent that it should be so — that men have preempted the use of them. But an "invasion" is the entrance of territory that does not belong to us. A woman has the same right as a man to seek any form of honest labor. The way to prevent evil results is to organize the women, and let them demand proper wages, not to shut the women out.

A word as to the teaching of trades. If any human being offers instruction to another human being it is the business of every man to say Godspeed, let it be in the prison, the reform school, or the shop. There is to be no embargo on the increase of skill. It is impossible for the increase of skill to do harm. Our charity workers welcome the new schools to teach the profession of charity. We expect such instruction to raise the standard of work, and we are not afraid it will lower salaries. The boys in the reform schools are not *created* by the teaching of a trade. When they go out, they are going *somewhere.* They are going to increase the number of applicants for work in some line. Now where lies the right of any organization to say, "No, our trade you shall not enter"? The world is free. The Federation of Labor is avowedly democratic. Let it beware of becoming despotic. Let it stand for the people, and not itself become a class. Those boys, I say, are alive; to teach them trades does not increase their number; they are going into some sort of occupation. Let the trades welcome them, and bear each its share of the burden of affording employment to those who have so serious need of a chance among their fellowmen. Nor could the reform schools and prisons turn out enough artisans to affect even perceptibly our great trades.

I want Mr. Fox, further, to tell his fellow-unionists that the officers of charitable societies recognize that low, contemptible wages are among the causes of poverty. One of the methods sometimes adopted in individual cases is to see if the employer can be induced to pay better wages. I believe, indeed, that high wages are the best of all schemes for distributing the wealth of the world.

Mr. Fox said that he wished to say Chicago alone has 32 women's labor unions.

Adjourned at 5 P. M.

Monday afternoon, June 20.

The work of the section on *Children* was continued on Monday afternoon, the chairman, Mr. A. W. Butler, presiding.

A paper on Board of Children's Guardians, by Hugh F. Fox, was read (page 311).

Miss Bertha W. Jacobs, Boston, read a paper on "The Work of One State." (Page 317). Discussion followed.

DISCUSSION: CHILDREN.

Mr. E. H. Iglehart, Indiana. — The first board of children's guardian act was passed in Indiana in 1889. The first board was a township board, for townships having a certain population. It was intended to cover the great cities where evils existed to such an extent that children might have to be taken from their parents.

It was afterwards amended and applied to counties throughout the state. Our board is not the same thing that Mr. Fox describes. His board assumes duties imposed on our state board of charities, the duty of placing children out throughout the entire state. We visit the children in each county. Each of the larger counties has a board which has an investigating officer who investigates cases and prepares them for trial. We have a detention home. We do not place children immediately in homes. The majority of the children we take charge of are unfit to go into homes until they have had some training.

Our institution is for temporary care only. A stream comes in all the time, but as fast as they are fitted for family life they are placed in families. We have agents in the field all the time finding homes and placing the children. The children are taken before the circuit court and sometimes before the juvenile court. They may be taken from parents if they are incorrigible or compelled to beg on the street or if the parents are known to be vicious and immoral. We have a record of every child. We do not board the children. We place them in homes which shall be as nearly as possible like the natural home. If we boarded the children there would never be any applications from free homes; and we could not secure for a few dollars per week the care and tenderness of natural love and affection.

Mr. J. W. Douglass, Washington, D. C. — The District of Columbia recognized the need of an organization something like the board of children's guardians eleven years ago and since that time it has received many children under guardianship. The courts have the right to commit children destitute or criminal. We have a make-shift for a juvenile court, but we hope for a court properly organized for this work. We find that boarding the small children works well and many boarding homes have resulted in free homes. The foster parents have become attached to these children and it is difficult to remove them. We have many who care for children with no expense to the child except

supervision. We place them in Maryland, Virginia, Delaware and other states. We have a visiting agent who does nothing but place and visit.

Dr. Sarah M. Crawford, Boston, Mass. — In Massachusetts motherless babies under the care of the state are placed directly in families by the state Board and are under its constant care and supervision. We have no difficulty in securing boarding places. They are in excess of our needs and this enables us to raise our standard and to drop some of the less desirable ones. We received 239 such applications last year and 70 for children for legal adoption. Forty-seven children were legally adopted during the year and 15 were put on trial for adoption. Our mortality has been only nine per cent. Contrasting that with the old method we see the great improvement.

Mr. C. E. Faulkner, Minnesota, described the methods of placing children in that state; also the methods adopted for educating and caring for the children in the Washburne Memorial institution.

Mrs. E. P. Davis, Nebraska, said that in Nebraska children were placed in homes, but there was not enough supervision of them after they were placed.

Mr. Charles W. Birtwell, Boston.— If a private charity, or a municipality, or a state board declines to pay board for children, I believe that you will find, as a rule, one of two things true. You will find either that the children are not put into families, or that they are put into poor families. Either the children are held back in institutions, or the families in which they are placed are not scrutinized as they ought to be, because of the unwillingness to pay board and the consequent restriction to free homes. Any forcing of children into free homes is dangerous in the extreme.

We must not forget that the children cost money even when kept in institutions. We ought to change the motto over the platform, "Uplift Humanity," to "Uplift the Tax-payer." If you buy things cheap, what do you usually get? Cheap things. If you want the best things, you must pay for them. We are not now discussing the comparative merits of institutions and homes, but merely saying that if you want to put children in families, you must pay for putting them there.

It is not true that you do not get applications for free homes, if you pay board. The two kinds of applications spring from different sources, though both may be honorable and benevolent, as unfortunately both, too, may be neither honorable nor benevolent.

Money, too, is necessary for adequate supervision. The best families welcome the visitor, coming to counsel and help in the varied problems that arise. I find that among placing-out agencies, public and private, there are instances in which only one paid worker stands before his God with the responsibility of looking after a thousand children, others in which a single person faces all the possible emergencies that may come to 500 children. Massachusetts at present provides one paid visitor for about 200 children. I am not now advocating any particular system, but in the work that I am connected with, we find that we need a carefully selected paid visitor for every 60 children.

Mr. Faulkner said that he had placed two boys from an institution in Minnesota in families in Massachusetts.

Mr. A. W. Clark of Nebraska said there were homes enough in his state to receive children. As superintendent of the work there he received from one hundred and fifty to two hundred applications annually for children from good homes and they are not able to supply them. As to infants he believed that a nursery could be brought up to so high a standard that the lives of the children would be as well preserved as in any private home in the land. Last summer they had an average of 25 and not a single death from June to September. He thought it a mistake to believe that infants must be boarded in private homes.

Mrs. L. M. B. Mitchell, Pennsylvania. — The Children's Aid Society of Pennsylvania has been 22 years in operation. It has never had an institution and has never studied anything but children in families. It has about eight hundred children in family homes, about one-third of whom are in free homes. The society feels very earnestly that board should be paid at first. We make a great point of that. After about a year, or perhaps less, the child may have worked himself into the home. If we pay board we are free with the family and the boy is free with us in finding out whether he is happy there or not. It may be a beautiful family and a beautiful boy and yet they may not fit together and we must be free to change the child if all does not go well. You are able to say to the family, I think I will try him elsewhere. Often they will ask for a longer trial. About a third of our children are paid for by their parents, or relatives who ask to be tided over an emergency in their household.

Mr. T. W. Robinson, N. H. — How about delinquent children? The institution I am connected with has received 400 children, all but fifty of whom have been convicted of offenses against the laws of the state. In the eyes of the law they are

criminal. They are taken from their parents and sent to be cured. I presume you could take the most of those children and put them into good homes and bring them up to be good children. The great majority of their parents are not bad nor to be condemned. The way they live has been forced upon them by the community and the community is responsible. Our institution placed out 200 of these children within the last nine months in good country homes. We place children at trades in the cities and we return some of them to their homes.

Adjourned at 5 p. m.

Tuesday afternoon, June 21.

The section on *Children* was called to order by the chairman, A. W. Butler at 2 p. m. The special subject was Home Finding. The three principal speakers were Mr. Geo. L. Sehon of Kentucky on investigation of home; Mr. J. B. Montgomery, Michigan, on placing; and Mrs. W. G. Fairbank, Connecticut, on visitation, pages 320-327.

DISCUSSION: CHILDREN.

Mr. M. V. Crouse, Cincinnati. — I would put any child into the best home I could find. I have known some children that were considered dull put into good homes and they have turned out as bright as other children. We began our work in 1864. We placed over our door the words "In Christ's stead." We are doing this work for the Master and in placing our children in homes we are particular that at least one person in the family shall be known as a religious, God-fearing person. We have investigated 800 cases placed out as children. Nearly one hundred had run away and some had died. Of the whole number, 586 were a credit to us and 69 disappointed us, some of them becoming criminals. We have a much larger proportion now doing well because we place only those that we think are moral. Visitation is very important, it settles so many difficulties. We do not try to do a big work, but we try to do what we do as well as possible. We place our children only in Ohio, but not in Cincinnati or vicinity. We never place a child where we can not reach him in two-thirds of a day. The result of our care is that of the more than four thousand children placed by us since 1864 we have had to actually prosecute but one family for abuse. Some children we have had to take away. The wife in that case was sent to jail for six months and fined $100 and her husband for ten months and no fine.

Miss Mary W. Dewson, Boston. — We have not such satisfactory results. If they can find 90 per cent. doing well at the age of 21 we can say only that if 70 per cent. of our girls are living respectable lives at 21 we are glad. We visit them oftener than twice a year. A girl does not have half a chance if she has no interests save those of the family she is placed with. She needs a friend to help her over the difficult places. Sometimes that friend is found in her employer, but not always. The girls come weakened in will power. They want to do well, to do their best, but they meet temptations which are hard to resist. If they are placed in families they need to have some one come to them comparatively often, but it depends on the individual girl. I should like to know if Mrs. Fairbank's figures include all the girls who run away. We have ten per cent run away. She says she never lets a girl go into mills or shops or factories. But if a girl is kept in a home till she is 21 she will try the experiment then. Why should she make that difficult transition when she has no friends to help her? Why not start the girl toward that which she wants to do? I believe that they should be started before, in the way they like best while they have some one to visit them, so that they may say as one girl did that she had forgotten when she had her 21st birthday.

Mrs. Fairbank. Our girls do not run away from the school and as our state is small, I know all about them.

Miss Dewson. I do not mean they run away from the school, but from their homes, or from the families where they are placed.

Mrs. Fairbank. If they run away from the place we take them back to the school and get them another place. We treat a girl as if she were our own child. We do not oblige any girl to stay in a place. I once placed a girl five times. At last she was married and it looked for a time as if she would not live even with her husband, but she is now living with him and keeping house. I have placed another girl eleven times, for we do not compel them to stay where they are unhappy. They can always write to us and we really have little running away.

Mr. C. W. Skinner, Washington, D. C., thought it was a great mistake to place children before their habits were well established; that it was an injustice to the institution and to the child. The education of the child can be carried on better in the institution than in the home because the institution has many advantages that the home can not furnish. The institutions should be made as good as possible and then see that the child is well trained before placing him.

Mr. W. A. Wheeler, Massachusetts. — These gentlemen concede that the family is a divinely ordered institution and I think the reason the Almighty ever made a father was to have him take care of some boy or girl. The department of probationers of the Lyman School for Boys visits the boys who have left the institution, those who have earned their way out. The homes to which these boys are to go are investigated by our department and also by the State Board of Charities and the boy himself is consulted as to his tastes and desires. In this way we find out as nearly as we can what is best to do for the boy. If he has no home of his own we place him in a family. We want the men and women who take the boy to have a personal interest in him. I like to place a boy where there is a baby. A baby is a wonderfully civilizing influence. I have known little children from one to three years old hold a boy in his place when nothing else could. He could not go away; he loved that baby.

How often shall we visit him? As often as you think necessary, some of them pretty often. We have visited some sixteen times in a year, some only once or twice. We make a mistake in too ostentatious visits. It is not a credit to a boy to know that he is a Lyman School boy. If I have to drive to visit a boy I often leave the carriage and walk the last part of the way, for I do not want people asking why I am driving up to such a house with a carriage. I just walk in as if I were a peddler. We have three visitors besides myself, besides emergency visitors. We make a record of every visit. If you were to stop at the Lyman School it would not take you five minutes to satisfy yourselves how many boys are doing well, how many doing doubtfully and how many badly. The records are kept in different colored envelopes. We have charge of these boys till they are 21.

Mrs. L. M. B. Mitchell, Phila.—I speak for a society that does not keep house. We have an office and agents. Accurate records are kept of all children. They come to us from the streets and we receive them as they are and begin the work of distribution according to the best judgment of the committee in charge. Last year we received children from the almshouses, from the society to protect children from cruelty, infants from the sheltering arms, from the hospital, from station houses, vagrants, all sorts of children, if you want to classify them. It is enough for us to know they need care. We claim that if a home is a good thing for a child the sooner the child is in it the better. We have never felt the necessity of a halfway house, where we might keep a child in order to find out whether he could be made fit for a good home. We assume that whatever his defects a

child needs a home. The child is always examined as to its health to see whether it is ill or not. The homes are carefully investigated. The following are the questions we ask of the homes:

No.....

CHILDREN'S AID SOCIETY OF PENNSYLVANIA,

321 SOUTH TWELFTH STREET,

Philadelphia, Pa.

APPLICATION FOR A CHILD.

Date, ...
Name, ...
P. O., ...
County, ... *State*, ...

1. Age of child desired? 2. Sex.? 3. Preference as to color of hair and eyes? 4. Have you had experience in the care of young children? 5. Have you leisure to give the child constant care? 6. Are you able to control an untrained child without corporal punishment? 7. Would you expect legally to adopt the child if it proved satisfactory? 8. Where and with whom would it sleep? 9. Names of members of family? Age? 10. Occupation of head of family? 11. Do you own the house in which you live? 12. How many acres of land do you own? 13. What live stock do you own? 14. Describe your financial condition. 15. What church do you attend? 16. Are you church members? 17. Number and sex of hired help. Age. Character. 18. Is any member of your family an invalid? 19. Have other institutions or societies entrusted children to your care? If so, when and how many? 20. Do you have summer boarders? 21. How far do you live from your postoffice? 22. What is your nearest town? 23. What is your nearest railroad station? 24. How far and in what direction do you live from the station? 25. How far do you live from nearest public school? 26. Is it a graded school? 27. What magazines and newspapers do you receive? 28. How long have you lived in this neighborhood? 29. Please give as references names and addresses of four persons in good standing in your neighborhood. 30. What is your object in taking a child?

Return to
CHILDREN'S AID SOCIETY OF PENNSYLVANIA,
321 South Twelfth Street, Philadelphia.

Mr. Geo. B. Robinson, N. Y. — I can not agree that the success of Michigan would necessarily be the same in other states. I speak for delinquent and defective as well as destitute and neglected children. The investigation of the homes where the children are to be placed should be thorough. We never put a child in a home till after such careful investigation. The suggestion that has been made is a good one, never to put a girl in a family where there are grown-up boys. A boy who will behave very well with his family may not always be trusted if a girl is brought into that family. We place all sorts of children and for many of them there may be no need of a "clearing house." In New York from 15 to 20 per cent of the children that come in are afflicted with a serious eye disease. Is it proper to put such children into a private home in a part of the country where few physicians would be able to correct the trouble? The public schools last year gave some attention to this trouble and a great many cases were treated. In the Catholic Protectory we have employed an ophthalmologist for 25 years, to whom we pay $1500 a year, and the result is that the proportion of trachoma cases in the institution is very small. It is limited almost entirely to the children first coming in. The condition of our children is vastly superior to that of the public schools.

Mr. Clark of Omaha, said that the matter of investigation could not be too strongly emphasized. After fourteen years' experience in work for children he was inclined to doubt every answer to every question he asks by letter. Many forged letters are written and no child should go to a place where the recommendations were only through letters. Trained visitors must investigate the homes where children are to be placed.

Mr. T. G. Southmayd, Massachusetts. It has been suggested that I should say something of the work as it has come under my observation as a paid visitor. I receive the boys over ten who are placed in free homes. I provide for them first in a temporary home in Springfield and while they are there we get a little acquainted with them and learn to know their character and dispositions and try to select homes suitable for them. I have been perhaps more fortunate than some visitors, for I have been able to drop unsatisfactory homes and take as new ones only those that answered the requirements. In investigating the homes I have always found it desirable to consult the neighbors who were acquainted with the family. I have tried to establish confidential relations with the people with whom they do business and with the school teachers. Teachers can give me more information as to how my boys are cared for than any one else.

They see them every day and they know whether they come to school regularly and whether they are clean and well cared for and whether the influence in the home is of the kind we would approve. I try also to establish friendly relations with the people in the village, the minister, the merchant, etc.

Miss Mary S. Beale.— My work is supervising. There are about five hundred children placed in free homes besides those who are boarded. There is a small number of girls who are under fourteen who attend school and earn their board and clothing in families. After that age, unless they can remain in the home and continue in school, they become wage-earners, beginning with a dollar a week and the money is deposited in the bank for them. We have always more homes ready for them than we can use.

A Member. — Do the parents know where the children are placed?

Miss Bertha Jacobs was asked to reply to that question.

Miss Jacobs. — We have not thought it advisable to tell where the children were placed. If we think it proper for a child to be visited by its parents we give them a signed permit which they take to the person having the child in charge. In the early stage of our work some disreputable parents stole the children away and we could not recover them. This raised a discussion and a bill was introduced and passed whereby any parent could appeal from the authority of the Board of Charities to the probate courts and if after the hearing the judge considered it advisable for them to see the child the judge could appoint a place where the interview could take place. We have had but one case under the law in ten years.

Mrs. O. L. Amigh, Illinois. — We use much the same method in placing our girls that Mrs. Fairbank has described. We do not allow the parents to know where the children are. In most instances the parents are disreputable and the people where the children are placed do not want such parents to be running to see her all the time. We have the girl come to the school occasionally and allow the parents to come there to see her if we think it advisable for them to meet. I am sometimes asked if we place girls as servants and I always say "no." We place girls in families, as members of the family. We do not want to place them except where they will have the company of the family because we do not allow them to have other associates. I do not believe in placing children as they come from the street. The average family is not willing to take a child in that condi-

tion, untrained, untaught and uncleanly, for children are almost always brought to us in that condition, to say nothing about the disease of the eye and diseases worse than that. Sometimes it takes weeks and months to make a child placeable among other girls in our Home. Then there must be careful investigation. We never place a girl till she is old enough to earn wages. I do not care anything about letters of endorsement. I want to know about the people, to find out where the girl is to sleep and all that I can learn from personal investigation. And even then one does not know much. You have to winter and summer with a person before you can tell. If I find something about the home that is not right then I recall the girl. Not long ago I discovered that the man and woman where I had placed a girl were profane and were in the habit of telling vulgar stories, although in the neighborhood they were regarded as respectable people. They were people of good habits and good conversation otherwise, but we became convinced that this was not the case in their own home. The girl telephoned me about it and I sent our visitor to see her. The girl was brought back to our office and put face to face with the woman who also came and the girl repeated all that she had heard. The woman acknowledged that it was all true and the girl was taken away. We have too many applications from good homes to be obliged to leave a girl in such a place.

Adjourned at 4 P. M.

SECOND GENERAL SESSION.

Thursday Evening, June 18.

The second general session was called to order at 8 P. M. by President Brackett. Invitations to visit the Home for the Friendless Boys, the Mary Brown Home, and some other institutions were read. The following committee was appointed by the Chair:

Committee on Resolutions: Dr. F. H. Wines, John M. Glenn and Galen A. Merrill.

The Committee on Organization, elected by the Executive Committee, was announced as follows:

Homer Folks, New York City, chairman.

Mrs. O. L. Amigh, Geneva, Ill.

Demarchus C. Brown, Indianapolis.

James F. Jackson, Cleveland, O.

Geo. F. Keene, M. D., Cranston, R. I.

Geo. L. Sehon, Louisville, Ky.

Chas. F. Weller, Washington, D. C.

The Conference was then turned over to the Committee on *Needy Families in Their Homes,* Mr. E. P. Bicknell, of Chicago, chairman. Mr. Bicknell presided during the report of the Committee and made his own report. (Page 188).

Mrs. Anna Garlin Spencer of N. Y., was the first speaker. Her address will be found on page 223.

Dr. Graham Taylor of Chicago, opened the discussion.

Discussion — Needy Families.

Prof. Graham Taylor, Chicago. — I do not underestimate in the slightest degree the great service being rendered by all these societies and methods which have been so well classified and so eloquently expounded this evening. But, without any reflection upon them, I may be permitted to lay an emphasis, all too large for the five minutes in which I have to state it, upon those other organizations of human life upon whose resources some of us have had to draw before those of the organized charities were at command, and sometimes after the needs of the neighborhood had transcended them. At such times the family life of the poor has proven to be so great a resource of charitable helpfulness as to be worthy of reverent recognition. No matter how misguided, ignorant and wide of the true mark their methods may have been, I have never seen the charity organization itself do any better, more persistent, or more self-sacrificing work than many of these poor people do for one another. In the light of such experiences, some of us have found it a great mistake to think that our "case records" contain all the facts. Better known by the neighbors than by any friendly visitor, is the standard of life from which the needy person or family has fallen. But there is a real conflict between the different standards of living involved in almost every case. Who has not been confused at the difference between the judgment which the "needy family" and its neighbors had of its necessities and that of the decision committee? In every more or less permanent neighborhood there is a great accumulation of experience, a whole ancestry and inheritance of legitimate sentiment that cannot be brushed away by any merely scientific method, but should be included in, and made tributary to it. More and more we should try to get at the people's own standards of living and of ethical ideal, for comparison and contrast

with and the correction of our own judgment of their need. We must find, too, "the soul of good in things of evil," as a corrective to our too prevalent facility to make final disposition of a personal problem by designating it as "an unworthy case."

The benefit features of some trades unions constitute another source of helpfulness and suggestion which we cannot afford to slight, much less to ignore. The summary of the sixteen years' experience of the Cigar Makers International Union, in devising and administering the vast insurance and emergency funds shared by its members, is one of the most illuminating records of beneficence I have examined.

If somehow we could only bring the accumulated experiences drawn from normal life to bear upon the more or less abnormal conditions with which we have to deal, some of the hardest cases that trouble us most might be more easily and justly settled. My plea, therefore, is only for a wider knowledge of facts, and more patient consideration of the grounds upon which the poor may reasonably differ from our best judgment of their needs, and for the spirit which was pleaded for by the honored woman who preceded me.

Mr. John Koren of Boston. — I would like to join in the plea made for better records and a larger use of them. At the present moment I am specially interested in records so far as they yield statistics of pauperism, insanity, feeble-mindedness and benevolence, as I happen to have charge of the enumeration of the dependent and defective classes under the Census Bureau. The information we can obtain about these classes depends very largely upon the kind of records kept in institutions, both public and private. I have had occasion to be strongly impressed by the fact that a great many institutions keep records which do not seem to suffice for their own information much less for the information which the public is entitled to. Let me illustrate. We are trying to find some elementary facts about benevolent institutions throughout the United States, and one question contained in the schedule sent out is whether records are kept of the number of persons admitted during the present year. It is no exaggeration to say, that scores of benevolent institutions have replied that they make no entries of admissions, but that if desired, proper records of admissions will be kept during 1904. Charity work carried on in such haphazard way can hardly be for the benefit of society.

Aside from the necessity of systematic and comprehensive records as an aid to intelligent work, there is the larger use of records and what has been called our accumulated knowledge for which I would also plead. It seems to me that both institutions

and organizations are not doing their whole duty so long as they neglect to use both their records and accumulated knowledge for the information of the public. They owe it to society to give out as much of what they have learned as they consistently can. I am well aware of the common aversion to statistical research. The very word statistics has an uncomfortable sound to many people. Yet the historian, Buckle, could say fifty years ago, "Statistics though yet in its infancy has already thrown more light upon the study of human nature than all the other sciences put together." There is certainly no other way by which we can measure our particular problems than by statistics derived in the first instance from records; no other way in which we can progress toward more accurate knowledge concerning these problems.

Mr. Walter S. Ufford, Baltimore, Md. — Soon after the great fire in Baltimore, public sentiment found echo through the press in criticism of the alleged red tape employed in the relief of fire sufferers. The Charity Organization Society came in for its share of criticism; but one day one of our district officers was visited by a fire sufferer who, of his own accord, volunteered to give us any information about himself that we might wish to know, saying, "I have never asked for charity before, but when I am spending other people's money I think that it is right that I should be asked to give my references." Would that all our applicants took as intelligent a view of the purpose for which our investigations are made. There is a wrong impression current. Some people seem to think that our records are kept for their own sake rather than in the interest of applicants. "Family histories," rather than "case" histories, I prefer to call them. It is to learn something of the antecedents of applicants, in order that we may better understand present conditions, that questions of family history are asked.

The different societies seem to be asking themselves whether they are on the right track, and such questioning is a good sign. The charity organization movement has been wise enough, like the settlement movement, to adapt itself to the particular field in which it found itself. It is not going into this town, or that village community, or that metropolitan centre, and saying to all alike — No, you must give no relief; you must obtain relief — but never give it. It does not lay down hard and fast rules, because it recognizes that each community, like each individual, has its personal equation and that until you know what the elements in the situation are, you do not know whether or not material relief, adequate in quantity, is being given by these co-operating agencies. Have you outdoor relief? That is one factor. Have you a great relief-giving society? That is another factor. And those two

factors will determine, largely, whether your charity organization society shall be a relief-giving agency.

As to the question of statistics. We all believe in book-keeping. Some of our grandfathers kept their books in their heads and they calculated their bills there or they were uncalculated. But what has modern statistical book-keeping taught us? In the statistics gathered at the investigation of this Conference we have learned that one-third of the new families that come under our charge are asking for assistance because they are ill, or by reason of accident, or death. Is it not worth while to know that people are not asking aid because there is something to be had for nothing, but because circumstances beyond their control have brought them below the level of self-support? From our Baltimore records of the great conflagration what did we learn? That one-half the people who were helped asked for assistance but once and then went their way, and were able, through their own recuperative energy, to provide for themselves. And these are but illustrations of the many lessons to be learned from statistical book-keeping in the interest of those whom we call our clients.

Mr. C. F. Weller, Washington, D. C. — I believe we have all learned to appreciate the value of information, of the organization of knowledge in the treatment of individual cases, but we need a meeting like this to make us appreciate the fact that charity workers of the present day must learn to stand for a broader organization of knowledge of the needy in their communities. They must help those communities to understand the conditions which exist among the poor and the standards of life that prevail among them. Mr. Bicknell and Mrs. Spencer have suggested that one way to make valuable social studies from the information filed in our thousands of case records is to make new classifications and new groupings of these records. It occurs to me that we may group these case studies in three ways. In the first place, we may group individual cases according to causes of distress. The Boston Associated Charities took up a number of case records dealing with desertion and studied a group of them in a way which led to valuable generalizations in regard to compulsory support. The study of a group of cases in which sickness is the cause of distress will lead to new plans with regard to nurses, diet kitchens, etc.

Again, we may help the community by classifying our cases according to the charitable treatment available in other places. If we make it known in Washington that in New York a certain class of cases have led to such a movement as that for the prevention of consumption it will help us in our city. The diffusion of knowledge concerning the work of a wood yard, an instruc-

tive laundry for needy women, or a camp for tubercular patients will throw a new light on our case treatment and give us a broader social view of individual cases.

I think we ought to classify our individual case records, in the third place, according to the communities and the standards of life and according to the neighborhoods in which our needy families live. If we do that we shall help our communities to understand better the conditions and standards of life in the neglected neighborhoods of our various cities. I think that such studies may lead to movements like those for the improvement of housing conditions or for compulsory education.

The main value of this meeting to me has been the emphasis laid upon the broader social values of our case work and our records. When I compare this meeting with others that I have attended during the past eight years it seems to me that this evening's addresses give evidence that a very encouraging forward movement has taken place. It appears that the charity organization movement of this country has now entered upon a larger and more promising period of social service than it has known before.

Mrs. Spencer. — A lawyer takes his case to court; a doctor writes his case in a note book; the charity organization society puts it on a card. It does not mean anything hard, or distant, or unsympathetic. It is simply a handle by which we take hold of the thing we want. I do not care what you call it, but some way or other we must get our knowledge and put it into shape to use.

If anybody thinks that anything that has been said here tonight indicates a faith in the mere method, that person has mistaken the real emphasis which we have all tried to place upon this subject. It does not make much difference whether we get our knowledge in one way or another, or whether we state it in this or that form, so that we get it and can use it. One of the tragedies of human life is that we can not communicate our knowledge and experience as we want to do. Fathers and mothers toil and work to solve great problems by their own experience and how much they would give if they could hand over the products of that experience to their children. It is a tragedy that we can give to others so little knowledge to serve their need and we are very foolish if we do not take the utmost pains to learn all that we can and put it into available shape for others.

Adjourned at 10 p. m.

SECTION MEETING.

NEEDY FAMILIES.

Friday Afternoon, June 17.

A section meeting on *Needy Families* was held on Friday afternoon at 2 o'clock. The chairman, E. P. Bicknell, presided. An address was given by William I. Nichols, Bureau of Charities, Brooklyn, N. Y. (Page 233). The discussion was opened by an address by C. M. Hubbard, Associated Charities, Cincinnati. General discussion followed.

DISCUSSION: NEEDY FAMILIES.

Mr. C. M. Hubbard, Cincinnati. — The ethical value of industrial agencies is of three kinds, preservative, productive and preventive.

1. If *we* do not labor for the necessities of life, *some* one must, and the man, whether tramp or millionaire, who obtains these things without labor is doing an immoral thing, almost as much as if he were telling an untruth or taking his neighbor's property. We sometimes do not recognize the significance of the ethics of labor and yet the preservative power of the industrial agency is based upon that fact.

The working man does not want charity, he wants justice, he says. He does not want alms, but work. He recognizes the fact, that to obtain anything without giving compensation is unethical, immoral. We owe it to these men who have to be helped to preserve their self-respect and independence by giving them an opportunity to work for what they want.

2. The industrial agency is productive of character. It happens that some of these workingmen have fallen by the wayside; they have lost self-respect, and it is incumbent upon us to restore them to their self-respect. When we find a man who has been almost drowned we resuscitate him by artificial respiration and we keep it up till he is able to breathe without any assistance. So when we find a man who has learned to live without work, upon charity, it is our duty to impose upon him the habit of work, to make him conform to the law of necessity so that he will eventually do the work of his own accord. The honest man wants work and we ought to give him work. The dishonest man does not want work, but we should give it to him and *make him do it*, so ethically the industrial element applies both to the honest and the dishonest man.

3. As a preventive measure the industrial agency has a distinctly ethical value. There is an economic law which we all tend to follow: we seek the largest reward for the least labor. That is true in business as well as in charity. If men can live without work they will do so. If we forget the law, that people seek the largest reward for the least labor, and give them something for nothing, the numbers increase of those who apply for relief, and will increase from day to day. Mr. A. applies for relief to-day and gets it for the asking. The next time he wants help, although the first time he took it at some sacrifice of his self-respect, he applies more readily. Mr. B. does not need aid so much but he sees how easily Mr. A. gets it and he persuades himself that he is in need too and so gets help and thus we have an army of people dependent on relief. If we go back to the middle ages, or to England under the poor relief law, we can see the increase in the number of paupers as a failure to recognize this law. We can see it in our own American cities. The poor man who has to work hard for a living has a great temptation put before him when the opportunity is offered him to get alms for the asking and a great many are not strong enough to withstand that temptation and we are morally responsible for his fall. We owe it to him to keep that temptation from him. If we offer to these people the relief they need in the form of work and men can get it only in that form, we will prevent them from meeting this temptation and we shall not increase the number of those dependent on charity. It seems to me that morally, ethically, the industrial agency is defensible and justifiable. I agree with Mr. Nichols when he says that he does not see how a charitable institution can get on without such an agency. It is true there is an economic side to this and we are likely to emphasize it. If we are contemplating such a thing we are apt to ask "is it self-supporting?" We say it is not a good thing if it does not pay. But we should remember that these industrial agencies are conducted for the benefit of the applicants. Take it in the matter of prisons. Formerly we employed prisoners upon public account, or hired them out to contractors, for profit. Now, in the best prisons, we employ them at work which has an educational value. If we do that for our prisoners ought we not to do it for our poor people who are not criminals and ought we not to consider not the financial side so much as the ethical side, which we are now trying to emphasize?

A good many problems arise in connection with relief agencies. It is sometimes difficult to decide what to do in an individual case. Here is a man who is old and who is properly an

institution case. He has to work, and perhaps his work does not pay for the cost of supervision. So there is a dead loss. Should we give such a man employment? Is it worth while to preserve such a man's self-respect? We have to adopt general principles and adapt these general laws to the individual case.

Mr. Frederic Almy, of Buffalo, N. Y. — I speak for a city with an old charity organization society which has no work room of any kind. This is not from indolence but from choice, and I want to find if we are wrong. We are not alone. Boston has no work-rooms and there are other cities. Both Mr. Nichols and Mr. Hubbard have said, "give work." We, in Buffalo say, *get* work. We have three employment bureaus conducted by our society, besides a day nursery and we find much work, but we do not give it ourselves because that seems to us somewhat artificial except in great emergencies, as in hard times. Many charity organization societies say, "We don't give money; we give work." In Buffalo we almost reverse that. We have a relief fund from which we give money if we cannot get it, because we will not send a man out to ask the public for money. But we would rather send a man out to ask for work than give ourselves from a work-room where the employment is semi-artificial. Applications to the public for money are dangerous for the applicant, but to apply in person for work is not like applying for financial aid, and the employer knows what he is about in giving the applicant work. We think by making it an individual problem we get better results. It is so much easier to use a store of work than to do the more difficult, the more resourceful thing. Such things call for much time which is better spent in case work. We do sometimes fail to find work for a family, but our agents do not sleep nights until they have found it.

Mrs. W. I. Nichols of Brooklyn. — In a system like the one of which Mr. Almy speaks where the employment office secures work for the woman, you must necessarily deal with only that class of women who are ready to be employed in the household, while we find in great measure that the women who come to the Bureau of Charity are not ready to go into a home. Take first of all a women who has been deserted, with three or four children. She is so mentally shaken that she is in no condition to work. We have women coming to us who confess that they do not know how to do their own washing. You cannot find an employment agency in the world equipped to secure and keep work for such a woman. If you put her in the laundry, sending her out for days work when she is properly trained, in six months

she ought to make for herself a clientage that will enable her to support her children in a perfectly proper and self-respecting way. As you meet the women in the laundry you come to know them in a way in which the friendly visitor can never know them. They recognize your right to come to the laundry, while they often look upon the most kindly visit in the home as an intrusion.

Mr. Almy. — We believe in a laundry school but not in getting work.

Miss Higgins of Boston. — Mr. Nichols has pointed out that there are dangers to industrial agencies. One very real danger is that of using the agency as a substitute for investigation. It it not necessary to place a woman in a work-room to learn whether she can work and for what kind of work she is best fitted. We can find this all out by making the right sort of investigation. The danger of putting the needy person in the convenient work-room instead of putting constructive work into the family is a real danger. If you can get the people of the community who already know the family to assist in finding work for them, normal work, regular mercantile work, it seems to me that it is infinitely better than to use work-rooms. I think the need of work-rooms has been over-emphasized, and also their use. There are many families where it is a sin to suggest such. When I first came into charity work, I thought that every person should make payment in work for all relief, as far as possible. I have come to see how that must be adapted to conditions. A widow with many children makes the best return for the relief she receives when she makes a home and brings up her children well, a far better return than when she learns to iron the newest shirt waist with the biggest sleeve, while the children grow up neglected and uncared for.

Another point sometimes lost sight of with a work-room temptingly near, is the surprising amount of moral and financial assistance that can be developed among relatives, former employers and others already interested in the needy family. A former employer is often willing to give work and sometimes training to the widow who must become a bread-winner for her two or three children, and relatives usually can give incalculable help to the agent in making plans with the family and also in carrying them out. These are the natural resources of the family, and should be developed before turning to any work-room.

The same is true of men. We do not go to a man's former employers to learn only of his habits and ability, but also to see if there is any chance there of employment, either then or in the

future. Many an employer can be persuaded to give another trial to the man into whose life we have brought reforming influences.

If we try to find for everyone who should work, whether it be man or woman, the normal market work in the community, which they are best fitted to do, and organize relief when it is relief that is needed, we shall develop a greater diversity of treatment suited to the variety of causes and needs that come before us than by emphasizing unduly the usefulness of work-rooms or any other *one* form of assistance. In my experience the work-rooms, such as have been described this afternoon, can never be the best treatment for any but a limited number of cases. The better way to study and cure any form of dependence is to work with each individual constructively, and bring each to a realization of his own responsibility in life. This, to my mind, should receive the greatest emphasis, the first thought of charity organization societies.

Miss Anna F. Hunter, Newport, R. I. — Everything we have heard so far is from the point of view of workers in large cities, where there is no end of work to be had. Is there anyone here connected with the small towns or cities where work is small? In Newport where the charity organization society is an old one everybody who comes to us from outside suggests relief in work; but after he has had experience with conditions in our community he soon drops the idea. Take the case of wood yard employment, I would like to ask whether taking old men, who are not capable of a full day's work, to supply and cut wood does not deprive of opportunity another man in the regular yards who can do a full day's work in that line? Does not this labor interfere with the labor market? In the matter of women's employment, if we had a laundry where we could give employment to women, would it not take the principal source of employment out of the homes of women who are now supporting young children or possibly husbands and children?

Mrs. E. O. Wickersham of Allegheny, Pa. — We have had a work-room for nine years. The first three months we gave food and clothing and coal just as it was asked for. It was a very expensive method. We then decided to start this work-room and for nine years it has been carried on for women. Our work lies in a neighborhood where there has been very little work for the last few years, that is in the lower part of the city. There is a good deal of dependence there. The women get a great deal more than they earn. I want to strongly endorse the idea of industrial work. We have found it far more economical to give relief in this way than to give it in the old way.

Mr. McCormack of Chicago.—I have been in this work for seven years, but this is the first Conference I have had the pleasure of attending. In Chicago we have a population of over two million with some forty-five different nationalities. I have begun to feel that I was a culprit on account of many things that were said against the idea of material relief or outdoor relief, as it is called. The other side I think ought to be brought before the Conference. You cannot discuss the question of industrial agencies without bringing up the other question also. In Chicago we spend $115,000 annually on the outdoor poor who don't want to go into the poor houses. We help them to preserve their Americanism and keep them out of the poor house if possible. I believe in industrial agencies of the kind which Mr. Nichols has outlined. We have one in the shape of a wood yard. The law of the state provides that each county and town should do certain things in order that the poor shall be cared for. We maintain that it is the government's duty to see that these people are cared for and not be left to innumerable societies. We must preserve the self-respect of the most discouraged men and women in the community. It ought not to be a question of how much we can get from the people we relieve, but it is how much good we can do them, even though we get no return in the way of compensation. As to women I have noticed that speakers say "men" fifty times when they speak once of women. I think it is because the woman does not shout very loud to make her wants known. We have 2,300 women with families in Chicago on the files of our office. They have lived in that city from one year to fifty-five and the question I have been asking myself is how are we going to make a poor widow with several children give back compensation for the help we give? Our plan, so far as we can handle it, would be to get that woman to stay at home with her little children. I would not put her under the obligation of earning something for the little she might get. We will give all that we can give in reason and we will apply to the other societies if necessary. A lady said last night that half the material relief that was given was not needed. That is rather a strong expression. It hit me pretty closely because we gave $89,000 worth of groceries last year, and this year it looks as if we should give away $100,000 worth. Let me say in closing that the city and county officials do not come here as they ought to. They are poorly represented on your list. I believe it is a mistake that they do not send delegates to this Conference. I have taken some points from the discussions of this Conference and I want to say that you also will have to keep up with the

changes that are going on in the department of outdoor relief, as well as the changes that are going on in your organizations.

Mrs. Wayne of Pennsylvania. — After a little experience with industrial work I can give my testimony that it does sometimes offer temptation to put aside the thorough-going relief. If industrial relief causes us to neglect the work which is so necessary for the building up of a family that is a strong argument against it. On the other hand, we often find that the need in the family is caused by lack of proper industrial training. If that is the case the question for us ought to be how that training should be obtained. Should the charity organization society take up that teaching or should it be its work to find out the best place where it can be obtained.

Mr. Potts of Orange, N. J. — It seems to me that "These things ought ye to have done and not to leave the others undone." I see not why there should be any incompatibility in getting work and giving work. There may be a reason why a society should think it unwise to establish a work agency, as Mr. Almy has suggested. But why a society, because it does or it does not find employment for those who appeal to it should be prevented by the attempt, or by the desire, from having a work agency for its cases I do not understand. I represent a small constituency of 60,000. We do a good deal in the way of finding employment for men and women from the different regular employers in the city, but we find it necessary to have an industrial agency for the various purposes indicated by Mr. Nichols in his admirable paper. We have a work-room and we have a wood yard. We have not a laundry. We feel the necessity for it. But we make it a point to always underpay those we employ, because we prefer that they should enter into the regular industrial occupations of the community. Our pressure upon them is that they may get occupation in a normal way if they can. We always undertake to sell our product at exactly the same prices as the regular dealers. We have an understanding as to that. We always lose money on our wood yard but we feel nothwithstanding that the result pays.

Mr. McClain of St. Louis. — I suspect that the objection to industrial agencies lies in their misuse. There are those who think that there is danger in having at hand industrial work for your applicants. That has been the argument in this Conference for years against giving relief. It is hard for us to learn not to give relief; we do it so readily and naturally. In the association with which I am connected in St. Louis we have two laundries, two sewing-rooms and one wood yard. I have said

before in previous conferences that we had the best physical equipments in the United States. I wish to endorse the suggestion made by Mr. Almy and Miss Higgins as to the training side. If we are not to use them for training there is danger of misuse. We have a sewing-room for those who are not capable of work and then a large factory. When a woman is taught to operate an electric power machine she can get from $1.25 to $1.50 a day. We can train from 8 to 15 persons only, not because we have not facilities, but because we cannot get the women. A young girl will not take the time for training in a factory. We have found that the steam laundry was of very little help so far as training goes for home laundry work. We have found that the women would let the fire go out while hanging up the clothes and put in too much bluing and too much starch, so that it became necessary to have several laundries like those which they would find in houses. With reference to the wood yard we use it as a labor test. During the first six months of the year 3,300 men were handled in our wood yard. We have one laundry with a capacity of 60 people, another with a capacity of 20. Then we have a day nursery and a kindergarten.

Mr. Kingsley of Chicago. — I should like to know how the wood yard is made an educational institution. And to what extent are they obliged to employ in their laundry trained people? I was once employed in the Brooklyn Bureau of Charities and I know that a good deal of money had to be paid for work in the laundry so that the work would be received in the homes and not sent back to be done over again. Has anybody in this audience a difficulty in understanding the difference between *getting* relief and *giving* relief? It seems to me that whether it is getting work or giving work it comes down to what Miss Higgins has said we have got to rely upon, that is our knowledge of the family. We must of course look out to see that we do not do more harm than good. But we must be able to do, to act at once when it is necessary. We have had some situations when I was glad that I did not have to go out and get anything; that we had it in advance. If you depend upon any certain solution of a question, do we make the mistake of hanging up the case while we are searching for work or money, and while the racking of mind and heart is going on in this stricken family? I for one stand for prompt and vigorous application of aid based upon an immediate knowledge of the situation.

Mr. W. I. Nichols. — There is a way to do it that is right and a way that is not right, and a man who is only sawing wood should learn to saw wood well. I never heard of the case of a

man who in the right spirit would do the work as well as he could, and who was willing to learn to do it better, for whom we could not find something to do outside, if he has any capacity. I do believe there is an educational value in it.

As to payments, the highest price we give to the women in the laundry is $1.10 a day, while for work outside of the same kind they could get $1.25. The industrial side is only secondary. The matter of material relief is subordinate. The main object is to train these people. I do not believe any factory people — outside of Boston — would take those that we take and teach them to work. I am sure I would not try to run a factory by any such work. The only persons who can do it are those distinctly philanthropic and those trained to do it. We had to get a good woman from Germany to teach our women in the laundry, and a great many come to us now to take the laundry training. It would not be practicable for us to deal with these people unless we had a place to train them and teach them how to do the best they can.

As to pensions, I think it is doubtful whether a woman with three or four children would do better to be given a pension and kept at home and supplied with such work as it may be assumed that she can do at home, or whether it is better to have that woman put into regular service in an institution, or factory, and let her support her family that way. If she happened to come to us she would be employed by us.

The society that is known to have an industrial training school stands better in the community and more people will send applicants for relief, knowing that they will be trained, than they would otherwise do. People who would otherwise not give to us give because they can appreciate the service rendered. Many who except for the industrial agencies would not come to us when they are in need will come to us because we can give work. Therefore our society is useful on a wider plane and to a larger number of people than if we did not have an industrial training school.

Adjourned at 4 P. M.

Wednesday Afternoon.

The last section meeting of the Committee on *Needy Families* was held on Wednesday afternoon at 2 o'clock. The subject for the afternoon was Concrete Family Problems and Attempts at their Solution, Mr. Bicknell in the chair. Miss Alice L. Higgins of Boston, Mr. Frederick Almy of Buffalo, Mr. Edwin S.

Solenberger of Minneapolis and Mr. Walter S. Ufford of Baltimore, each described in detail a family and the treatment of that family, together with the problems that arose in connection with each. The cases selected were extremely difficult and no attempt was made to show brilliant success in dealing with them. The speakers were asked many questions and a brisk and lively discussion filled the afternoon, but lack of space prevents a full report.

THIRD GENERAL SESSION.

Friday Morning, June 17, 1904.

The third general session was called to order at 10 A. M. by President Brackett. Prayer was offered by Rev. French McAfee of Portland. Invitations to visit Bowdoin college and the Maine Industrial School for Girls were read; also an invitation for delegates to visit the insane asylum in Peoria, Ill., on their return. The meeting was turned over to Dr. Walter E. Fernald, chairman of the Committee on *Defectives,* who presided during the session. The report of the committee was read by Dr. Fernald. (Page 380).

A paper by Dr. Geo. F. Keene entitled "The Genesis of the Defective," was read. (Page 407). A paper entitled "Public School Classes for Mentally Deficient Children," was read by Miss Lydia Gardiner Chace of Providence, R. I. (Page 390). Discussion followed.

DISCUSSION: FEEBLE-MINDED AND DEFECTIVES.

Mr. Butler of Indiana. — The problem of the feeble-minded has never been presented to this Conference in my recollection in an abler set of papers than it has been presented this morning. I congratulate the Conference on the high character of these papers. The feeble-minded, as we ordinarily group them, may be said to consist of those who cannot learn, exclusive of the deaf, blind, epileptic and the insane. They may have one of these defects and also be feeble-minded. I feel that we do not appreciate the degenerating influence of these defective classes, particularly the feeble-minded. In every community just as several persons can elevate it and make it conspicuous in the commonwealth, so a number of feeble-minded persons, or a few feeble-minded families, can degrade it. Most persons do not appreciate

what that means. Permit me to illustrate. A few weeks ago my attention was called to the records of one family in our collection. An agent was detailed to inquire what that meant, to go into that locality and learn what he could. In a week's time he brought back as a result of careful investigation, the names of 63 persons belonging to that family reaching through four generations and all but eight were reported to be mentally defective. There is one peculiarity of these feeble-minded families. That is they remain in a given locality; they are not prone to wander about. The result of inquiries made in a series of records extending over a period of fifteen years and embracing many hundred families and several times that number of individuals showed this interesting state of facts. Taking all the children whose parents one or both are known to be feeble-minded, 75 per cent, minus a small fraction, were shown to be feeble-minded. We sometimes say this means hereditary influence. Whatever we may choose to call it, this statement is true: There is nothing known which reproduces itself so certainly as feeble-mindedness. We must provide for this. One state after another is making this provision in public schools, in the schools for feeble-minded youth, and now we are taking the next step. It was a proud day in my own state, when the legislature enacted a law providing for a custodial home for feeble-minded women of the child-bearing age. To-day in that institution we have 100 women. Not long since we received a mother with four feeble-minded children. This is the beginning of a wise, preventative measure, and I believe that one state after another is going to take up the subject of prevention. For in this matter an ounce of prevention is better than a pound of cure.

Gen. R. Brinkerhoff. — This subject is one of the most important that has ever come before this Conference. I have been deeply interested in it for many years. As a member of the State Board of Charities of Ohio for the past quarter of a a century or more, I have had the care and supervision of institutions having the defective classes. I am quite familiar with what has been done in the past in Europe and in this country. My first inspiration in regard to the feeble-minded came 25 years ago from Dr. Wilbur of New York. Later I visited Dr. Kerlin at that great institution in the State of Pennsylvania. In Ohio we have had the care of imbecile children in an institution for 54 years. One man — and he is a very prince of men, — Dr. Doren, has been there all these years. We have had a fine institution with as good care for imbecile children as can be found anywhere in the country. Dr. Kerlin once said to me that though every institution had its defects, Ohio, taken as a whole, had no su-

perior. Yet we came to the conclusion that notwithstanding the benefits we gave to children temporarily that we were not doing enough. We educated them to some extent and made them comfortable and then discharged them. We now believe that the thing to do is what they are now doing in Indiana; to take out the women and separate them from the community and to take the adult men and put them upon a farm and care for them. Dr. Doren has insisted that he can make the adult idiot self-supporting. We have now a chance to try the experiment. Dr. Doren has in connection with his institution at Columbus a tract of land of about 1500 acres, on which he is building cottages. We shall have in these cottages in the next six months five or six hundred people and next year a thousand. Already that farm, with the young men that he has there, has yielded enough money to purchase 500 hundred acres of land in addition to the 1000 which he had in the first place. I believe that is economy for the state. When these children grow up and graduate from the schools they ought to go upon farms where under proper supervision they can be made self-supporting.

Miss F. G. Curtis of Boston. — I want to say one word to the many overseers of the poor who are present here. Having had considerable experience with the overseers of the poor in the matter of the legal aspect of the taking care of feeble-minded children and particularly of young girls, I want to ask that in the instructing of public opinion, those who are here should bear in mind when they go away what they have learned as to the medical aspect of this question. I want them to impress upon their neighbors that feeble-mindedness is a disease, that it is not a moral obliquity; that it is an infectious and contagious disease just as much as small-pox and that every community has the right to guard not merely the unfortunate person who has it but the whole community. Occasionally when recommending that a child should be sent to a certain hospital, I have met with the objection, that it is interfering with the freedom of the individual. No such excuse is made with reference to smallpox or diphtheria. The fact is that public opinion does not consider yet that feeble-mindedness is a physical disease and is not badness.

Dr. B. T. Sanborn of Maine. — I cannot help expressing my appreciation of the very able papers that have been presented here this morning. It seems to me that the entire state of Maine, which has no home for the feeble-minded, is placed under obligations for this intelligent presentation of the subject.

Adjourned at 12 M.

SECTION MEETING: DEFECTIVES.

Monday Afternoon, June 20.

The section meeting on Defectives was held at 2 P. M., the chairman, Dr. W. E. Fernald, presiding. An address with the stereopticon was given by Charles F. F. Campbell of Massachusetts on "Spontaneous Recreation and Industrial Training for the Blind." (Page 419).

A paper on "The Necessity for the Care of the Feeble-Minded in Maine" was read by Bigelow T. Sanborn, M. D. (Page 401).

Discussion followed.

DISCUSSION.

Mr. Frank B. Sanborn of Massachusetts. — After hearing the very able paper of Dr. Sanborn, it is evident that Maine is obliged to use a pint dish for purposes for which a quart is indispensable, and for which two quarts would better serve. Experience has shown that whenever two classes annoy each other, as they apparently do here (in Dr. Sanborn's opinion), it is better to separate them. As to the feeble-minded, legislators often think that they will have to pay more for them, if they provide special institutions. But I think that the actual cost of a hundred feeble-minded is less in special institutions than when they are scattered through other institutions. In an address which I made yesterday in one of the churches, I failed, for lack of time, to make one statement, which was that the feeble-minded cannot generally remain in their own family or in any other family with advantage to themselves or to the community where they live. Their defect is such and their relations to the community are such that it is safer to have them under better surveillance than can be given in outside families. I, therefore, hope that the state of Maine at the next session of its legislature will make provision for this class, and open a school with such liberal provision that it will not be necessary to duplicate the provision later. The proper situation for them is not in a city but in the country. The labor of the feeble-minded can best be exerted on the land. They can be taught to a certain extent industrial work, but their labor on the land is more natural and more productive; so that I hope Maine, which abounds in land, will provide a large farm somewhere in the country, and will place upon it, as soon as

possible, such an institution. It is not necessary, in order to do this, to have a very costly brick and stone building; you can use buildings that have been adapted to farm purposes.

Mrs. G. S. Hunt, Portland. — I am honored by a seat on this platform simply for the reason that this agitation began through the Portland Women's Council. For more than two years we have been trying to collect data and to influence people in Maine to the importance of having a home for the feeble-minded established in our state. Two years ago we had an encouraging hearing at Augusta; and as a result of that hearing, a committee was appointed by the governor — consisting of five legislators — to investigate and report at the next legislature. They are so enthusiastic that we hope we shall have such a home. We have been asked at our hearing, What do you expect to do; do you expect to be able to take care of fifteen hundred or two thousand people? And, we have said, We will begin at the beginning. My idea is to begin with the young children. When we look into the faces of our little ones and see the purity upon them, we can readily understand that of such is the Kingdom of Heaven; but when we look at many of these little ones, and realize that there is stamped upon their faces, sometimes, sin and vice and degradation, the question is more difficult and discouraging, and we can understand the spirit of the disciples forbidding children to come unto Jesus. My first plea would be for little children, and for the future protection of society.

The next class will be for the adults; that is for those needing custodial care. Some people have said, You expect to take care of some of these cases, all their lives? That is just what we expect; just as is done with the insane; just as is done in Massachusetts. As Dr. Fernald has said, some of them will become self-supporting. We would put the boys under care as well as the girls. Dr. McKim says that many brutal murders, and incendiary fires, etc., are committed by this class of boys, who become criminal for want of proper care.

My third plea would be for marriage laws. It would not help the matter altogether, but in some degree. We have now in our community a system whereby an imbecile man or woman is "shoved," to use the overseer's expression, upon some other county, and so we have to take care of them and their offspring. I hope the clergymen of this state will take up this matter and that we may have better marriage laws.

Dr. Fernald gave us a fact to think of in reply to the question, How are you going to afford to do this? He said, The state must take care of a large proportion of these people anyway; they are sent to almshouses and other institutions; and

it is not going to cost more, but less, to keep them in a special institution.

ANDREW HAWES of Portland, President of Board of Trustees, Maine Industrial School for Girls. — Such an institution would be a great relief. In our school of seventy-five, we have as many as seven or eight who would probably come under that class. We cannot do much with them; they need special treatment. They are a hindrance to the other girls. They remain there until they are twenty-one years of age, and then we have to turn them out. What becomes of them? Everyone knows what becomes of the majority of them. It seems to me that all that is necessary is a campaign of education for the people of Maine. If they come to see the necessity of the thing, as they must, the legislature will provide an institution of this kind.

MR. EDWIN P. WENTWORTH of Portland, Superintendent of the State School for Boys. — I feel the great need for an institution of this kind in the state of Maine, for we have boys at the State School who are feeble-minded and who need the kind of training which at present we are unable to give them. Sucl children should be provided for by the state, but in a different kind of an institution. The need of such an institution has been so ably set forth by ladies from time to time, and by the authorities whom they have quoted, among whom is Dr. Sanborn, the Superintendent of the Maine Insane Asylum, and an authority of the highest standing, whose word we cannot any of us hesitate to accept, that I am heartily glad of this opportunity to say at least that I most heartily favor it; and I hope the time will soon come when the feeble-minded children of this state will be provided for in an institution built and maintained solely for them.

MRS. L. M. N. STEVENS of Portland, President of National W. C. T. U. — This morning I spoke briefly in advocacy of a state board of charities for the state of Maine. I believe if Maine had a State Board of Charities, with a wise system of supervision, we should not now be in the condition that we are in regard to the care of our feeble-minded. It has appeared from the paper of Dr. Sanborn, that there are feeble-minded in the insane asylum whom he does not want there. It appears from the paper of the President of the Board of Trustees of the Maine Industrial School for Girls, that they are not wanted there. The same is true in the State School for Boys. I see before me representatives of various private charities in the state. I believe that if each one of them were to speak, as well as the representatives of public charities, they would say that there had come to them cases which they could not turn away, cases which were pathetic of feeble-minded children for whom there was

no place; and although these charitable institutions were not the proper places they have taken them in and had them there. In 1893, the time of the World's Columbian Exposition, it fell to my lot to prepare a statistical chart for the anthropological department and I then investigated very carefully the conditions of the almshouses, and the most pathetic need of the children of the feeble-minded who were in the almshouses of Maine. There is no well-informed, intelligent or humanity-loving man or woman in the state of Maine to-day, who, if he or she stops to think about it will not be ready to declare in favor of such an institution. And so we will do what we can to make our legislature see that we ought to have it. I was very happy to hear the announcement, made I think, by Dr. Sanborn, that in all probability Massachusetts would not longer receive the feeble-minded children of Maine. Massachusetts has been kind enough to take the feeble-minded from this state, but the sooner Massachusetts says, "We will do it no more," the kinder the action will be. Massachusetts might well say, "You profess to be a prosperous and rich state, then do not look longer to Massachusetts to do for you what you ought to do for yourselves." So I hope that this agitation will result in the proper care for this class. I believe that there is a vast, increasing interest in this state. This meeting is going to accentuate it, and to give impetus to the sentiment already existing. I do not want to be misunderstood as saying anything unkind of the school for feeble minded in Massachusetts. We have reason to be grateful for what it has done, but I have said over and over again that it is a shame for any state not to build upon the fragments of sense which a child possesses in order that it may be made self-supporting to some extent. Let us do what we need for our own state and not longer depend upon Massachusetts.

Ex-Governor Frederick Robie, of Maine. — I have been associated with my friend, Dr. Sanborn, very long in the Insane Hospital. For fifteen years I was president of the Board of Trustees. He has had a long and large experience with mental disease. His interesting speech was full of facts and information. The first year that I was in the Maine legislature I became acquainted with an old chaplain of the army, who had an imbecile boy in one of the Massachusetts schools. He said to me, "I wish you would do something in the Maine legislature for the feeble-minded youth of our state." That was back in 1858. It was a new subject for the Maine legislature, and I was a new member. But I introduced a resolution that a committee should be appointed to examine this matter and report to the legislature. The result was that they reported unani-

mously for an appropriation for the feeble-minded. There is a demand now that something more should be done, in the direction in which a small beginning was made so many years ago. It is a demand upon us which comes in the name of philanthropy and Christianity. We should respond to that demand.

THE CHAIRMAN. — This agitation was begun largely by women; I am going to invite Mrs. Weston of Portland, who has some facts and statistics of individual cases of the feeble-minded in this state to speak.

MRS. C. A. WESTON of Portland. — Since the time of which Gov. Robie has spoken, the state of Maine has paid the state of Massachusetts $41,000. If we had taken that money in the beginning, and bought a farm, the state could have taken care of at least 300 a year. Our feeble-minded children are not all in Massachusetts, 26 of them are provided for in other institutions. There are some at Elwyn, Pa. There are some as far west as Illinois, coming from homes of people of means, and they would only be too glad to board them in their own state, were such a place provided for them. We have in this state at least seven plague spots. At York there are from forty to forty-five in a family of feeble-minded, and none of them can either read or write. And the family is on the increase all the time. At Athens, in Somerset county, there is another family disregarding likewise all the marriage laws. If the state had given custodial care at the proper time to these families there would be 200 less paupers than there are to-day. There is hardly a town in Androscoggin county that has not had feeble-minded, and there are other counties where they are still, in the almshouses. They are a disgrace to the state. Then below Bath we have a colony of a very low grade of imbecility, and last year they became so poor and destitute that our state appropriated $100 a month to keep them from starving. But they are increasing with imbecile children.

THE CHAIRMAN. — I happen to know that Mrs. Weston has a very sad stock of facts of this sort, and I think that the story she has told illustrates the fact that this is not a matter of sentiment; it is a matter of vital interest to the state. These criminals and paupers should be segregated, and prevented from adding to our stock of defectives. Mrs. Pollister of Maine, can give us some additional facts.

MRS. POLLISTER. — I will simply read extracts from some letters and reports made to me from different counties.

From one of the School Committee, Portland, Maine: "There are probably 100 or more pupils in the Portland schools

who may properly be classed as defectives. They are mentally incapable of doing the grade work, and are consequently kept back from year to year. They are with classes of children from two to five years younger than they. Many of them have some marked physical peculiarities which makes them objects of curiosity to the younger pupils. Their influence on the discipline of a room is bad. One defective in a room will take more out of a teacher than 40 normal children.

"Defectives are often vicious. Young children are prone to imitate older ones and so these older defectives have a strong influence for evil. Grade teachers have not the special skill and training needed to teach defectives, nor is the grade work best adapted to their mental and moral development.

"Briefly the defectives are a great and positive detriment to the grade schools, while the schools can do but little for their improvement."

From Penobscot county a mother writes of her eleven-year-old girl who cannot talk — but understands — can only say yes and no. The mother is anxious to have the child under institutional care and training.

In Washington county a blind girl three years old lies all day in a cradle. Her body develops, she is heavy, is paralyzed on the left side, the doctors say she will never walk. The family is large and they are very poor. When the mother is ill they can get no one to care for the child properly and what it suffers cannot be written.

Two other children in Washington county are in the institution at Elwyn.

Another girl who is perfectly helpless, cannot dress herself unaided, weak mentally and physically, is at Waverly. If she leaves there the town will board her and she will be without supervision which she will always need.

A girl of 9 from Penobscot county has been in the State School for deaf — because they would not have her in the Bangor Children's Home on account of her mental deficiency. She is deaf and dumb, feeble-minded and lame. When the deaf school closed a year ago she was sent to the home of her grandfather, whose family had left him, and this helpless bit of humanity who should have unusual care and oversight was alone in the house with the grandfather all summer. She came back to the deaf school in a more feeble condition than she left it. Now the school is again closed and she has gone again to the grandfather who was intoxicated when he came to meet her.

From Mrs. M. E. King, Principal of The Maine Industrial School for Girls: "We have in our school a very pathetic

case. A year or two ago a little girl was taken from an almshouse in one of our Washington county towns and was brought here, leaving behind her at the almshouse, as the only person to whom she might ever return, a mother mentally unbalanced, capable of doing nothing for her child. We found the little girl unable to express herself in any way because of an impediment in her speech and inability to write. From that time on all possible endeavors have been made to teach the child to read and write but without success. The impediment in the speech the doctors declare is due to fault in the brain.

"Aside from this inability to learn, through intellectual reasoning, we find that the mechanical side of her nature is not dormant. The child, since coming here, has become very apt with her needle and might in time become very successful as a plain seamstress. She has quite an eye for colors, also, and blends them very readily.

"We have another girl from Androscoggin county. She was taken from a home where only neglect and shiftlessness prevailed. Even the most common necessities of life were not to be found there, for a bed was something unheard of, and the family slept on piles of straw in the corners. It was with some little difficulty that we succeeded in persuading the child to get in between the white sheets on the first night of her arrival here. She has been taught to some degree how to care for herself and to keep herself neat, but beyond this acquirement nothing has been attained. For four years faithful teachers have endeavored to teach the girl to read and write but in vain. Much time has been expended, also, in trying to teach her to sew but in vain. She cannot learn. Her mother has died since the girl came here, thus removing the only protection which might await her after leaving us.

"There are several more girls in an equally lamentable condition to be found in our school, who, when they are at liberty once again, cannot fail, in their feeble-minded condition, to go to worse things than they knew before coming here, unless a suitable home be provided for them."

Miss Elizabeth R. Taylor, Principal of School for the Deaf. — We have three children in our school who are wrongly placed and it is an injustice to the others to be associated with them. The statement that I made that four generations of feeble-minded were to be found in one county farm was taken from the Third Biennial Report of the New Hampshire State Board of Charities and Correction (page 50), issued in 1901.

Again and again mothers come to me asking about children who can't be classed with the deaf. I have talked with members

of the legislature on this subject; I think the ladies have talked enough. I know if they will go out in the country and select a plot of land, with as many acres as they can, to begin a school, that the members of the legislature are going to give them the money to care for it.

THE CHAIRMAN. — The matter of establishing a school for the feeble-minded is not so difficult as it seems. The women of the state of New Hampshire demonstrated their power in a political way as I have never seen it done before. The women of New Hampshire simply organized. I doubt if Tammany ever organized on a more complete basis. Every Woman's Club in the state became the seat of propaganda for the care of the feeble-minded. Each local club found out the number of feeble-minded in that town. They besieged their legislators until when the legislature met they were only too glad to throw up their hands and promise to do almost anything; and at the very first session, if I remember rightly, after this agitation an appropriation was made for the organization of this school. We have Dr. Little here who is the head of this school and he can tell us how small an amount of money was necessary for its establishment.

DR. CHAS. S. LITTLE, Laconia, N. H., Superintendent of New Hampshire School for Feeble-Minded. — I feel that there is not the least difficulty in establishing a school for the feeble-minded. First complete your ladies' organization. Secondly have Dr. Fernald come up and give one of his persuasive talks. That is all you need to get the enthusiasm started. Then let the ladies button-hole the members of the legislature. From what I have seen of your institutions of Maine I am inclined to think that the legislature is inclined to be more liberal than in New Hampshire. In New Hampshire at the very beginning, the ladies asked for an appropriation of $50,000. After considerable debate, $30,000 was voted. Fortunately the governor appointed a board of trustees with gumption enough to establish a school with $30,000 if possible, or $50,000, if they saw fit, which they did. They bought a farm of two hundred and fifty acres, with three old farm buildings, and as many barns in good repair. They took one of the farm houses and fitted it up with modern appliances for heating, and established a small water plant and disposed of the sewage and built a dormitory capable of holding sixty or seventy children, and then stocked the place. Up to the present time we have expended about $65,000. We have this farm of 250 acres and dormitories, a brick school building, with a sewing school, and a workshop in the basement, a hall for gymnastics, and a good laundry; everything necessary to conduct successfully a small school. We have many applications. We feel that we

shall be able to convince the legislature, when they see what we have done and what the children are doing, so that it will make the necessary appropriation. One thing more, you may say to any member of the legislature that if he will go down to Waverly, Massachusetts, and spend one day with Dr. Fernald, if he does not come back feeling that a school is wanted in Maine, I will pay his expenses!

Question: At what age do you admit them?

Answer: We admitted them at the beginning between the ages of three and twenty-one, that only allows us to keep them until twenty-one I understand. That is a mistake. We should keep them as long as the trustees see fit.

Mrs. Frank Stevens Streeter of New Hampshire, Chairman of New Hampshire State Board of Charity. — We really owe our State School for the Feeble-Minded to what Dr. Fernald did for us. When the State Board of Charity began its work in 1895, the most pressing need seemed to be the condition of the feeble-minded in the almshouses and the villages throughout the state. It is impossible to describe the conditions of these poor children, living a living death, and the women becoming the prey of the wicked and designing, and year after year bringing children into the world. In one almshouse of the state we found four generations of the same family there at the same time. The state was then appropriating $10,000 for defectives, — $5,000 for the deaf, $4,000 for the blind, and $1,000 for the feeble-minded.

We began with our women's clubs and then the state federation was organized. The agitation was continued and Dr. Fernald came and helped us. And the very first time the bill was presented to the legislature it was successful. A great many men did not see what we wanted to educate idiots for, but finally the appropriation of $30,000 was voted, in 1901, and the school was established in 1903. For a school established so short a time I think it is a model, and we are sure that the legislature will give us all that we want after going there and seeing what Dr. and Mrs. Little are doing.

Mr. William J. Ahern, Secretary New Hampshire Board of Charities. — The most important point in this matter is to get your bill, and if the women throughout show the same interest in it that they show here, it will be successful. As to the amount of money needed, that is a matter that should come in last. Our own state has the unique position of being the first state in the Union in which a bill was passed on this subject in the first session in which it was presented. We either had to go ahead on $30,000 or stand still. We decided to go ahead. And when

the next legislature met we had a bill for $22,000 deficiency. They stammered a little but they passed it, and they provided us a school building.

Mrs. MacGregor of Portland. — In my connection with the work of the Boys' Home for the past ten years, a large number of feeble-minded boys have come to the association. The question is what to do with them? Some of them are very pleasant and easily managed. Some of them are detrimental to good boys. We do not want to take one boy to the disadvantage of fifteen or twenty others. In the past year fifteen boys have been sent to the boys' home whom we call mentally deficient in many ways. Many of them are sent from poor houses. When we find that we cannot keep them, the only way is to send them back to the poor houses in the country. It does not solve the question to send these boys to private families. A lady to whom such a boy was sent wrote that he was vicious and cruel, that she could not trust him out of her sight, that she would not keep him for ten dollars a week. I hope that something will be done so that we shall know in future what to do with the boys.

Mr. Crissy of Michigan, said that the state of Michigan has had an institution of this kind for years, and it was very evident that Maine needed such an institution also.

A. Johnson, M. D., of Nebraska, Supt. of Nebraska Institute for Feeble-Minded Youth. — Not a great number of years ago, Nebraska was a part of the great American Desert. Now it is a state with fewer illiterate people in proportion to the population than any other state. We have ten delegates here at this meeting. We take care of our feeble-minded. We have an institution eight years old with 384 inmates. We have those belonging to the school department and capable of receiving instruction, those belonging to the asylum department, who are there to be cared for; and those belonging to the custodial department. We receive inmates between the ages of five and eighteen. There is a provision in the law which says those of greater age may be admitted, provided the capacity of the institution will allow. Last year I received an application from one of the members of one of the legislatures of one of the northern counties with reference to a boy 24 years of age who was a cripple and who had been turned out by his mother. The county authorities put him in the hospital. The mother moved away to Wisconsin, the hospital to which he had been admitted was soon after burned down, and the boy was sent back to the county from which he came. Then the county authorities sent him to Wisconsin, but his mother refused to have him, so the county authorities there sent him back

to Nebraska and we were obliged to take him. There is nothing in our regulations that says just how long an inmate must be kept, but we believe that women should be confined there through the child-bearing period. To show how necessary it is that women of this kind should be confined in the institutions I may refer to a case that came to us two years ago. This feeble-minded woman had married a soldier in the regular army. A child was born and died. Her husband deserted her. The girl wandered around. She was then arrested for strangling a child to which she had given birth. The county attorney, who had charge of the case, concluded that our institution was the proper place for her rather than the penitentiary. We admitted her. She can do a good deal of work, such as sewing, and fancy needle work, that we have taught her. The girl's parents afterwards attempted to secure her release; but I would not let her out without permission from the county and they finally consented to her staying there.

Prof. Anthony, of Bates' College, Lewiston, Me. — Our state has appropriated $3,000 for the relief of this class of persons. The very fact that the legislature makes this appropriation is of itself an argument for further appropriation. There is no convention of school teachers that does not find itself dealing with the problem of the backward pupil and that involves also the feeble-minded. I suppose that there are about 2,000 such persons in the state of Maine. We take care of nine. But, why not the 1991? Dr. Sanborn classifies them into idiots, imbeciles and feeble-minded. The idiots can for the time being be relegated to the insane asylum although that is overcrowded. The imbeciles are capable of receiving instruction. The insane asylum is not the place for them, the poor house is not the place for them. They must be classified and put where they can be taught. We ought to start out I think with a school for the imbecile and feeble-minded, not for the idiots. Let us ask the legislature to take the next step, and then, according to the principles of evolution and progress, move into larger and greater need.

Adjourned at 4 P. M.

FOURTH GENERAL SESSION.

Friday Night, June 17.

The fourth general session was called to order by President Brackett at 8 P. M. Invitations to visit some of the Portland institutions were read. Miss Jane Addams of Hull House, Chi-

cago, was then introduced. President Brackett saying that by the heartiness of their welcome they would show their appreciation of her coming so far to act as chairman for the evening. Long and enthusiastic applause followed his words. Miss Addams then took charge of the meeting, as chairman of the section on *Neighborhood Improvement.*

Miss Addams.—As this is the first meeting of the Committee on *Neighborhood Improvement* connected with the National Conference of Charities and Correction, perhaps the chairman may be permitted to say a word in explanation of the reason for giving such a committee place in such a conference. The old-fashioned charities, as we know, concerned themselves almost altogether with the individual. A great effort was made to find out the promising boy and girl and to help them so that eventually, as my neighbors would say, they "could move over onto the boulevards." After that more effort was directed to the families, still trying to do as much as possible for the individual, to give him new ideas and new impulses, but always to treat the regenerated individual as a member of his family. We all remember when this first change from the individual to the family came about. Miss Richmond told this Conference once of a certain family which had been visited by various churches and benevolent individuals for years and no one had ever interviewed the head of the family because he happened to be a man. The good people thought charity ought to confine itself to women and children. But charities have at last gone beyond the old notion of treating the individual, of treating only the family, and has now finally extended itself to treating neighborhoods, to considering certain districts, which seem to be below the level of citizenship which other districts have attained. It has been discovered that promising boys go to pieces because their neighborhood influence is bad. It has been discovered that families break down and go the wrong way because they have not the moral energy in themselves to overcome evil influences from the outside. So those people who are concerned in social betterment, although they still believe in agencies which devote themselves to the individual, believe that to these agencies which devote themselves to the individual and the family should be added agencies which study conditions of neighborhoods as a whole, and show what things can be done for given districts, in order that certain stigmas, certain temptations, certain reputations may be removed. Curiously enough the first agencies that undertook these district activities felt as if they were going into a strange country, as if

they were going to encounter people more or less unlike themselves and some of them took a name which is more or less obnoxious to Americans; they called themselves "settlements," as if they were pioneers in a new and strange country. But after "settling" there for ten or fifteen years they discovered that the people living there include all kinds and that they have themselves reservoirs of moral power, powers of civic regeneration, if these powers are but found out and properly aroused; that with certain agencies for neighborhood improvements, which must always be brought from the outside, one can count upon tremendous aids from the neighborhoods themselves, even though they be called depressed neighborhoods and constitute the poorer quarters which every great city contains.

I will not attempt to tell what has been done in the line of neighborhood improvements, nor to give an historic survey. It is all comparatively recent. My first introduction to such a thing was in London years ago when Octavia Hill took me to see the first playground which had been made out of one of the old graveyards. Those old graveyards turned into playgrounds had almost upset the British Empire. One would suppose that the national government had centered its effort upon preserving those special spots of ground from the footsteps of little children. I remember very well seeing the children play in those playgrounds in a very curious dodging way, skipping from one spot to another with great strides. I was much younger than I am now and more given to theories and I propounded the theory to Miss Hill that the children had played on the streets so much and had been interrupted by passing teams and wagons so long that they had developed an automatic dodging. She smiled and said, "No, they are afraid of stepping on the graves lest a ghost come and pull them down." From that old beginning of taking the children as neighborhood children, and giving them something that belonged to them in their own neighborhood, to the latest development of public improvements through aroused community life and community interest is a long and continuous history. If any one doubts that the method is valid he may recall that little Tyrolese village at Oberammergau and see what has been accomplished there because the people had a common interest and stimulus and developed a marvelous power to present a great drama. It may reveal some neighborhoods in which the young people have given themselves year after year to debating and discussing great social questions and reforms. Take one of a dozen instances which might be mentioned and we will find in any group of even simple, uncultivated people that if they

are given some line of interest, given something which connects itself with their daily life and their hope for the future, we may well be amazed at the power and the artistic ability which such a group can develop. And one may imagine then what we may expect from our city and country neighborhoods when the public school becomes a center to which every member of that community having hunger of mind or interest in the vocation which he wishes to follow, may have the needed opportunity outside his working hours; when there shall be athletic fields in addition to playgrounds; when something shall be done for the continuous cultivation of the larger life. One can imagine that some day we shall look back upon the feeble reports we give to-night as something which occurred back in a far-away time when we did not have enough faith in humanity to really make it succeed, but we may also admit that through the bungling of the first twenty years, we went on not dreaming of what the next twenty years might bring forth.

Addresses followed by Professor Graham Taylor of Chicago (page 486), and by Mrs. Vladimir Simkovitch, Greenwich House, New York City (page 471).

Miss L. D. Wald was asked to say something about the new social halls in New York:

Miss Wald. — The Social Halls Association was organized to meet a social condition which probably exists to a more painful degree in New York City than in other communities. In the lower part of the city the majority of the residents, except a comparatively few people who find their entertainment, and their pleasure in settlements and public schools, or institutions such as the Educational Alliance, are obliged to go to the saloon-keper for opportunities for their social life. The dance, the wedding, the innocent functions that are natural to the people, many of whom are from Southern Europe, are almost always carried on at a public hall, since the conditions of tenement house life in New York do not admit of extending hospitality to each other. In the famous report of the Committee of Fifteen a great many unspeakable conditions were hinted at and whispered and finally disclosed openly, that the moral sense of the community might be aroused to a good many social dangers. It seemed most pitiful that pleasures in themselves innocent, such as that of boys and girls dancing together, should have been made the means of their destruction. It seemed also to a good many people that many of us were stupid in laying much emphasis on educational, or ethical, or religious surroundings, or instruction of the young, while

the social life was left in large measure to the people of the lowest social standard.

Many of our immigrants are of lofty principle, whose coming to America enriches our land, and it seemed a pity that they should get their knowledge of political life from the ward heeler or ward boss of the community, and that the social life should be entirely given over into the hands of such public resorts. It seemed that the people who live in other sections of New York, the people who are independent and do not desire to live under such auspices, might provide and support a building conducted on a dignified basis, which should pay for itself eventually, and which should not support a bar; a building for those people to whom a bar is an offense, but who are not in a position to rent a hall where it is not exposed; people who themselves are not a drinking people, the Italians and Russians and Polish Jews, but who are fond of meeting each other in a simple relationship. These people were put in the position of taking their entertainment from those who are far below them in taste, morals and social desires. The Social Halls Association was organized for the purpose of putting up in those quarters of the city which were practically devoid of them, buildings in which lager beer and wine might be sold on the place, but in which the offensive bar, particularly in the dance hall, would be omitted.

The first building has been erected in the most crowded quarter of the city, and with one exception perhaps the most crowded in the world. In it are bowling alleys, billiard rooms, a restaurant where smoking is permitted, and where men and women may drink at the tables. It is the only place that is known below 14th street in New York City, where the dance hall is rented without the bar. Halls in this building are rented for trade organization meetings, weddings, and other social functions. Respect has been shown to the customs and wishes of a great number of the patrons by providing a *kosher* kitchen where food may be prepared for the Orthodox Jews. There is also a roof garden. The building has been in operation three months. It will not be considered a success in the minds of its founders if it does not pay its way, and after suitable experiment declare dividends. Many people in the neighborhood believe that it will, and they are willing to pay a higher price directly for what they get, rather than to pay a lower price and have the proprietor make money out of the drinks.

The building is definitely understood to be on a business basis, and there are no other rules than those which propriety would suggest in public places of amusement in other parts of the city.

The organization is an incorporated stock company whose shares are sold at $100. Two people of the neighborhood are on the directory. I hope that at some future time, I shall have the privilege of saying that it is a booming thing and that we have declared large dividends.

Miss Addams. — One of the most successful entertainments given in that hall was the Greek play, "The Ajax of Sophocles," given last March by Miss Mabel Hay Barrows, a daughter of Mr. and Mrs. S. J. Barrows of this conference. The actors with two exceptions were native Greeks. I think we ought now to hear from the country. It would be a great pleasure if Mr. Benson of Alabama would tell us something of his neighborhood work.

William E. Benson, Kowaliga, Ala. — This kind of neighborhood work, or community building, as I like to put it, interests me, because I believe that the most substantial and the best type of Negro development is ultimately to come through the building up of their own small communities through the rural districts of the south, — the buying of land and the building of homes, maintaining their own schools, developing a pure social and church life, making the people to all intents and purposes good American citizens.

There are two ways in which a great many of the people of our race think that this problem might be disposed of. One is by emigration. Some propose to have the Negro go west; some say north. I wonder, if they came north, what you would do: you would then have the problem on your hands.

The other extreme is represented by that class of people who are crazed with industrialism. Many of the boys say, "I am going to learn a trade," but what if all the Negro boys in the south learned trades? There was a time when the trades in the south were monopolized by the Negro; but he has been forced to give them up, one after another, not always through the prejudice of native whites but through foreigners coming there. Then the natives are going into the trades themselves, and here we have a solid class of Negro tradesmen on one side and a solid class of whites on the other, all competing, with the result which always follows when the Negro is brought into competition with the white man. Absolutely the only hope for the Negro boys and girls in the south is agriculture, to build up communities where the land is cheap, the resources are many and where there are no business industries, and to make this building-up a part of the industrial and business life of the community.

If you ride to my little community, sixteen miles through the woods from the railroad station, you will suddenly come upon a group of houses and school buildings, which show something of an air of intelligence, and you could not tell from the outside aspect, where the colored people live. In most towns in the south you *can* tell where the colored people live. But we are trying to develop a distinctive type of Negro intelligence, trying to put a stamp, that is worth something, on our own goods. If you will pardon a personal reference, I would say that if you were to see my father, who is just like a native southern "Cracker," you would hardly think he is a colored man. I am often told by people, "your father has succeeded by the white man in him." We are placed in a position where the Negro does not have a real chance to show himself. I believe the only opportunity the Negro has to put his stamp upon something that is his own, is to segregate himself in little communities throughout the south and build up his social and moral life and show to the white people that he is able to paddle his own canoe.

To help the people improve their homes, we have formed the Dixie Company. It is a company which is controlled by a few people of means of the north, who have enabled us to buy eight thousand acres of land for home-building for the colored people. It is the idea of the Dixie Company to give the people an opportunity, after they have had their training in the school, to put it to a practical test. If a boy learns how to farm, he should be given a chance to start a decent home-life. If a girl has learned how to keep house, she should have an opportunity to show she has learned it. So it is that we have a large area of land which is to be sold in small farms of forty acres. We have seventeen or eighteen under cultivation and gradually from time to time I hope to be able to see the development of this enterprise, which like the Social Halls Association, will also be able "to pay dividends." If we can show that the Negro under certain guidance in business enterprise can make money which will help him to improve the community about him, then we have a lever by which we can affect this whole southern situation.

Adjourned at 11 P. M.

FIFTH GENERAL SESSION.

Saturday Morning, June 18.

The Conference was called to order at 9:30 A. M. by the President. Prayer was offered by Rev. J. F. Haley, D. D., of Portland.

Prof. Chas. R. Henderson of the University of Chicago, made the following report on workingmen's insurance:

The special committee on Workingmen's Insurance in Relation to Charity appointed at the Detroit meeting in 1902, with the instruction to bring in a report at the session of 1905, begs leave to render a report of progress.

The individual members of your committee have been gathering data and considering various phases of the problems involved in accordance with the division of labor reported last year at Atlanta. We hope to offer at the time appointed an account of the essential factors of the question and the lines of evidence followed which will serve as a starting point for future discussions in this body.

In some form this inquiry is before all the great national conferences of charity in Europe; it is one of the questions proposed for discussion at the International Congress at Milan next year; it has repeatedly entered practical politics in England; it was on the program of the International Home Relief Congress at Edinburgh, Scotland, only a few days ago; it was the subject of a report by our Industrial Commission; it has been brought before Congress on the motion of a member of our national legislature; it appears more and more frequently in our charity literature; it has been taken up seriously by lodges, trades unions, railroad corporations, municipalities, and for soldiers and sailors, by our federal government.

The members of your committee can already agree on the proposition that provision for the emergencies of life by some sort of co-operative action would do much to prevent misery and raise the load of life for families of narrow means.

It is not probable that we can in the brief time before us reach entire agreement as to the exact method for securing this provision in America; but we do hope to throw the light of facts, experience and sober reasoning on this field of research and of experiment.

We earnestly request the members of this Conference to send to us any facts, opinions or arguments which may seem to them important and specially deserving of our consideration and presentation.

CHAS. R. HENDERSON, *Chairman.*

The International Congress of Public and Private Assistance will meet in Milan, Italy, in September, 1905.

The International Committee which organizes the Congress has for its President M. Casimir-Perier, Ex-President of the

French Republic. The American member of the Executive Committee is Mrs. Roger Wolcott; and the other members from America on the general committee are Mr. Robert Treat Paine, Mr. Robert W. de Forest, President Daniel C. Gilman, General R. Brinkerhoff and Charles R. Henderson.

The Executive Committee desires the co-operation of our National Conference of Charities and Correction and invites our members to offer contributions of papers on any of the topics set for discussion in the Congress. These papers should be in the French language and ready to send some months in advance of the time of meeting.

The subjects selected for discussion are five:

(1) The necessity for an international agreement as to the method of assisting foreigners;

(2) The professional education of voluntary assistants in public relief;

(3) Institutions having for their object the protection and assistance of young girls and women living alone;

(4) Measures of relief employed in different countries to diminish infant mortality;

(5) By what systems and within what limits may the forms of insurance and providence displace and supplement the agencies of charity and public relief, with the co-operation of institutions which now fulfill these tasks?

Mr. John Koren, Boston, spoke for a few minutes on the need of better statistics as to dependents, delinquents and defectives and urged the Conference to take some action that should help to have the limitations of the law removed so that statistics can be collected by the Census Bureau in Washington to cover this entire field. He said that he had been requested by the authorities in Washington to ask the Conference to appoint a committee of five members, to be named by the chair, who should co-operate with the Census Bureau in all matters relating to these special classes, the dependent, defective and delinquent.

Dr. S. G. Smith of St. Paul, said it was well known that the United States is behind every other civilized country in collecting such statistics and he moved that the president of the Conference should appoint such a committee.

Mr. F. B. Sanborn said that he heartily seconded such a motion.

The motion was put in writing and referred to the Committee on Resolutions, to be reported on Monday morning.

At ten o'clock the meeting was turned over to the Committee on Children, Mr. Amos W. Butler, chairman. Mr. Butler presided.

A paper on Boarding Schools for Delinquents was read by Mr. F. H. Nibecker, Superintendent of the House of Refuge, Glen Mills, Pa. (Page 300).

A paper entitled The Methods Most Helpful to Girls was read by Mrs. Fannie French Morse, Superintendent of the Lancaster, (Mass.) Industrial School. (Page 306).

Mr. E. P. WENTWORTH, Superintendent of the Maine School for Boys, was asked to open the discussion.

DISCUSSION: THE TRAINING OF BOYS.

MR. E. P. WENTWORTH, Superintendent State School for Boys, Portland, Me. — I have listened with great pleasure to the instructive paper by Mr. Nibecker. He believes in education as a panacea for juvenile delinquency, using the word education in no limited sense. Education with him is not the education of the old-time pedagogue, whose horizon was limited by the three R's, nor is it the conception of many of our modern teachers who regard education as what the pupil receives in the school room by the study of the text book. But he uses the term in its broadest, truest, deepest significance. He means an education that develops the whole boy or the whole girl, the powers and capabilities of body, mind and soul. If juvenile delinquency is curable at all it must be by some such process. In years gone by we have taken too narrow a view of education and we have thought that juvenile delinquency could be cured by work in the school room, or by trades teaching, or by military drill, or by religious instruction, but we are coming to see that the only cure is in a deep, true and complete education, one that neglects no part of the boy, but develops him into the truest ideal of manhood and the girl into the true ideal of womanhood.

While I believe that to be absolutely true, it may be well for us to remember that the primary object of our institutions for juvenile delinquents is not education. The schools are for the cure of juvenile delinquency. They are established not primarily for education, though education is the only means to cure this delinquency.

Mr. Nibecker has referred to the boarding school as the model to follow, but the boarding school does not furnish all the ideals that we need for our juvenile delinquents. While they may be excellent they stop short of being the perfect ideal. For myself I believe in the ideal home. It may be a tradition, but I have profound respect and veneration for homes. How fondly we look back on our early days in our own homes. How glad we are that in the maturity of our lives we can make homes that shall give happiness to those around us. And even beyond this life we look forward to a home; so, past, present and future the idea of the home holds us fast to all the best in human life. So while I have the greater respect for the boarding school and believe it may be a model as far at is goes, still it seems to me that institutions for juvenile delinquents should be homes as well as schools; that the children should be surrounded by the loving influence of home. I am sure that the influences of my home in my boyhood did more to upbuild my life and character than any school I ever attended. The combination of home and school seems to furnish the true ideal for which we ought to strive.

As to religious instruction, I believe that every institution for delinquent children should be conducted in a spirit of Christian love, which includes religious training.

Mr. Fairbank. — It is most important in our reform schools that we should cultivate the idea of true womanhood and train the girls for homemaking and housekeeping, for the practical, every-day life that they are likely to lead. I believe in small groups in cottage homes for them while in the school, so that there can be a great deal of individual training. In our own school the cottages have more than I wish they did. Not to exceed twenty is preferable. Most of our girls become wives and mothers in the different places where they go to live. We have no trouble in finding places for our girls, and Mrs. Fairbank in going about the state to visit them often finds that they have helped to uplift the homes where they are living.

Mr. Walter A. Wheeler, Massachusetts. — My work is the care of the boys after they leave the Lyman School. From the time they leave that school till they are 21 they are under the care of the department of which I am superintendent. A word from me as to what kind of training seems to fit the boy for life may not be wholly out of place. There is one thing I would like to emphasize. Whatever you do, whatever kind of work you have, — Sloyd, or trades, — do not lose the *main* end, which is not to make a machinist, not to make a boy skillful with his hand, not to make a printer, but to make a willing, honest, truthful worker. I find, in seeking places for these

boys, that men never ask, Is he a good machinist? I am asked, Is he a good, honest, decent, truthful boy? If I can answer *that* favorably I can always find a good place. Such a boy will make a printer, or a machinist, or a professional man, if he has it in him. The cases under my observation are not isolated where a boy has gone on to a farm and identified himself with the life of the family, and from such a home has gone into business as his taste prompted. There is no more potent influence over a boy than a good man or woman. I would rather have a boy who did not know a thing about a trade in a good family in the country, with people who are ambitious, than the best trade instruction to be given in Portland and in an undesirable family. Do not eliminate the personal equation: "The way to make a good boy is to rub him against a good man."

Mrs. L. M. B. Mitchell, Director of Children's Aid Society, Penna. — How do you define the term juvenile delinquent? How far into the sea of vice must a boy go, how hardened must a girl be, to be a delinquent in the sense used here? It is very hard for me to think about these children in groups, whether four hundred in a magnificent institution, or twenty in a cottage, or even fifteen in a family. I can not think of any child but as an individual in a family home, according to the divine design.

Judge Lindsey of Colorado, was asked to define a delinquent child.

Judge Ben B. Lindsey, Denver, Colorado. — I have been asked to define a delinquent child. Where a juvenile court law exists, this law provides the definition. Briefly speaking these laws define a delinquent child generally as one between the ages of eight and sixteen years, who violates any law of the state, or is vicious, incorrigible or immoral in conduct. The juvenile law of Illinois and Colorado contains the most comprehensive definition of a delinquent child. Some things have been added to the definition by the law of Colorado, and a booklet now in press concerning the juvenile court work in Denver for the last four years contains a full discussion of this subject, and the probation department of the juvenile court of Denver will mail it to those interested who will write for it.

I suppose that according to the definition embodied in these statutes every child is at some time delinquent. It becomes a nice question very often as to just where to draw the line and say when the delinquent child should be brought to court. I think that a great many are brought to court when it is unnecessary, and our probation officers are in the habit of settling a great many

cases in the home and in the neighborhood without the intervention of the court at all.

Now, there is one other point upon which I must have a word, just for a few moments, and that is concerning these institutions for boys. Now, don't misunderstand me. I am neither one of those to hold up his hands in holy horror at the mention of an institution on the one hand, nor holding to the belief that an institution is a cure all on the other. These institutions are necessary; they do a great good. The truth is, they are not appreciated as they should be. Many of them are great educational factors, and to my personal knowledge some of the men at the head of some of them deserve to rank among our greatest educators. They are doing much for the real citizenship of tomorrow. At the same time, I still believe and contend that the home is the place for the boy. It is true that thousands of our boys have no homes, but we must not overlook the fact that we can do a great deal for the home and in the home this side of the institution. This problem is almost entirely one of environment and opportunity. Let us do more work in the city to improve this environment and add to opportunity for good and take away opportunity for evil. If we do this the time will rapidly approach when these institutions can limit their work to only those cases that really should be in an institution. Do all in your power to keep a boy out of an institution just so long as it is possible and is for the best interests of the boy. When this ceases to be true, then do we need the institution, but not until then. But when he is placed in an institution keep him there from two to five years and not a day less. The reason that so many boys are returned to institutions the second time, in my opinion, is not because the institution fails, but because you do not give the institution half a chance. You cannot form character, much less strengthen it in a month or a year, or even two years, unless it be the exceptional cases. Ten years of neglect, of hardship and misdirection in a child's life, cannot be cured by the hard work of a superintendent and officers of an institution in less time than they should have to learn and know the boy.

But I still insist that one point respecting which we have been weak in the past has been our failure to do much hard earnest work to help the boy in the home. We must have laws all over the union like that which has proved so satisfactory to Colorado, which holds the parents and other citizens responsible for the delinquency of children. In Denver for six years past we have arrested the parent for the truancy of the child. The law gave us power to fine or send that parent to jail, and we have done that, too. For two years past it has permitted us to do the same

thing with parents and others who contribute to any character of delinquency of the child. I know a case where a man sent a twelve-year-old boy to a saloon. The boy entered the place and received a package from the barkeeper. He carried that package to a disorderly house. In Denver we brought in the man (no kin to the boy) who sent the boy to the saloon, the barkeeper who gave him the package (for permitting him to enter the saloon) and the keeper of the disorderly house for permitting him to enter the disorderly house. Now, what is the effect of this? It is simply to force men and women to respect the sacred rights of children, and in doing this we improve the environment and detract from the opportunities for evil in the life of a child, and thus we begin to smash the mill that is grinding out the delinquent children of the great cities. We are not going to make much progress until we work along this line and work hard and hit right and left, sparing no man who may be guilty. I note that thousands of children are being brought to the juvenile courts of the great cities. This is the product that comes from the mill. Now, I ask you, what are you doing to stop the mill?

In Colorado we are trying to smash the mill, and so we are putting men and women on probation very often while we send the children home to become members of the Little Citizen's League. These little citizens are helping to smash the mill. They prosecuted in the juvenile court in one year more men for selling boys liquor, tobacco, cigarettes, distributing immoral literature, selling them fire arms, permitting them to enter saloons and immoral places than the police department did in twenty years. The difference was the police brought in the product, while the boys are turning upon the mill and helping to smash it. We must enforce these laws for the protection of sacred childhood. In Denver we paid $200,000 this year for the police department; we paid the boys nothing. Now, there is one other point. No one thing, no one set of laws, is going to accomplish this improvement of environment and increase of opportunity for good. Our boys must be taught different in the schools. I have had a boy pursued by the school attendance officer come to me with tears in his eyes to know why he couldn't get an education by learning the plumber's trade. He wanted to be a plumber's helper, but he had no interest in either botany or zoology. I say that boy should have had an opportunity to learn a trade. I say that boy was right and the school teacher was wrong. Do you people know that in nearly every state in this union in order for a boy to learn a trade he must commit a crime? That is to say, the state industrial schools, and not the public schools, teach these things.

A public school principal once told me to send a boy to the reform school because, as he carelessly expressed it, "he will have a chance to learn a trade." "Yes," I replied, "but why in God's name and in common justice can't he learn a trade at home? Let him learn some vocation, so that when he goes out from the eighth grade, as ninety-two per cent of them do, he will be equipped to do something that is practical, so that he can get to work or to do or make things in which he finds a pleasure and a joy, instead of going to the messenger service and the street."

I object to boys going to saloons and vile places more because of the example that is set them than from any fear that they may really become drunkards or gamblers by choice. Boys do what men do; they are imitative — if they see men constantly doing things which they are forbidden to do, all of your preaching soon becomes a howling farce. One good example in the life of a boy is better than forty sermons.

I therefore say, let our school system be fitted to the boy, and not expect the boy to fit himself to the system, and you will do more in ten years to decrease delinquency than all the juvenile courts on earth. The reform schools are crowded in every state in this union. Let's do more work — more practical work and better work for the boy in the home and in the school — let's smash this mill that's grinding out its thousands every year, and then, and not till then, are we going to make real progress. I want to say to you if this is not done, your juvenile courts are going to be a failure and a disappointment in the end, and I say this as one more jealous of the juvenile court and the good it can accomplish than you can be, because I believe in it, but I believe its true function is rather to smash the mill than to take care of its product.

Miss Alice B. Montgomery, Probation Officer, Pennsylvania. — A small boy of ten was brought by his father to a magistrate in Pittsburgh with the request that the boy be sent to the Pennsylvania Reform School at Morganza. The boy was sent home with his father. The next week the child was brought again, this time before the juvenile court, the father saying he had stolen fifty cents. I was asked to investigate the matter. The father did not know I was a probation officer and when I asked him why he wanted his boy to go to Morganza he said, "My friend tella me, 'you send your boy Morganza, they give him shoe, give him stocking, give him coat with brassa button, give him books in a head, costa me nothing;' I send my boy Morganza." I found a good home for the boy and the father was compelled to pay two dollars a week for his board. In a short

time the father came to me and said, "So bada lady, so bada judge — too much mon (money)! I take my family back to Italy; no like it here."

Rev. Joseph I. Maguire, Washington, D. C. — There are often boys in the reform school, of the class the lady has referred to, who ought not to be there. I can illustrate this by a case. A man in Washington was divorced from his wife; was left with three children, the man being amply able to support the children. He grew tired of the burden and had the oldest boy committed to the reform school as incorrigible. The second boy was sent to the Junior Republic and the third to the navy. In another case a woman legally adopted a boy and when her husband found employment in a western city the boy proved an incumbrance and she had him placed in the industrial school. The boy loved his mother, ran away from school, was caught and sent back, ran away again and she had him placed in the *reform* school. Judge Lindsey thinks the reform school a good place for a boy who needs it, but it is a very bad place for a boy who should not be in such an institution. That is self-evident to all, on account of the contact of the good boy with the bad and on account of the discipline, which is not adapted to the good boy but to the one who needs it. It would be well to have the histories of the boys more carefully investigated, particularly when the complainant is the father or relative of the child. If a father sends his child to the reform school a tax should be levied on the father for the child's support there. That will keep some of them in their homes. Two boys charged with similar offences were brought before the court in Washington. As far as I could see they were boys of a similar character. One was fortunate enough to have a grandmother with some money and the boy was given another chance. His board was paid in a good school and he was placed in a helpful environment. Neither boy was really bad. This one turned out well. The other boy had to be sent to the reform school, though he was not a fit subject for that school and should not have been sent there. He was not benefited by his stay in the institution. I think it is better to do preventive work and to use every effort possible to keep the boys out of the reform schools. That can be done through concerted effort on the part of those interested, by careful investigation and by placing the financial responsibility on the parents.

Mrs. Florence Kelley. — I wish to call attention to the fact that, if parents are to be held responsible for the offenses of their children, those officials to whom this ungracious task falls will have to have very much better moral support in the community than most of them have received heretofore. Everyone

who holds an official position having to do with parents of delinquent children is either elected or appointed. In either case, it is not an agreeable thing to incur the hostility of the saloonkeepers who sell liquor to the children, or the animosity of their political friends, or the enmity of the cigar trust which employs children to make cigarettes, keeping them out of school for the purpose, and then sells cigarettes to children and incapacitates them for learning when they are in school. Instead of obliging the authorities by going back to Italy as Mrs. Montgomery's delinquent boy's father did, such fathers are more prone to remain and make life uncomfortable for the officers. Few are so meek as that father. On the contrary, they more commonly go actively into campaigning in the next local election.

Why is it that certain judges and officers of the law can perform their duty, while others do it at the risk of their future usefulness? There are two reasons. In some communities we have good civil service security for faithful officials; in other communities officials cease to serve just in proportion as they are faithful. In certain communities we leave the elections to be managed by politicians and electors of the class of parents under discussion; while in other communities we gave a share in the election of officials to the mothers of the community. Judge Lindsey is free to do as he will not only with saloonkeepers and sellers of cigarettes to school children but with companies who keep children out of school by employing them as messengers and telegraph boys. And he is free to deal in safety with offenders like that because he has at his back not only all the decent fathers in the community, but also the voting mothers of Denver.

Mr. Willis Lee Grosvenor, Children's Aid Society, N. Y. — I have noticed on the street corners in New York very frequently gangs of young boys who blocked the sidewalk and indulged in offensive language to passers-by, and I have taken occasion to become acquainted with those boys. In many instances I found that they had never attended kindergartens, or schools where they had received instruction in any thing more than the ordinary English branches. They had not received anything like the education that is given for instance in the Maine School for Boys. After making inquiries of large numbers of the class known as street boys in New York I have found that very few of them attended kindergartens and none were afforded an education in which manual or industrial training had any part whatever. These gangs on the street corners are the nucleus of the district gangs and rapidly develop into the political district organization. I am happy to say that many

years ago a gentleman who was produced here in New England, Charles Loring Brace, founder of the Children's Aid Society, believed with Froebel that we ought to begin to educate the child in the kindergarten, providing industrial and manual training in the primary school, the principle upon which the industrial school system was founded. The Children's Aid Society has held to that idea for fifty years. We have found that the boys and girls who attend the kindergartens have the beginnings of a true education and advance to the primary school work very much better prepared than the children not so started because of the proper training received when they were only four or five years old. Now in regard to the unemployed and the old men who have to apply to our charity organizations, I happen to know that a great many of these men never had any kind of industrial or manual training or technical or trade education. They began as clerks perhaps, and having grown old and become somewhat enfeebled by age, and not having husbanded their savings they have been forced out of active employment and hence their request for charity, while as a matter of course younger men who had had the proper industrial or technical education took their places. Employers seek men with skilled hands. As a rule a good carpenter or mason has no need for charity. Is it not wise, therefore, that we should begin to educate the little boy along the rational lines of the kindergarten and as he grows train him in the use of the hammer, saw and chisel so that he will be able to do his part and take his place in the shop and in society as a true citizen, knowing how to use his hands as well as his head for the support of himself and others — imbuing him with the idea that it is as dignified to pound the steel and iron as it is to pound the pulpit?

Mrs. Ophelia L. Amigh of Illinois. — I felt like saying when Mrs. Morse sat down after reading her paper, "Them are my sentiments, too." I felt like saying also to Mr. Sehon that it is quite necessary that women should be sweet under certain circumstances, but it is equally necessary that they should be different under other circumstances. Sentimentalism does well along certain lines, but it does not do to make it a great factor in any of our state institutions. Most of the girls who come to me have never had any home training. They must be taught to do things in the right way. There is no objection to having modern improvements in our institutions, but not too many of them, so that the boy or girl gets accustomed to them and thinks that he or she cannot possibly live anywhere except where they have these improvements. I am not troubled in the way that

the lady was who spoke of the Italian family. I am troubled the other way. The parents would much prefer that their children should remain on the street and earn a dollar so long as it comes into the possession of the parents. I am constantly troubled by writs of *habeas corpus* brought by parents to get their children out. While they are with us they know that there will be no dollars placed in their hands by the child's pilfering or selling gum or flowers late at night, in order to support an idle father or an idle mother. What a pity that a great brawny man or an able-bodied woman of 35 cannot take their children from the school to support them in idleness! When they tell me that a home is the best place for a child, I believe it is — a *home;* but you cannot call the places homes from which many of these children come. The only home life which many of them have known is the home in which they have been placed after being in the reform school.

I am an advocate of the cottage system. I would come down to 15 in a family if I could do so. We have a limit of 25, but we are too close to Chicago to keep the cottages down to that number. I always feel it a pity to send back a girl to the environment from which she came, and so we crowd them in order to keep as many from the street as possible. I think that the one thing to keep in view is to have the institutions just as much like a home and just as little like an institution as possible. By having only 20 or 25 in a family these children can receive a great deal of personal care, which is one of the great things necessary towards making a good boy or girl, or a good man or woman. We must remember that the state institutions have to deal with the legislatures of the state, and the thing is to get the money and then to use it in the most economical way. There is a great deal to be done in the way of educating public sentiment and some of our judges through the land as well. There are many judges who when a child is brought before them who has not had any training in the right direction, will send the child home because it is small. This has occurred in my own experience several times. A child is sent back and keeps on getting a little worse and after it gets all the badness it can then at 16 he sends it to Geneva. Why not send it there when it can be saved, without waiting until it has completed a course of vice?

Mrs. Glendower Evans, Massachusetts. — There is one matter which has not been touched upon in speaking of the reform school which seems to me important. At the Lyman School (which is the Massachusetts State Reform School) when boys who are under 13 come to us we deal with them very differently

from the older ones. In the first place, in Massachusetts, all children who come before the courts are first picked over by the State Board of Charities. But there are a considerable number of little fellows of 10, 11, or 12 years of age who are so lawless that they cannot be cared for in a family. Some of them have been already tried in families by the Board of State Charities and have run away repeatedly; so they are sent to the Lyman School. But when they get there, we put them at once on the train and send them off to a different town, with a different name, where we have a farm house under the care of a motherly-hearted woman and a young farmer and his wife. That is all there is in the way of an institution. We never have more than 18 or 20 at a time at this little place. There is not a happier set of children on the face of the earth. Mrs. Morse may denounce the routine of an institution but you have got to have it to some degree. The mere fact that there are so many in the institution makes more or less of it necessary. At Berlin where there are only 18 or 20 there are no rules and regulations and the children frolic in the garden and the barn, almost without restraint. It is possible to have a real family life there without routine. As a rule, it is not necessary to keep the boys long before they are sent out to board. Some of these children may have been made wrong but most of them have been simply reared wrong, and when once they have gotten the notion of minding, they can be treated like other normal children.

At Berlin they are a part of the Lyman School, but they do not know it; they do not know the faces of a single one of the older reform school boys. They go out into the world and call themselves Berlin boys and those of them who do well never have any association with the Lyman School. Those of them who do well, I say. For those who do not do well when they go out on trial are returned to the Lyman School, to take their training as if they were newly committed to the school and had never been to Berlin at all. But for approximately one-half of the boys under 13, a few months at Berlin and a supplementary period of boarding in a carefully chosen family, is all they ever know of the reform school.

At the Girls' School at Lancaster we have similarly segregated the worst class of the girls, caring for them in a cottage upon a farm in the adjoining town of Bolton. This system of a branch school a few miles away is very cheap. It is under the same administration as the parent school. At Berlin we bought a farm and fitted up the house and the whole plant cost only $8,500, including a $300 piano. Every reform school to which little boys and girls are committed should treat them separately

from the older children. It can be done with a very little money and just a little ingenuity.

Rev. James N. Nutting of Rhode Island. — Our boys come to the school and stay a little while, having learned almost nothing that they ought to have learned. They have taken the first step on the road to the county jail and the state prison. It seems to me that it is our office to stop them from traveling further on that line. I have learned that most state prison convicts do not know how to earn an honest dollar. If we are going to stop our boys in the way to prison, we had better teach them how to earn an honest dollar. We had better compel them to acquire some habit of industry and at the same time learn to use their hands at some employment which shall enable them to earn an honest dollar when they go out into the world again. I cannot see why the cultivation of skill at hand work cannot proceed at the same time with the learning of some vocation. There are many boys who ought to be farmers, and some who should not. There are some who *must* go to their old environment, and the question is shall they go to work in a machine shop or stand on the corner when they go out? We have no difficulty in getting our boys places in machine shops; if they are earning $7 per week they need not go home; they can board somewhere else and pay their own board. The same thing is true of blacksmiths, stone masons, house carpenters, and to some extent with printer boys. It seems to me that in a reform school where the boys are under the control of the state until they are 21, trade schools are one of the essentials. I do not say manual training schools; all trade schools furnish manual training, but training to do that by which a dollar can be earned.

Mrs. L. M. B. Mitchell. — I want to speak for 161 juvenile delinquents taken by the Children's Aid Society of Pennsylvania in the first year of the Juvenile Court of that state and placed in country homes. That means that 161 good fathers and mothers are at work training these children. Each one of these fathers and mothers lives on a fine farm in the state of Pennsylvania. The Children's Aid Society has constantly supervised these children and reports satisfactory progress after one year's trial of all but seven out of the 161.

The Committee on Time and Place, Dr. F. H. Wines, chairman, reported that invitations for the next meeting had been received from Minneapolis and from Portland, Oregon. The claims of both places had been considered. The invitations were correct in form, the financial guaranty was sufficient in both

places, but after deliberation the Committee unanimously recommended the acceptance of the invitation to Portland, Oregon; the time of the meeting to be left to the Executive Committee after proper conference with the Local Committee appointed to take charge of the meeting.

On motion the report of the Committee was accepted and adopted and Portland, Oregon, was declared the place of the next meeting of the National Conference of Charities and Correction.

Adjourned at 12 M.

Committee on Time and Place.

Alabama, William E. Benson; Arizona, Rev. H. M. Shields; Colorado, Mrs. S. Izetta George; Connecticut, Charles P. Kellogg; Delaware, A. S. Meserve; District of Columbia, George W. Cook; Illinois, S. C. Kingsley; Indiana, E. E. York; Idaho, F. P. Fitzgerald; Kansas, A. A. Bailey; Kentucky, Mrs. K. G. Hayman; Maine, C. A. Maxwell; Maryland, Charles W. Heuisler; Massachusetts, B. F. Pettee; Michigan, J. B. Montgomery; Minnesota, C. E. Faulkner; Missouri, G. F. Damon; Montana, E. J. Groeneveld; Nebraska, Dr. A. Johnson; New Hampshire, W. J. Ahearn; New Jersey, Dr. Frederick Wines; New York, Frederick Almy; Ohio, Meigs V. Crouse; Oregon, W. T. Gardner; Pennsylvania, Benjamin C. Marsh; Rhode Island, George L. Smith; Vermont, Edward J. Wright; Virginia, George B. Davis; West Virginia, O. E. Darnall; Wisconsin, A. J. Hutton.

Conference Sunday.

The Conference went in a body at 3 o'clock Sunday afternoon to the city hall, where the Conference sermon was preached by Rev. Samuel M. Crothers of Cambridge, Mass. (Page 13).

SIXTH GENERAL SESSION.

Saturday Evening, June 18, 1904.

The Conference was called to order by the President, who introduced Dr. F. H. Wines, the chairman of the section on *The Treatment of the Criminal*, who presided during the evening. He paid a feeling tribute to the late Charlton T. Lewis, LL.D.,

who had agreed to prepare a paper for the Conference, but was prevented from completing it by his death in New York on May 26th. Dr. Wines read, however, a paper which Dr. Lewis had prepared for the New Jersey State Conference of Charities and Correction, and which was the last public address he gave before his death, prefacing it with the following words. (Page 448).

Dr. Wines. — I think I can promise you tonight not only profit but pleasure while you listen to the extraordinary paper prepared before his death by our friend Dr. Charlton T. Lewis, one of the most wonderful men that I have known, in respect of his ability, his acquirements, his versatility, his character, and his consecration. He was graduated from Yale with the highest honors, at the age of nineteen, in a class which numbered among its members some of the foremost men of the country. It was his intention in early life to devote himself to the ministry, and with that in view, he took a two years' course in a theological seminary of the Methodist Church. There, I think, he learned the Hebrew language. He was thoroughly proficient in written and spoken French, German and Italian. He was equally great as a linguist and as a mathematician. His knowledge of mathematics led to his being appointed secretary of the Chamber of Insurance, and for more than twenty years before his death he was the counsel of the New York Mutual Life Insurance Company. Learned in languages, he was also a physicist, a scientist, a chemist, and an accomplished astronomer. Everything he acquired he seemed to retain. But he was more than a scholar. He was a poet, a philosopher, an orator, an author, and, above all a philanthropist, with a passion for saving men. It was beautifully said of him that although he left the gospel for the law he carried the gospel into the law. He devoted himself to prison reform, and among the criminologists of this country and of the world, he stood in the very foremost rank. No man had a clearer conception of the theory of punishment, of imprisonment, and of the treatment of the criminal. He believed in his salvability.

I heard him deliver, in the State Conference of New Jersey at Atlantic City, the last public speech which he made. I was wonderfully impressed by what he said, and asked him to come to Portland and deliver the same address. He said it was not precisely what he would wish to say to the Conference, but before he could prepare his speech, there was an epidemic of spinal meningitis in New York, of which he was the victim. Suddenly taken ill, he became unconscious and never recovered his senses, but in a few hours passed away to his final rest.

I think that under these circumstances a peculiar feeling of tenderness and solemnity will enhance the usual charm with which you will listen to a paper than which I know nothing more exquisite in all prison literature.

CHAS. R. HENDERSON, D. D. — When by the kind permission of Dr. Wines I ran over this exquisite and impressive message, my first thought of it was, here is a voice from a new-made grave. But the second, sober and truer thought was: This is not a voice from the grave, it is a voice from Heaven. It is the voice of a man who was ever moving upward and taking with him those burdens he bore in his own generous heart. The tongue of flame from on high burns over us all this evening and the inspiration of the Infinite Goodness fills the place where we are sitting — the inspiration of grand ideas and hope for mankind. Gracious, disciplined, learned, was our friend, a prophet of the noblest ideas, and this, his swan song, is vibrant with the splendid music of his harmonious life.

A truer and deeper meaning of justice is dawning upon us. There was a passage cited yesterday from that very modern philosopher, Plato, and it recalled to me a passage familiar to most of you, which occurs in another dialogue, the Protagoras, in which you will remember that this sophist, this teacher of how virtue is to be learned, says that one of the evidences that virtue can be taught, is that the civilized city of Athens seeks to *educate* her criminal citizens, and that only barbarians follow them up with vindictive punishment. It is precisely the note of the modern man, for in many respects Plato was one of the most modern of prophets.

To-night we are here, enriched by the experience of the intervening centuries, repeating again the message that comes from civilized Athens, that we leave to the barbarians vindictive punishment and that we educate the criminal of our cities, into manhood, into hopefulness. This is not the task of slave-drivers; these are the tasks of parents and teachers. Too much of the barbarian and traditional vindictiveness lingers in our penal code, and our entire attitude to offenders. Society must indeed protect itself from egoistic attacks on order, life, person and property, and a morbid sentimentalism which shrinks from painful surgery is rebuked by scientific ethics. But more than once have such men as Brockway, Wines, and Lewis reminded us that the best social defence against criminals, if it can by any means be done, is the transformation of the character of the offender from evil to good.

This paper turns our mind again to the positive meaning of justice. There is even yet a definition of justice which in the

name of Plato's wisdom and of Christ's love, as well as in the name of modern science, we must repudiate. Justice, human and divine, is not in conflict with charity and needs no reconciliation with mercy. The picture of a just God, as a sovereign judge, seated impassive and motionless, on a cold, white marble throne, waiting for the sinner to fill up his measure of wickedness, and then consigning him to a hell to be under control of devils while God is deaf and merciless, forever indifferent to the happiness, and careless as to the moral conduct of the violator of law — that is Plato's barbarism and that is unchristian, monstrous atheism. God, as Jesus revealed Him, would rather not be worshipped at all than have such eternal moral indifference imputed to Him to blacken His fair name in the universe.

The justice we have revealed to us in the Founder of Christianity, the justice which shines in this noble and classic paper, is a positive, a regenerating, a saving quality. It is the seeker of the lost coin, the lost sheep, the lost son; and its ideal is to seek until it finds and restores the lost. It is a justice which justifies. It makes men just, and does not merely wreak motiveless, fruitless vengeance upon him. It is a justice which is truly and profoundly merciful. It will not call black, white, and evil, good; but it will never rest until it illumines darkness and makes the bad heart clean.

There is one application which has been urged upon me, by reading this paper and by some local studies which I have made in regard to the working of the indeterminate sentence in Chicago. The lesson of the paper before us is this: That it is the friendly visitor after all that must be used with the healing touch, as Dr. Wines said, in his Topeka sermon, the healing touch of humanity, combined with the divine quality of patient love. Until the great commonwealths either through voluntary association or by their own agents have taken men out of prison doors and led them forth and helped them to a place, they have not done their duty. The indeterminate sentence is on trial for the present: after a while the men that oppose it will be on trial. But just now the testimony comes from policemen, detectives and prosecuting attorneys, and from judges on the bench, that it has failed, at least temporarily, with us. But I say to my friends, The indeterminate sentence has not failed. You have never honestly and seriously tried it. Until some great commonwealth has had the moral courage and the discernment and wisdom to give it a fair trial, they have no right to argue against it; since it is an alternative we must choose: Either to go back to the vindictive unchristian spirit, or onward, — aiding in the spirit of probation and helpfulness until a man can stand on his

own feet. The fatal weakness in our administration is that the state does not furnish adequate supervision of those who are under suspended sentence, or released on probation. The indeterminate sentence can never be said to be tried in any commonwealth until we shall have a corps of officers and probation visitors who will say to the man, "Wherever you go, you will not be hounded and tracked by merciless detectives, but followed by a friend that will help you to escape from this burden, so that you may be at liberty at least to be a free man; and though you fall a hundred times, so long as you strive and give evidence day by day that you are rising to your feet again, there will ever be the great justice of the state incarnate in a friend by your side to help you to a new situation and a better success." It is not fair or just to send out a man, handicapped by his life and his record, and say, "Now help yourself." Not one-tenth of the criminals who are discharged have ever had a fair chance, and they never can have until the state has said, "We owe a duty to you." How long? So long as the Son of Man said the woman sought for the lost coin, and the shepherd for the lost sheep, and the father's heart for the lost son. The state must hold its hand upon the man, outside if possible, inside if necessary, but always regarding him as a lost man, to be found and to be brought home.

Mrs. Booth calls her house for discharged convicts, "Hope Hall." Mr. Lewis has given a classic epithet for the prison itself, "The Home of Hope." The healing touch of the human saviour, the friendly visitor, the agent of the state, will make this title not a mockery, but a blessed reality.

Rev. Samuel G. L. Smith, D. D., St. Paul, Minn. — I suppose that there is not a man or woman in this Conference who does not agree with the doctrine of the three great papers that have been presented in this section. They are on a very high level. I want to point out one thing: That is, that the trouble in our thinking on this and kindred questions is the assumption that our problem is a static, whereas it is a vital and dynamic one. We think we have a definite person, called the criminal. But he is very easily liquefied in our thinking. We make a great difference in our mind between the criminal in prison and the criminal out of prison. Rob Roy was a fine gentleman in his time. Then what vast ranges of possibility! Who would ever have believed that a man like Byron could have written the Hebrew Melodies? Nobody, unless they had known that a man who had broken at least six or seven of the commandments also wrote, "The Lord is my Shepherd, I shall not want." There are such heights and depths, such enormous possibilities

in one individual. The criminal is an elusive character and then society is equally elusive. We have been making criminals by raising our standard. Every time society awakens to a little higher consciousness of virtue and makes a new definition, it makes a new set of criminals. Think of the enormous and complex evolution by which society is rising in its moral judgments, and standards of conduct; and think how things are continually being upset and you will see that the problem never can be solved. For example, take all the talk we have had in this conference about our cities, and consider how that whole range of subjects is conditioned by one tremendous fact; namely, that American cities are not so much troubled by the foreign population, as by the enormous fact that those foreign populations have been living at home under comparatively simple and for the most part rural conditions. We have received that great mass of people from various nations, from villages and farms where life has been utterly simple, and have turned them into the complex vortex represented by life in an American city. That is a problem in all American cities.

When you have imposed these lofty standards, you have made it more and more impossible for larger numbers to reach your standards. In other words, the higher the standard of moral life which any state sets for itself, the larger the number of criminals. The more perfect you make the state the more the criminal population will inevitably increase. In the first meeting in this hall, we were told that in Portland every man, woman, and child was entitled to a thousand dollars if things were divided up. Notwithstanding that fact I went out into the suburbs of Portland, to see a poorhouse and found a palatial structure, not adapted to a city of sixty thousand inhabitants but too large for a well-managed city of one million inhabitants.

There are whole areas, square mile after square mile, in Russia where they have no poorhouse, and where the people do not know that they are paupers. It is a question of the standard of living. In crime it is the standard of conduct.

One conclusion only: If the problem is dynamic and vital, and not static, then a lot of this so-called science, in penology, must be false; a lot of the things about the boy being born so-an-so and cannot help it, and about society being fixed so-and-so, and nothing can change it. There is something wrong, and it makes me think of Artemus Ward, who used to say, "I would rather not know so much, than know so many things as ain't so."

If the problem is vital it goes into the spiritual forces; and, therefore, both in the nature of the individual and in the organi-

zation of society there are certain ultimate and divine facts which justify the everlasting philosophy of love that belong to the new criminology.

THE CHAIRMAN. — I have asked Mrs. Hayman of Kentucky, to give us a brief account of the new development in prison work. She is police matron of Louisville, Ky.

MRS. KATE G. HAYMAN. — We have had an unique plan for our new jail which is now being erected in Louisville, Ky. We have had during the past few years over two thousand women under arrest in Louisville, Ky., in the county jail. All these women and children are in care of myself and an assistant in the jail; we are called police matrons. I have charge of them all. We go with these women to the courts. We do not leave them until after their trial and we frequently go with them to the different places to which they may be sent by the judges. Recently we have been asking the judges of the different courts to send the prisoners to us so that we may have them to work out our plan. Our plan is to make a "settlement" in the jail. We have five rooms in the jail for the matron. There are two bed-rooms, an office, a kitchen and a dining room. We expect to put the prisoners in charge of these rooms. We have the china and the silverware for these rooms. Our cook and chamber girl has entire charge of these. It matters not whether she has been a thief or a murderer or has been brought there for drunkenness, we expect to utilize her and uplift her.

We have already got the Fiscal Court to give us a laundry. We expect to have our own clothing laundried there and the clothing for the prisoners, both departments, the men and the women. We expect to have a sewing room. A kind woman has already given us a sewing machine. We expect to teach dress-cutting and mending, and the different kinds of sewing. We expect to have competent teachers to take charge of that work. We expect to have a school and at night amusements. We do not want to weaken our girls, but while we keep them in jail we want to prepare them for work outside. We want to send them out healthy and without exercise in jail their health cannot be maintained. We believe in making them strong both in mind and body. We do not expect to teach them so far as their religious life is concerned; that will be given into the hands of a committee. We are only going to try to teach them how to lead right lives. We expect to feed them well. We work on the plan that all prisoners are not criminals and that all criminals are not prisoners. We expect to love them as far as we possibly can and we expect to teach them to love us. Already four girls have gone out from that jail. One of them

is doing religious work; three of them are good servants, one of them receiving twenty dollars a month, a splendid cook. We have already served meals to some of the members of our board to show them how well our girls can cook.

When I went there two years ago there was a little room twenty feet square and thirty-seven colored girls in it. I was frightened to see so many girls confined in one room without anything to do, not even cleaning up their own room, and down in the dark building that we had there were seven white women. Out of these women twenty-one went to the penitentiary, three of them white women. This last year we have sent only eight, and when I left to come to this Conference, we had only six women in prison. We expect to have a hospital with our jail and we have two rooms set apart for that purpose. We have one girl that would have gone to the penitentiary for life; it was her third term, we asked the judge to give her to us, and he sent her for one year. That girl will go into our new jail and take charge of a ward. The very girl on whose account she was sent to jail has herself been brought in there as a prisoner, and she treated her just as kindly as she treated any one in the prison. We want to teach them love for each other, to forgive, that it is through love that every one is redeemed. If you have any suggestions to give me for this work I shall be glad. In the course of the next year I suspect President Brackett will receive a letter from us asking for a trained worker from his school to come down there and help us do this work.

Mr. W. F. Spalding of Massachusetts.— The probation system has many different aspects, and it is difficult to say which one ought to be spoken of. I want to speak of its financial side, because the cost constitutes a fundamental difficulty in securing its adoption. When you go to your legislatures and say, "Give us a salaried probation officer," the question that will be asked you, if other states are like Massachusetts, is, "What does it cost?" Our English friends, when you present a matter of this kind, study it on its merits; but the American asks, "What does it cost?" If it costs dollars, and a good many of them, the average legislator says, "We cannot afford it." And so appeals for means to save men and women are refused because it costs money. But we did get in Massachusetts a system of probation officers which costs the taxpayers of that state, each year, seventy thousand dollars. Perhaps you will say that that is an enormous amount to spend for this purpose. Last year more than eight thousand men and women were kept out of prison and put into the custody of the probation officers of our lower courts. Their terms would have averaged at least three months a piece,

and the estimate made by a good many district attorneys is that the length of time would have been much greater than that. If we reckon the cost of the food alone for three months, at one dollar per week, we save more than $100,000 in clean cash. The probation system in Massachusetts is not only paying for itself, but paying a profit larger than most business men are getting on their investments. I say this because you will be met with this question of expense, and the answer to it is that it pays its own cost and also a profit to the commonwealth.

Let me speak of another item in this financial side of the question. Have you ever thought what the men who are put in prison would earn if they were kept out of prison? I was talking with your Judge Hill to-day and speaking of this work in relation to a single offence, and I said, In our state a failure to support one's family is a criminal offence, and the man who has been convicted of non-support, may be sentenced to the house of correction. We bring the man into court, convict him of non-support, and then place him on probation, with the condition that the wages shall be paid to the probation officer, who shall see that the family is supported out of them. Compare this with the usual method. On the one hand you put a man into prison and support him at the expense of the state, and punish him for not supporting his family, and at the same time prevent him from supporting it, and compel the family to be supported by public or private charity. On the other hand, you compel him to support his family and himself, and his wages go where they should. A single probation officer in the city of Lynn has collected $4,000 in a single year. That is only with reference to this single offence. But the same principle would apply to others. The condition of ordinary probation is not that money earned shall be for the support of the families, but in a large number of cases these probationers are put to work and support their families instead of being supported by the state.

Let me call your attention to another aspect of the financial question. Have you ever thought what it costs the state to support a man who is made a criminal in prison? Perhaps you think they are not made criminals in prison. Take your own jail, as good as the average. I went through it this afternoon and saw young fellows committed there for the first offence, — offences hardly crimes and many of them accidental, like drunkenness, which is hardly ever deliberate. A man for lack of a few dollars with which to pay a fine is thrown into a jail and kept there 30 days, in the closest association with the worst possible companions. We continually say to our boys, "Keep out of bad company;" yet when the state takes control of a young fellow it puts

him constantly into the closest companionship with the worst of men. What is the result? It is inevitable that he should be contaminated, no matter how good the purpose of the prison officials may be. In this way young offenders are made into habitual and confirmed criminals and the cost of maintaining them through life — for it is maintenance for life in many cases — is an enormous bill of expense for the taxpayers of every state in this country.

The probation system, as a business proposition, should command the respect of the best business brain of this country. We are accustomed to say to the members of the legislature of Massachusetts, "Will you save men or will you save dollars?" The legislature decides to save dollars, but it loses the dollars and loses the men also. Whatever you do, impress upon those who have charge of the public purse strings, the fact that you save both dollars and men by the probation system.

Honorable Ben B. Lindsey, Judge Juvenile Court, Denver. — After the uplift we have all had from the magnificent paper of our lamented friend, Dr. Lewis, and the eloquent gentleman whom we have just heard, I have little to say in response to your request, unless it would be to tell you of one or two experiences of mine in probation work with those who have been spoken of as the younger criminals. I do not mean by this term the average boy in the juvenile court, because he is not a criminal. There are several who have come under my observation and influence who certainly approach this condition as near as it is possible at their period of life, sixteen years. All of the boys I have in mind were victims of the criminal law and had been in the police courts and the criminal courts many times before they came to us. I remember the police department was busily engaged several years ago in trying to capture a gang of young thieves. I believed I knew a boy who knew them, and through his influence, I succeeded in getting him to bring the gang to my chambers late one night. He came in leading four or five rather tough looking youngsters; he came up to my table, turned to the boys and said: "Now, kids, sit down and 'snitch up.'" (This means to tell on themselves.) The boys told me of a number of thefts in which they had engaged. I went to the police department that very night to verify their stories. They seemed so extraordinary that I thought they were "stringing" me. I found that the bicycles they told me they had taken had been duly listed at headquarters by complaints filed there and the places from which they were stolen duly corresponded with the statement of the boys. There was a fifth boy in the gang whom I wanted to get hold of. I did not tell the captain of the police the names of the boys. I

didn't "snitch." I told him my purpose was to get a certain boy (the fifth one); then he began to argue. He said they must all go to the penitentiary — he must break up the gang, and when the controversy had become animated, without much progress, I finally said: "Captain, the difference between your system and the juvenile court and probation system appears to be this: you are trying to recover five bicycles which have gone to smash, and we are trying to recover five boys to the state of Colorado. I think the boys are worth more than the bicycles." He finally agreed with me. Now, after three years, I can say that every one of these four boys is a good citizen to-day. The fifth boy was too old for us by a year. He went to the penitentiary, staid there two years, and is back in Denver giving the police more trouble than he did before. It seemed the penitentiary didn't cure. Now, it may be we might have lost half of our four, but suppose we had only saved one, we would still have had the best of the penitentiary, because it saved nothing but simply stored up trouble for the future. Society wasn't protected after all, except for two years, but society became a worse victim at the end of that time and the individual a worse marauder. This is only one illustration of the difference between the old method and the new.

Another case was that of a boy burglar sixteen years old. The police were so desperately upon his trail that they tried to kill him. He was shot at and wounded. He was brought to the juvenile court, and because his last offense was a few days before his sixteenth year, we retained jurisdiction. A certain captain of detectives came to me to protest against putting that boy on probation, and the strong point of his argument reserved for the last was, "Why, Judge, that kid has been in jail thirteen times." This officer wanted to send him back the fourteenth time. I said to him, "you say that we will fail; that is, probation, help — earnest assistance with firmness, and yet with all kindness, — will not win. Well, suppose it does not, we will still have twelve times the best of you." The case from this view point rather disturbed the captain of detectives, at least to wringing from him the admission that perhaps our scheme had a little the best of him. Within two weeks I spent over twenty hours in jail with that boy; but this was not all, I had the jailer bring him to my chambers at night, until one evening the jailer said to me: "Judge, that boy has his eye on the fire escape and he will be down it in a flash if I don't watch him." I sent the jailer back to the jail and stepped up to the boy, threw up the window and said: "There is the fire-escape and there is a dark night outside and you have got two hours the best of it. If you think it is the best thing for you to go, then go, but if you want us to stay with you, to help you, to

make a man of you, if you have any good in you I don't believe you will go, but it is up to you." He was a boy not without intelligence and education. In two minutes he was sitting in front of my table with a declaration that he would stay with me. That night this boy who had been taken to the jail between two officers, that boy who had been handcuffed and placed in dungeon cells, almost at the hour of midnight, through the crowded city, went back to the jail alone and took his place behind the bars. There was not one of them, but two of them, supposed to be equally bad. They were pals in the old days. Today one of them is earning $2 a day on a Colorado railroad and the other is coming our way.

I once sat in the St. Louis jail face to face with a young murderer nineteen years old. He told me how he hated the judges who had sentenced him and the officers of the law. Half of the prisoners with whom I ever talked I know hate the officers of the law. Now this young fellow told me how he hated the "old guy with the whiskers," referring to the judge who sent him up. I thought I might learn something from that young murderer. I know I have. When we send a boy to the Industrial School, we do not send an officer with him. I know they don't hate the "old guy" on the bench, but it is not because he isn't old and that he hasn't whiskers. These fellows have had a fair show — a square deal — and they know it. Of course, I cannot tolerate their offenses, and so I explain to them that I do not despise them but despise the evil that is in them and that I know they can throw off. I do not tell them they are bad or that they are criminals. On the contrary I tell them they are neither. I do tell them they are weak, and that unless they become strong for their own good and because it is right and is the best thing, they must suffer the consequences, that they are the sufferers in the end, that we are trying to help them, to assist them, to redeem them, and not to punish or condemn them. There is a way to get them to understand. They finally understand us and we understand them. This is easier said than done. Our success may be determined by the fact that in nearly four years less than five per cent. of the children on probation have failed to keep the terms thereof, and to respect the trust reposed in them. We have had to send some eighteen to the state industrial school in the past year, and among this number have been the little ragamuffins of ten to twelve pursued for weeks by police officers because they had a bad case of "swiping" and moving-about fever which seemed to demand brutality for the cure rather than the right kind of firmness, love, kindness, aid, and assistance; and among the number were also the fellows whom the newspapers described as young boy bur-

glars, some of whom, I am sorry to say, had justified the title in an attempt to crack safes and possibly do worse things as a result of the desperate chances they took, but they all went alone and unattended without the slightest surveillance or suspicion thereof. They bought their own tickets, they took the train, they changed cars, they went out on the plains and into the foothills and up to that state institution when policemen were betting twenty to one they would never go, and when I knew they would. No one has ever failed yet. Some one asked me to-day what I would do if one failed to go. Well, I want to tell you I have been looking for that fellow, more as a matter of curiosity than as a matter of expectation. In the first place, I should learn something — I should learn why *we* failed, and not why *he* failed, and when I learned that I would send him back again in the same way.

What has this thing cost the state of Colorado? It has cost absolutely nothing in dollars and cents. This may seem strange, but the report of our court will show it is true. It has saved the state of Colorado already over $270,000 in cash. The report of the court will also show that this is true — not only true but more than true, in that it is possible because it represents what has been saved up to date and doesn't make any claim of what is going to be saved as a result of the same work in the next ten years, aye the next twenty years — aye the next hundred years — aye even for all eternity.

Mr. Frank B. Sanborn, Mass. — I think we ought not to close this meeting, after hearing what Mrs. Hayman has said to us, without mentioning the fact that the first police matron of the country was elected to serve in this city of Portland, many years ago. Mrs. Hayman has introduced a new idea into our prison science. She has introduced a "Social Settlement" idea into the jail. She has introduced an innovation which we did not expect and we hope that she may carry out her purpose.

The Chairman.— I like this meeting because of its hopeful spirit. If there is anything I hate and which is from the devil and must be called by the name of diabolism, it is pessimism. Did you ever hear the definition of pessimism? "A pessimist is a man who of two evils chooses both." Dr. Lewis was divinely optimistic. It is a spirit which breathes through all our poets.

Mr. Wines closed by reading the following quotation from Tennyson:

Thou canst not prove the Nameless, O my son,
Nor canst thou prove the world thou movest in.

Thou canst not prove that thou art body alone,
Nor canst thou prove that thou art spirit alone,
Nor canst thou prove that thou art both in one.
Thou canst not prove that thou art immortal, no;
Nor yet that thou art mortal — nay, my son,
Thou canst not prove that I, who speak with thee,
Am not thyself in converse with thyself.
For nothing worthy proving can be proven,
Nor yet disproven; wherefore be thou wise,
Cleave ever to the sunnier side of doubt,
And cling to Faith beyond the forms of Faith!
She reels not in the storm of warring words,
She brightens at the clash of "Yes" and "No,"
She sees the Best that glimmers thro' the Worst,
She feels the Sun is hid but for a night,
She spies the summer thro' the winter bud,
She tastes the fruit before the blossom fails,
She hears the lark within the songless egg,
She finds the fountain where they wail'd "Mirage!"

SECTION MEETING.

TREATMENT OF THE CRIMINAL.

Thursday Afternoon, June 16.

The section meeting was called to order by the chairman, Dr. F. H. Wines, at 2 P. M. Mr. Wines read a paper (page 422), after which discussion followed for an hour, opened by Bishop Fallows.

DISCUSSION ON THE CRIMINAL.

Bishop Fallows.— Those who have given serious thought to this great question will agree in toto with almost all that Dr. Wines has said in his paper. I wish to give a concrete illustration of the new spirit which is prevailing in institutions for the reformaton of offenders. During the past week a unique ceremony took place at the Illinois State Reformatory. I was asked by the superintendent to come down and assist at the graduation of a class of seventeen young men. If I had been called, a hundred years ago, to a graduation ceremony it would have been to preach the funeral sermon, because every one of those boys, under the laws of the state, would have been hung. Instead of that they were to receive school diplomas. They ran from 16 to 19 years.

in age. They gave their salutatory, their valedictory and their several orations, with debates and music as would have been done at any school, and I had the pleasure of making the commencement address to them as they were about to go out on parole. It is fair to believe that out of those 17 young men 85 to 90 per cent. will make good honest citizens. The effort of the institution is to educate thoroughly the whole man, mind, body and soul, and it is expected that when they leave the Reformatory they will do what other young men will do as good citizens. In other words, the treatment of the boys inside an institution ought to be, as far as possible, the same kind of treatment as that given to boys outside. That being the case, the boys will come forth and take their places with the boys from public and private schools as good citizens.

Mr. Frank B. Sanborn, of Massachusetts.—I want to bear testimony to the progress that has been made. Bad as the case is at present, it was a great deal worse forty years ago. This reformatory treatment has sprung up in the last fifty years. It was begun in Ireland, but has had its most complete development in this country. We can now say that prison discipline has become a science. We know, not in each individual case, but as to the whole class, just where to begin, what steps to take, and what the final result will be. This result will be the practical reformation of many. Some will fall back into crime. Then there is a small third class, incorrigible, who must be kept under perpetual incarceration.

Now it is the glory of the United States that this system has not only been developed theoretically, but has been put in practice in several states, and we thus know what the results will be when prison science is practically applied.

Adjourned.

Friday Afternoon, June 17.

The section meeting on the *Criminal* was called to order by the chairman of the committee, Dr. F. H. Wines, at 4 P. M. A paper by Z. R. Brockway, was read in his absence by Dr. Wines. (Page 434). Discussion followed.

DISCUSSION: THE CRIMINAL.

Mr. F. E. Lyon, Howard Association, Chicago.— We have been congratulating ourselves as we have heard in the able papers of yesterday and to-day a resumé of the splendid progress that has been made in the attitude of the state toward the pris-

oner and the change from a spirit of vindictiveness to the thought that the prisoner should be reformed. And yet it may be well for us to pause and ask ourselves what remains to be accomplished. In spite of all that has been done since the days of John Howard there is still great indifference to these problems of the relation of society to the prisoner. Not that other people are less humane than any of us, but that apparently they do not stop to think of these problems. They do not realize that these men in prison are their brothers, whose keepers they should be. The weak part of our system is the county jail. Last week in the middle west I visited a city prison and a county jail, and the conditions were such that I felt the people were really committing a greater crime than the men in prison. I found in the county jail three boys, ten, twelve and fourteen years of age, mingling freely with the old hardened offenders. In the city prison they have from two to one hundred and fifty in a small enclosure. So many are locked in that they are not able to sit at all. Women were mingling freely with the men. There was no ventilation. There were three small windows at the top, hardly enough for ventilation, but they were not open. The keeper said they had not yet been opened this spring. A girl had been kept in this prison two weeks on suspicion, before coming to the grand jury, and was then released. She had been in a room with two colored women of bad character. While such things occur there is work enough for us all to do in this direction.

Mr. F. B. Sanborn, Concord, Massachusetts.— As I can not suppose that all this audience know who Mr. Brockway is, I am going to speak about him. There are philosophers who do nothing but philosophize, but that does not seem to introduce them into the world of practice. Mr. Brockway is one of the greatest philosophers in this country, but he has been a practical man all his days.

Mr. Brockway began at eighteen — he is now approaching eighty — as an under keeper in a prison in Connecticut, his native state. He was afterwards in the penitentiary in Albany, where he remained several years, going through the different prison offices until there came a message from Monroe county, that they wanted there a man capable of building and managing a prison. Mr. Brockway then went to Rochester as superintendent, finished the county prison and remained there several years, when a similar message came to him from Detroit. They wanted a good prison officer there and there I first found him.

My acquaintance with Mr. Brockway was the beginning of my actual knowledge of the prison question. I had some *theories*

about it before, and had written a pamphlet on the subject, but my real knowledge began in my acquaintance with him in 1867, when he was managing the county prison at Detroit. Wherever he went he not only managed the prison, but he instituted reforms. He is one of the practical minds that always add worth to any institution in which they find themselves. Although he had only a county prison, he went to work to add all those miscellaneous aids that it was capable of receiving, and not only did his own work, but was at the head of a Sunday School for a thousand poor boys and girls. He was not only manager of a prison and directed this great institution, but was also doing much for the city of Detroit.

In 1874 he gave up his place at the head of the county prison, thinking he would retire from prison service, and be a free man after his long incarceration. But he had not been out of it long when the state of New York, which was about to establish by law the first reformatory on the modern principles,— those explained by Mr. Wines — the state of New York sent for Mr. Brockway to take charge of the Elmira Reformatory. He went there in 1876, and I visited him soon after. I found him in charge of perhaps four hundred men, building his prison wall; and from that time until he left the reformatory I visited him nearly every year, keeping track of his prison and of the system which he there introduced. He had then, for the first time, under the laws of New York, an opportunity to develop his theory of the proper treatment of criminals; and he proceeded on the most fundamental and enlightened notions of education to build up what I have often called "a prison university." The schools he established there were not on the old basis of the chaplain instructing a few of them at certain hours when they were not at work, but schools which were an essential part of the prison system. He instituted a system of marks, not original, for it had been used in Ireland twenty years before, but his marks and grades bore the stamp of his own genius. He introduced other important changes and finally, by the year 1900, he had established what I regard as the most perfect educational system, adapted to the pupils, which I have ever seen; worthy to be compared with any system of public education in any part of the world, or with any university. He had taken his material at the lowest point, beginning with a system of physical training, with a gymnasium, baths,— more important and extensive than any which I have seen in any public institution,— and, proceeding from that treatment of the physical man, he had gone through all the grades of intellectual and moral training. He had a class of criminals, favorable for such training; young men whose

average age could not have been far from twenty-five, but his method would apply to all ages. In 1901 he resigned, having brought his 1,300 prisoners to such a state of discipline, by training of the hand and the mind, that he was actually providing employment *outside* his prison, at a trade or occupation which had been learned in his prison, for each of his annual discharges, which at that time amounted to more than five hundred. The result was such as was never before attained in any part of the world, in anything like such a degree.

Mr. Brockway is the man to whose philosophical treatment of the subject you have listened to-day, and when we have occasion to lament the death of Mr. Brockway — which I hope will be long years hence — we may say, here was a man who has approached the prison question not for the United States alone, but for the whole civilized world, with the greatest genius, together with a philosophical and theoretical understanding of that question, which has not been exceeded, I was about to say, since the days of Plato, whose striking words he has to-day quoted. If Mr. Brockway had been placed in any part of the universe he would have created something new and original; for he stands among those persons bound always to change the existing state of things to something better.

SEVENTH GENERAL SESSION.

Monday Morning, June 20.

The seventh general session was called to order at 9:30 A. A., by the president. Prayer was offered by Rev. Lewis Malvern, D. D., of Portland.

The first business of the morning was the report of the Committee on *Charitable Transportation,* by the chairman, Mr. Chas. F. Weller, of Washington, D. C.

Mr. Weller.— There are two purposes in the report of this committee. The first is to report what has been done, and the second to ask for its dissolution, as it has finished its work. The movement originated at the National Conference of Charities and Correction held in Detroit two years ago, at the suggestion of the mayor of St. Louis. By chance I was made chairman of the committee elected to take up the suggestion. When we met in Atlanta the committee presented a report with a code and rules to govern charitable transportation. One hundred and forty-two societies have signed those rules. The most important body to adopt them is the National Jewish Conference. The move-

ment has been supported by voluntary contributions which have come from fifty-three societies and individuals, amounting to $264.13. We have spent $221.98, for postage, printing, stenographic work, etc., and have $42.15 to turn over to some one. A good many people feel there is value in this movement. It seems best that a voluntary committee may be organized that shall not bear the name of the Conference that shall continue this work. The following people have volunteered to serve on such a committee: Miss Higgins, of Boston; Mr. Carstens, of New York; Mr. McClain, of St. Louis; and Mrs. George, of Colorado. Any one interested in securing these rules and codes can do so by addressing Miss Alice L. Higgins, Associated Charities, Boston.

THE PRESIDENT.— No action is called for, but I would like to express the sincere thanks of the Conference to Mr. Weller and his associates for this admirable piece of business. I venture to make a suggestion to the committee that the information just given shall be printed in *Charities*.

DR. F. H. WINES.— In behalf of the Committee on Resolutions I would say that that committee has had under consideration the resolution offered by Dr. Smith in response to the request from Mr. Koren on behalf of the director of the census of the United States and offers a substitute for it, to the effect that a committee of five be appointed to confer with the director of the United States census relative to the matter of securing legislation that will enable the government to obtain statistics relative to the work of charities and corrections.

The substitute was read and discussed by Messrs Birtwell, Sanborn, Wines and Jackson.

The Committee on Organization reported through the chairman, Mr. Homer Folks. The report was accepted and adopted. The list of officers and committees elected will be found on page at end of book.

The subject for the morning was taken up, the report of the Committee on *State Supervision and Administration,* Mr. Michael J. Scanlon, of New York, chairman. Mr. Scanlon read his report. (Page 167).

A paper on "The Limits of State Control and Supervision of Charities" was read by Rev. A. W. Clark, Omaha, Nebraska. (Page 180).

A paper by Rev. T. L. Kinkead, on "State Supervision," was read. (Page 342). Discussion followed.

DISCUSSION ON STATE SUPERVISION.

Mr. F. B. Sanborn.— These papers do not all point in the same direction, but they contain important statements of fact and some very questionable statements of theory. I would accept the facts and discuss the theories. I want to remind Mr. Clark, who states so positively what is to come in the future, that the gift of prophecy is given to very few persons in the present century. I have learned after long experience not to be too positive, for the thing I thought I was positively sure of, a year ago, is to-day not so. I would remind him of the swaying pendulum, which has one moment a very decided motion from the right hand to the left; but presently comes to a point where the swing is the other way. The safety of our government and of our race depends, as Shakespeare says, on this alternation between tendencies, as in that extraordinary play, Troilus and Cressida, he speaks of:

> Right and wrong,
> Between whose endless jar Justice resides.

Until Mr. Clark began to name certain limits I thought he was showing us that there were no limits to state supervision. He quoted authorities to show that the state is absolute. We are living in a union where there are forty-five state jurisdictions, and if this centralization is to go on it may lead to all this power resting in the national government; for the same argument that favors illimitable control favors illimitable national supervision; and unless we are wiser than our fathers we are not going to allow that. They held that the power of the States must be maintained, to prevent the over-riding of local self-government by the national administration.

Mr. Chas. L. Fox.— I want to say a word in defence of Mr. Clark from the laboring man's point of view. When the question of charities comes up then the laboring man has something to say. His self-respect is to be considered and the board of control will appeal to him more than the board of supervision.

Mr. T. W. Crissey, Michigan.— In Michigan there has been some attempt at purchasing by a central board, but we do not believe that that system is best. It might be said that a central board should buy the supplies for the public schools for the state of Michigan, but that proposition has been successfully combated so far. We believe that it would contain an element of serious danger. A purchasing board of five is a great deal more easily open to jobs on the part of the great book agencies. Would

not the ordinary school board in the city, or in the rural district be strenuous as to its privilege of controlling and directing the purchase of supplies for its own school?

Mr. C. E. Faulkner, Minnesota, said that we have got to come to boards of control, because that is the modern method. Every great business has its purchasing agent. It is a great deal more economical.

Mr. Ensley Moore, Illinois, said that he wished to emphasize the point in Mr. Kinkead's paper with reference to the child's right to the religion of its parents, and the point in Mr. Clark's paper with regard to the supervision of children placed out in the different states. Wherever a state allows a child to be brought in and placed there that state should have the right to see to it that it is properly placed and cared for.

Mrs. L. M. N. Stevens, Maine.— Maine is far behind in respect to state boards. While it does good liberally and supports charities and corrections generously, the results are not as good as they would be if Maine had what it ought to have, a board of charities and correction. I hope the establishment of such a board will be one of the many good results that will come to the state because this great Conference has met here. We are not in a position, from the Maine standpoint, to discuss whether we need an advisory board or one with controlling supervision, but I am sure we want one or the other, and the more careful the supervision the better will be the results.

Mr. Christopher Easton.— I do not see how the extension of state power and function can be confounded with centralization of state power and function. The first paper simply discusses the means of extension of the control of the community over community affairs and the method by which it may be inaugurated and carried out, by state, local or national government. The assumption seems to be that the state cannot, for some reason or other, obtain the requisite grade of intelligence and devotion and adaptability in personal service as compared with private societies. The assumption to me seems to be just the other way, for where, except in social service under the state, can the modern cultivated, educated, social worker find the fullest satisfaction of his desire to serve and labor for the entire community and in service of it? For is not the state the only authoritative association in the community which has the right to represent and guard and control the rights and the interests and the development of the community?

Mr. David F. Tilley, Boston.— I do not believe that the state should give all out-door relief as has just been advocated.

I feel that it is absolutely impossible for any city or state to duplicate the work now being done by private charity. I would advise allowing the private charities to do all that they can and then have the city or state supply the balance needed, if any. In my opinion, private charities can do better out-door relief work than the city or state for the reason that they have such a large force of paid and unpaid workers and the city or state would not feel able to engage such a force of visitors, so that I fear if we were to adopt the policy advocated of having the state give all out-door relief the results would not be as satisfactory as they are now. Any city or state giving out-door relief ought to co-operate with private societies.

Mr. Charles P. Kellogg, Connecticut.— I can speak for a state that has had a supervising board. After several years' experience I must say that I am converted to the idea that a state board of control could accomplish better results. The institutions owned by the state and semi-public ones which are supported partially or wholly by the state must be controlled by the state either by appointed boards or boards of control. Members of appointed boards, even in cases where they are well meaning, often become indifferent and they do not look after institutions as closely as they should. Then the work of the supervising board is almost always bound to be unpopular. Our visits in a few cases are resented and in many others they are rather more tolerated than welcome and even where they are welcome it is difficult to enforce our recommendations. Under a board of control there would be no doubt of the power of the board to enforce its orders. I think Mr. Clark is right in his prophecy as to the way the tendency is running.

Gen. R. Brinkerhoff, Ohio.— I am utterly opposed to the management of our state by a board of control. A little state like Connecticut, or like Rhode Island, might get on with a board of control, but in Ohio we do not want it. We have seventeen institutions, averaging a thousand inmates, some of them two hundred miles apart, and you would have a board of control of three persons to supervise what they are doing! The thing is preposterous: they can not do it. I have been on the State Board of Charities for 27 years and I know that the people of Ohio believe in it. We have not a bit of power. We simply inspect and report, but the governor of the state, who is the president of our board, has the power. What is the board of state charities for? It is for the purpose of getting at the truth in regard to institutions and methods and one can do that only by traveling and reading and studying for years. We have traveled all over this country, and some of our members over large parts

of Europe, visiting and studying institutions. It is our business to do that and then to bring the knowledge we acquire to the attention of the people. It is also our duty to attend our state conferences of charities and this National Conference of Charities and Correction. In that way we try to keep abreast of things and to make our knowledge and experience of use in carrying on our own institutions.

Mrs. H. G. Codman, member of the Massachusetts State Board of Charities, was asked to speak.

Mrs. Codman.— Our board is partly a board of control and partly an advisory board. We have the control of placing out children and we may advise other institutions. We visit them and try to find out all about them, and sometimes make recommendations that are followed. But we are always very courteously and pleasantly received, even if they do not listen to us. We have thought a great deal about a central supervising agent, but have come to the conclusion that it would not work, that the different boards can purchase with more economy and greater advantage than a central board could do.

Mr. Harry McCormack, Chicago, said that if there were corruption in boards on account of politics it was the fault of the people. They should elect honest politicians.

Dr. F. H. Wines called attention to the fact that last year he had been directed by the State Charities Aid Association of New Jersey to prepare an elaborate report on the history, work and results of supervising boards and boards of control. The report is embodied in a pamphlet of about a hundred pages and can be had by applying to Mr. Hugh F. Fox of New York.

Mr. A. W. Clark.— Fourteen years ago I became a member of this Conference and have attended every meeting since. At that time I listened to Gen. Brinkerhoff and others defending advisory boards. For eight years I worked in Nebraska to secure a supervisory board. Two years ago I began to see that there was another side to this subject. I spent several days in Iowa and Minnesota studying their methods and I also studied the history of Wisconsin. I went to New York and Boston, to study their methods and to visit their institutions. As a matter of personal experience I am converted to the idea of a board of control. I believe it is a necessity.

Adjourned at 12 m.

EIGHTH GENERAL SESSION.

Monday night, June 20.

The eighth general session was called to order by the president at 8 p. m. The work for the evening was the report of the Committee on *Needy Families* in their Homes, Mr. E. P. Bicknell of Chicago, chairman. Mr. Bicknell presided and read the report. (Page 188). Francis H. McLean, of the Chicago Bureau of Charities, read a paper on "Ideals and Methods of Co-operation." (Page 200). An address was given by Rev. J. W. Magruder, Portland, Me. Discussion followed. (Page 216).

DISCUSSION: NEEDY FAMILIES.

Mrs. John M. Glenn.— The kernel of this paper seems to be that in our efforts to co-operate we should see things from the view-point of the individual with whom we are to try to co-operate. In the second edition of Mr. Devine's Practice of Charity there is a chapter called "Elementary Definitions" in which is given the definition of the word co-operate. In this newer definition which Mr. Devine emphasizes, we see that in true co-operation there must be something more than a merely formal relation; there must be a mutual understanding of each other's point of view, and that is the kernel of Mr. McLean's paper. We ought mutually to understand each other, to formulate some definite program, and be in some true sense fraternal. Such relationship must be, as has been so well emphasized, democratic, for co-operation, to amount to anything, must be democratic. It must be democratic, social, and constructive. I do not believe that our co-operation will ever amount to a great deal unless we have a definite program, always remembering that we are to see things not from our own point of view, but from the point of view of "the other fellow." We can not get far on unless we are working *with* others, not simply *for* them. Where the family life is made the centre and the workers around it are in sympathy in considering the problems we get the kind of co-operation that we want.

A little while before I left Baltimore I was talking with one of our workers who was to have a holiday of three months. She asked me what use I thought she could make of her holiday. "You know," she said, "I want to know my people better, (she works among Polish people), and I thought one way to do it

would be to read Polish literature." Being ignorant on the subject I could not tell her what to read, but she said that she had already read some Polish novels and that they had helped her to understand the real opinions and aspirations of the Polish people as she had never done before. She felt that her outlook was still too narrow and she wanted to learn something further of Polish history in order to have a better understanding of the people. She also told me that coming in contact with Lithuanian families she found she had grown closer to them when she had seen the housewives cleaning the house and had learned that the coarse straw mattresses made of ticking were yearly washed and filled with fresh hay. She thought that this simple thing had brought her closer to the lives of these people. It was coming a little into the life of the people and learning their point of view as to household care. It seems to me that it is in some such way that we are going to get the kind of co-operation that will make us understand the lives of the people we are trying to reach.

Last winter, in connection with our great fire, those of us who lived through it were brought face to face with great problems, and though severally we must have seen things from many different points of view, yet when we felt that we had to meet a common disaster we knew there was no time to think of our losses, as merely personal. In the efforts made for those who had to bear the heaviest burden of loss I am very glad to think that we were able to work with the people in distress and not for them. To meet the need one of the first attempts made was on the part of the president of this Conference, who went to the labor organizations and asked their representatives how there could be helpful co-operation in the effort to relieve. So from the very beginning there was the meeting together with representative leaders, those who came most directly in contact with the people who through the fire had lost their occupation.

The result of the work done in the days following the fire, was that we were impressed with the strength of the people and the resourcefulness of those who had to meet disaster. We as charity workers received the right response from those who for the first time asked for aid to meet their needs. They asked us to work with them, not for them. The great lesson of any such catastrophe is that we who are brought to feel there is this immense strength, this immense democratic constructive power in the people, must take care that we do not break this strength down by unwise charity work; that we see things from the people's standpoint.

I feel strongly that there has to be a deep religious conviction as the source of our work. If the excellent gift of charity we have to bring to those who need our assistance is to bear the best fruit, there must be the underlying conviction of our brotherhood, a strong sense of the banding of ourselves one with another. Without such conviction we shall not have genuine co-operation and such conviction we shall not have unless there be a strong religious foundation.

MRS. S. I. GEORGE, Colorado.— Some of us have come long distances to get the help and inspiration we always receive from this Conference and when we try to put into operation some of the good things we have learned we once in a while go a little further than our instructions. I will not say that we do better than other cities, but I want to speak of a scheme started by the churches and the Charity Organization Society since I last came to this Conference two years ago. With the assistance of the Charity Organization Society a Neighborhood Aid and Day Nursery was started and we looked about in other directions for the support of this work. As a result the churches responded in a kindly way and now there are fifteen churches which give each five dollars a month, which with the $500 which the C. O. S. gives, carries on a beautiful work. It is not the financial assistance, valuable as that is, which is of so much importance, as it is that the hundreds of people of the churches have been brought into active co-operation in this work. Nothing has ever brought us such lively co-operation. Every venture of organized charity opens up new avenues to usefulness to those people who seem never weary in well-doing.

REV. JOSEPH MAGUIRE, D. C.— The organized charity workers in a community are in a position to see more fully than other individuals the value of co-operation and therefore charity workers should be tolerant and patient in seeking co-operation, seeking it perhaps in the face of opposition. Charity should be universal. It takes in the entire world and if in its efforts to secure this co-operation it does not at first succeed, let it still continue. There are many ways in which the principles of charity organization can manifest themselves. In every way it is desirable to secure this spirit of charity and of co-operation, for the purpose of enlightenment and of drawing others nearer to us, thereby advancing the common interests of humanity.

MR. FREDERIC ALMY, Buffalo.— Since I have been here three clergymen of different denominations have asked me about our plan of church co-operation in Buffalo. I do not mean now to describe our plan, but only to speak briefly about it.

First, organization does not mean doing things yourself, but getting other people to do them; I continually say to the eight agents of our charity organization society, your work is not to help the poor: your work is to get other people to help the poor. The motto of our society is this: "The aim of this society is to increase, to organize, and to educate the amount of unpaid, voluntary, personal service given to the poor of Buffalo." We subdivide the burden that must be carried. Of the churches of Buffalo, 143 have taken districts and they have greatly aided our work, but have also greatly increased it. We can no longer be satisfied with the work of our own agents; we now seek to keep in touch with all the charitable work of the city and in doing that we are permeating everywhere. Churches that were once hostile have become cordial. I hardly know any of the churches which criticised us severely not many years ago that would do it now. We find our chief task now is to transmute apathy into action. We do not try to control the charities of the churches; we do not wish to. But through this plan, which we believe in, though it takes the patience of Job, we are little by little getting a number of churches which supply volunteers who it seems to us, do pretty strong, fine work. They are willing to take suggestions. Our only difficulty is that agents are apt to think that when a family is referred to a church they are done with it. But their work is to tag along and to advise and suggest!

This district plan is also a way for acquiring volunteer visitors, and if the churches will send volunteer visitors we will train them. I can see how the plan has succeeded as we look back several years. It has been tried in Brooklyn for three years and in Cambridge for six years. It is not as yet orthodox, but it is an interesting experiment and we believe in it.

Mrs. Minerva Parker Nichols, New York.—I want to speak of one form of social co-operation that seems to me so far has been overlooked. We have spoken of what we do for these people, but we have said nothing about what they do for themselves and we have entirely ignored all that they do for each other. No visitor ever does for her "case" what a woman in a tenement house does for her next door neighbor. I know of none of these women who are represented on any of our boards. I asked that they may come in to our day nursery, and into our free kindergarten committees. They should be in closer touch with the constructive work we are trying to do for the poor. I have heard the plea that women with children should be pensioned, that we should appeal to their relatives for help. I think if you work among these people you will find that after you have

appealed to every possible relative, and drained dry all of the purses of your friends for pensions, that then you have touched only a few isolated, particularly interesting cases. I am thinking of a woman who was left in need, a woman with such a disagreeable temper that she was very hard to get on with. She was one of the people who are "poor, but honest." She came to the day nursery with her two children every day that she went to her work. Last winter one of her neighbors from the same tenement house was sick and this woman brought her own children to the nursery and then went back and brought the sick neighbor's children to the day nursery each day for weeks before going to her day's work. At night she took them all home. And she was not overcome, she was not weaker for it. It was one of the fine examples of the things these people do for themselves and for each other. It is the kind of thing that makes it worth while for us to try to work for them.

Mr. Chas. F. Weller, Washington, D. C.— In the matter of co-operation much turns upon personal acquaintance and personal fellowship. We have found that one good way to get people to work together is to invite them to eat together and a charities dinner has been found a useful means of developing co-operation. We have observed also that co-operation developed in proportion as people were convinced of our rightness of spirit. If we live in a social settlement or in one of the poorer quarters, it helped to convince the people that we really know what we talk about. We have found also that it is easier to get co-operation if we have some forward movement so that we can invite our colleagues to move forward together to a common end. It is not easy to stand still and get co-operation. Working for the improvement of housing conditions, for the prevention of consumption, for the promotion of compulsory education,— these are such forward movements as develop co-operation, for they enable us to say: "Come let us unite to achieve this social service" and we emphasize the idea of doing this together.

Dr. L. Dennis, Newark, New Jersey.— The Newark Bureau of Charities has been doing just what Mr. Weller has spoken of. We have had four conferences in Newark under the inspiration of our superintendent, Mr. McDougall. Mr. deForest, Mr. Devine and Mr. Homer Folks were among our speakers. We sent invitations to all the churches to send delegates to these conferences and we invited other philanthropic societies to attend. We had audiences of two and three hundred. The first one was on "True Co-operation." The second was on the subject of children in institutions, of which we have a large number in Newark. The third was on the child beginning to become wayward, the

truant child, his wandering away and finally ending in the reformatory. The fourth was on the wayward child who has become a criminal. Dr. Wines gave us one of his magnificent addresses on the proper treatment of the criminal. These conferences were purely educative; and on the basis of that kind of co-operation we hope to secure some far-reaching laws in the future and a wiser administration of our institutions in the present. At Orange, N. J. they have been having these conferences for two or three years.

Adjourned at 10 p. m.

NINTH GENERAL SESSION.

Tuesday Morning, June 21.

The ninth general session was called to order by the President at 9:30 A. M. Prayer was offered by Rev. John Carroll Perkins, of Portland.

The first business was the presentation of a substitute resolution, offered by Dr. S. G. Smith for the one reported by the Committee on Resolutions. Discussion followed, Messrs. Barrows, Wines, Birtwell, Sanborn and others taking part. The whole matter was referred to the Executive Committee by a unanimous vote.

A telegram from Alexander Johnson, the new general secretary-elect, was read by the president: "Please thank the Conference for the great honor, which is highly appreciated. My best exertions shall be devoted to the office of secretary."

The committee to report was the Standing Committee on *Neighborhood Improvements,* Miss Jane Addams, of Hull House, Chicago, chairman. Miss Addams presided. In taking charge Miss Addams spoke as follows:

Miss Addams.—There seems to have been a misapprehension as to the meeting the other night. Perhaps because it was largely in the hands of settlement people the audience expectd to hear more about settlement work. That, however, was not the design of that special meeting. We feel that while settlements do not come in line with the discussions of this Conference, yet they have a certain place here, because they are trying to arouse the moral energy, the latent social forces, which every community possesses, and which must be brought to bear upon the problems which do concern this Conference.

One of the significant movements for stirring communities toward their social regeneration is that now centering in the public schools and their enlarged functions. We do not wish to avoid the question of settlements, but this meeting was designed to concern itself with public schools and kindred movements which represent the effort of existing agencies to supply increasing social demands made by the people themselves. Mrs. Simkhovitch will answer any questions in regard to the wonderful work that has been accomplished in New York in connection with the public schools there, and later we will answer any questions concerning settlement methods and ideas, because undoubtedly they have much to do with the democratic movement toward the increase of social life and a more adequate expression.

The first speaker this morning is Mr. Joseph Lee, of Boston, who will talk on play-grounds as part of the public school system. I think we are all agreed that happy and normal people are much more inclined to be good people, and perhaps one great blunder in the past long record of philanthropists has been the fact that they have gotten themselves so associated with dull and uninteresting things; that they have been so content with their own sense of righteousness that they have not made the attempt to be agreeable. In the new methods of preventive work there is an attempt to make a place for the recreation of the masses, and that there is a legitimate place for such recreation Mr. Lee will show us.

Mr. Lee then read his paper (page 459).

After the reading of Mr. Lee's paper, Mrs. Simkhovitch gave a brief resumé of her paper of Friday evening, and then took part in the general discussion.

DISCUSSION OF PLAYGROUNDS.

Mrs. Simkhovitch.— We have playgrounds in most of the recreation parks. I think that all of the playgrounds should be under the care of the department of parks. We have also recreation piers, and then we have that playground called the street. I never feel very melancholy about children playing in the street. It depends on the street, what they are playing, and who is leading them. I should think there might be a future for the development of street games, with some leader to teach children how to play properly on the street. There are, after all, a good many wide streets and some where there is not much traffic, where it is possible for the children to play. Anyway, they are going to do it whether we want them to or not.

A MEMBER.— Will Mrs. Simkhovitch tell us about the roof playgrounds?

MRS. SIMKHOVITCH.— The roof playgrounds are very attractive. The walls are built high and there is a wire netting over all so that it is perfectly safe. They are often used for concerts and entertainments of different kinds.

MR. C. E. FAULKNER, Minnesota, said that boys who learned to play games of all kinds and to win success in them would hold their own anywhere and everywhere. People who think play is simply for amusement are wrong. It is part of education. It is a most valuable form of power and it is just as necessary as the education of books, perhaps more necessary.

A MEMBER.— What of the advisability of putting baths in public schools?

MRS. SIMKHOVITCH.— I think there can be no difference of opinion about that. We have only shower baths in New York.

A MEMBER.— Where school boards do not look with favor on playgrounds would it be wise to work on the school board or to try to get private playgrounds?

MR. LEE.— I think private playgrounds are the quickest way. I would start in with those for small children, boys and girls up to 13; sand, garden swings and flower gardens. These things must go. By and by you can get something for the older boys.

CHAS. F. WELLER, of Washington.— This subject has been treated mainly from the point of view of abundant means. In Boston, New York, and some other advanced cities sufficient money is forthcoming so that things may be done in a large way. In Washington it is pretty hard to raise money. We began our playground work there in the back yard of a private residence used as a social settlement. The yard is about 30 x 60 feet in size. We began with a gift of $25 for its equipment. We could not afford to buy professional apparatus, so we got the colored janitor to make our apparatus, and the children enjoy it just as much as they would the sixty dollar or two hundred dollar apparatus that we read about in gymnasium circulars. The next playground was located upon a vacant lot, of which the district commissioners gave us the use. We first made a contract with a professional contractor; but he taught us that we need not do that; that having found out what was necessary we could employ a plain carpenter and draft in the older boys. Last year, we opened six public playgrounds in Washington with only six hundred dollars cash and between three and four hundred dollars donated in materials. We could not provide the professional oversight that was needed, and in going forward without adequate caretakers or supervisors we ran great risks; but we

wanted to make a start, and we did. The district commissioners were interested by the first summer's work, and they have asked for an appropriation to provide playgrounds in connection with the public schools. We have made improvements this year; the number and equipment of our playgrounds are increased and provision has been made for a good deal of trained, paid service. My chief suggestion is that in communities where little money can be had for the inaugurating of playgrounds we should make a practical start, though it be with small means, and when we have the thing go, the community will help it to go better.

W. I. Nichols, of Brooklyn.— There is one phase of this matter which we meet in Brooklyn and in the large cities — the occupation and care of the younger children after school hours. It seems to me, that it is a part of the question of playgrounds or recreation as connected with the public schools. I know that in Brooklyn there are hundreds, if not thousands, of children in the public institutions, cared for and paid for by the city day and night, deprived of their homes and their parents, who would not be in those institutions if there were some provision for them between the hours of three and six in the day. Many mothers make application to put their children in institutions because they feel that they cannot care for them. We say that we can keep them so far as the financial side of the case is concerned; but these mothers ask: "What is to be done with our children after they come out of school?" These children of eight, nine and ten years of age will incur more injury between the hours of three and six than will be offset by the good they get in the school from nine to three. It seems to me it is the duty of the municipal authorities to take into consideration the question of recreation after school closes. The providing enough playgrounds for the large cities is a great undertaking, but in every locality there are public schools with rooms which might be used to furnish recreation and play under proper supervision. I believe the public schools should introduce play and recreation, having teachers to go on duty when the others go off. Children will get more recreation than in going to their cheerless homes. This is a practical matter which does not involve any new building; it can be done without much expense and will meet a very urgent need in any large city.

Rev. J. W. Magruder, President Portland, Maine, Associated Charities. — I can't resist the temptation to speak of a bit of experience through which I came to understand the immense importance of playgrounds in crowded cities. I had been sent to the city of Cincinnati, where the only playground is the street, and where no attempt is made to provide playgrounds. Through

some work in connection with the church of which I was pastor, a gang of boys was brought into the church and gathered into a Sunday School class. Because of the new spirit that began to dawn in their lives, they were possessed with the idea that they must do something. The teacher in desperation came to me for suggestions. I asked, "Have the boys made any suggestion themselves?" She said, "Yes; the only kind of work the boys knew of in connection with the church was one they thought of because they had heard of the Women's Foreign Missionary Society, and they propose that they organize themselves into an auxiliary of this society." I said that would hardly do for this gang of boys. But by an inspiration — it seemed to me afterward something like that,— I said: "I will tell you what to do. Back of this church is an old abandoned burying ground, which has been an eyesore to me and which has been used for nothing but a dump. Let them go to work cleaning up that burying ground." "They would not do that," she said. "No," said I, "but you must not tell them that that is what they are to do; you are to tell them that if they will clean up that place the trustees of this church will let them use it as a playground."

You can see how it took. They went to work by night and day. They went to a round-house and got two immense headlights and worked night after night until midnight. The Fourth of July came, and instead of going off for the celebration, they worked like galley slaves. The rain came down but they paid no attention to it. An unemployed carpenter watching them took in the situation and under his direction they put up a high fence around the lot. The outcome of it all was that they put in six hundred dollars worth of improvements on that property without the expenditure of a cent of the Church's money. With the exception of one all those boys turned out good citizens, and I am told that a convention of this kind, though not so large, recently met in the city and used the playground as a place to go and get a breath of fresh air, and enjoy themselves.

A. W. Gutridge, General Secretary Associated Charities of St. Paul.— I would emphasize the importance of a leader, a trained attendant. That it creates the opportunity for such a worker is, in the deepest sense, the playground's reason for existence. With no one in charge the playground is a sort of inviting vacant lot, and a vacant lot may be as objectionable as the street. The wrong thing is the abandonment of the children. Many parents get the children out of the house to be rid of their care. Above any other time the child should not be thrown upon himself at play time. Then only is he at his highest and most susceptible to influences. Then, more than at school or Sunday

School and often more than at home, is character formed. With proper leadership on the playground the lessons of the class room will be worked into life. The purpose of the playground is not merely to furnish an agreeable place for children, but rather to develop character. There is no need to fear that under such conditions the growth of initiative will be interfered with. In the choice of books, for instance, we do not force the boy or girl to learn from bitter experience what things are good. The presence on the playground of the right sort of leader will attract children, and initiative, as well as other good qualities, will be nourished.

Mr. W. L. Grosvernor, of New York.— The public playground alone is not sufficient. They are too far removed from the great numbers of children who want to use the playgrounds. The people in densely populated portions of the city must be aroused to the necessity of utilizing vacant lots in the vicinity of their homes. I happen to know of a small school in New York which is reached by a small alley 100 feet long and 25 feet wide. The janitor of the school, a good old German, enters into the spirit of play and even of gymnasium work with these children.

Mr. Grosvernor, then related an instance of the great influence which the fitting up of a gymnasium in a school had had upon a gang of boys and their leader.

Mr. Frank B. Sanborn, of Massachusetts.— After relating two amusing stories to introduce his point, Mr. Sanborn said that in 1878, the Social Science Association, which was the parent and nursing-mother of the Conference of Charities, met in Cincinnati. We had a large meeting of the members of the association and a large meeting of the Conference of Charities which then held joint meetings. So strong was the feeling of the members of the departments of charities that Mr. Elmore said: "I shall never go to another meeting of the Conference until it meets by itself." Now this Conference has a very distinct work to do in its own line. The educational associations and settlements and organizations which have come into our meetings give us a great deal of instruction; they have a work to do in the National Associations of a country containing over seventy millions of people, but it is impossible to carry along the work of any organization unless you keep within the work of its lines. Why should the Conference of Charities intrude on the work of the educational associations? We have enough to do in our own peculiar line, for which the time is all too short. I think if the Conference of Charities after a little more experience with subjects which do not properly belong to our

sphere, will follow the example of Mr. Elmore and his friends, and meet by themselves, and it will be an advantage to their work.

Mrs. Anna Garlin Spencer, of New York, in reply to Mr. Sanborn defended the breadth and inclusiveness of the Conference as now conducted. The Conference was organized to aid the incompetent and backward, the less strong. It is therefore not "mixing" things in any sense, when we bring in the question of the better education of children, for all aspects of the subjects included in the programme of the Conference belong together. If we are to have a standard to which to pull up the backward and less competent we must know what that standard is. And if we find that the standard is in danger of invasion, not because the individual is incompetent, not because the individual is one of the defective, but because the circumstances surrounding the great majority of the human race in every large city are not contributing to the development of that standard, then, what must we do? Not take hold of the individual alone but take hold of the situation. I do not mean that we are to develop educational subjects technically, but it is a part of our concern to know how to use the best educational methods after the experts have described them, and to apply them to the people who have the greatest social need. Last year when the National Educational Association had its meeting in Boston one of the most valued papers discussed the question, "What has the Teacher of the Normal Child to learn from the Teacher of the Abnormal Child" and we found a tremendous reflex influence had been exerted, by the teaching of abnormal children.

It is of absolute importance to know what is needed to develop the character of each individual and what are the circumstances surrounding the majority of children. Every human being must be treated as part of the human family. Unless we know what all require, we cannot wisely help the poorer minority. Pestalozzi said: "I have lived like a beggar, in order to teach beggars to live like men." We must meet new conditions, and new problems, and all this comes within the sphere of Charities and Correction.

Mr. Sanborn.— There is a close connection between the food we are to eat and the place where it is prepared; but is it therefore desirable to have the cooking done in the dining room?

Mrs. Florence Kelley, of New York.— From 1882 to 1896 I was one of a very small number of people who were trying to get legislation in behalf of overworked children. All those fourteen years I looked longingly at this Conference, but said, "No, it is not charity we want for those children it is justice." Then, in 1896 a wise man in the Conference said to me: "Are

you not trying to work a correction in the life of this country?" And I said "Yes, I am." Then he said "Well, this is a Conference of Charities and *Corrections.*" All the time that I was listening to Mrs. Simkhovitch and Mr. Lee, this morning, I was thinking of the splendid correction of the civic life of the great cities they were describing; what enlightened correction of the life of great neighborhoods, and of the lives of thousands of children; and also, incidentally, what a fine correction was implied (by the presence of such papers on the program) of the older narrowness of the Conference of Charities and *Corrections.*

Mr. Ufford, of Baltimore.— Mr. Bicknell read a paper to show how charity organization societies have worked with other organizations in developing preventive, constructive and co-operative work. When we ask other people to co-operate with us, it is not too much to ask charity organizations to co-operate with them.

Mr. Geo. William Cook, of Washington, D. C.— I want to say just a word complementary to what Mr. Weller has said. I want to speak of two play-grounds in Washington. One of them is in the southwest in a district known as "Blood-field," a name which suggests its character. That play-ground grew out of what is known as the Colored Social Settlement. That name does not suggest membership in a Conference of Charities and Correction; but I think that this association might be called a society for the *prevention* of charity and correction. Because these conditions may prevent the crime, and render unnecessary the correction, and also unnecessary some charitable societies.

The playground I speak of grew out of that settlement. It was the outcome of work done voluntarily by the colored boys in the neighborhood. Those boys wanted somebody to touch the spring and they would show what was in them; but left to themselves they would commit all kinds of crimes from a misdemeanor up to a horrible murder. We have another playground on P street near Second. I refer to it to show that it is not always money that is necessary. The Armstrong Manual Training School is a large institution in the District of Columbia named after General Armstrong and supported by the United States Government, costing about $200,000. There was a lot in front of that place. They found through Mr. Weller and the teacher of manual training that the class in carpentry might be transferred from the school to the vacant lot and they there built the horizontal bars and swings necessary for that ground. Cannot the public schools of other cities do that? It depends upon the hard-headedness or the soft-heartedness of the school

board and then largely on the character of the teachers in the schools.

THE CHAIRMAN.— Someone has asked why we should have a leader in the playgrounds; I will ask Mr. Lee to answer that.

MR. LEE.— We had twenty playgrounds in Boston. We divided them into big ones and little ones. The little ones were not used; the big ones were used by men of voting age, whom we did not like to disturb. We found that without a leader the little ones were not used at all, the boys lacking in capacity for organization. Then the big boys come and steal the things of the little boys and so we need a leader.

MR. CHARLES F. CAMPBELL, of Massachusetts. — If, as Mr. Lee says, a seeing boy or girl needs thirty feet in his recreation time, how much does a blind boy need? My father, Mr. Campbell, himself a blind man, made this plea for recreation the work of his life. In the swimming bath we get what Mr. Lee begs for, the idea of competition. The very best boy in the school, a boy who took all the prizes, who could not swim a stroke, came day by day and competed until he could also win a swimming match. And we have blind boys getting up at half-past three or four in the morning to go out and cycle, just because they like it and when you get a crew who can cycle a hundred miles on the Fourth of July you are getting what has not been done for the blind, but which the blind need to have done for them. Do not forget in this work of recreation that the blind need the help too.

Miss Addams closed the session.

CHAIRMAN, MISS JANE ADDAMS.— We have a Social Science Club at Hull House at which the Chair always has the last word; and being a woman, as well as a chairman, I think I will claim that privilege. I want to dissent a little from something mentioned in various speeches: and that is, a certain glorification of the gang spirit. We recognize the gang spirit in all children and especially in boys of a certain age. Not to see and acknowledge it would be to be as blind as most educators have been during the last few hundred years. But to extend that gang spirit beyond its legitimate limits is to perpetuate the tribal and barbarous spirit of which it is a remnant. We must not extend it beyond the place to which it belongs. To illustrate from Hull House: We have there a basket ball team and other teams who wear H. H. upon their uniforms, and give an H. H. yell. But we try not to encourage that, because our neighborhood is full of gangs, and given over to personal loyalties; the man who has acquired the most political power in Chicago for many years lived there and he was a man who had an enormous gang of

fifty thousand people back of him. There is doubtless a danger that that spirit shall become excessive in our universities. It is certainly harmless to yell for Harvard or Yale, but if such loyalties lead a man to think more of a special university than of education in its larger aspects they become a stumbling block. It is as if we took a boy of ten and admired him because he was the strongest boy on the playground and displayed a manly spirit, but so inflated the boy that when he was 25 years old he continued to knock down everybody simply because he had become a bully. We should then say that it was a case of arrested development; that he displayed that serious lack of development which fills our reform schools. I am anxious that we should make a distinction between the legitimate function of the gang spirit at its proper age and within its proper limits, and at the same time not glorify it beyond these limits. We have a splendid gang of policemen in Chicago. They live up to their own rules and would not for the world infringe the code that they have set up for their own conduct, but civil obligation outside of their gang is simply an unknown letter to them. Something of that sort has occurred to me in connection with Judge Lindsey, that they might play the gang spirit of the boys against the gang spirit of the police and the constituted authorities. It is a tool which good people, if I may use the term, are going to "catch on" to. But do not let us be infatuated with our new tool, do not let us overestimate it.

In reply to Mr. Sanborn's remarks I would like to tell a story: Charles Lamb and Barry Cornwell were talking together in that very delightful way in which only these two men could talk and Lamb's conscience reproached him because his sister Mary was watching the tea-kettle in the neighboring kitchen. So he invited her to come in altho somewhat to the detriment of the conversation, when he said to Barry that he was glad to have Mary there, but that there had been "an excess of participation" since she came in. The neighborhood committee feel something like that. We are grateful that you have admitted this subject and had this discussion and will incorporate it as a part of your proceedings and that you have asked us to come in. It is a question always, how far shall we stick to our last, when shall we go outside and when shall we stay inside of certain limits. That is one of the perplexing questions of life. And what question in relation to this conference can only be referred to the executive committee. If we have indulged in "an excess of participation" we apologize.

Adjourned at 12 m.

TENTH GENERAL SESSION.

Tuesday evening, June 21,

The tenth general session was called to order by the president at 8 p. m. The subject for the evening was the report of the Committee on *Public Dependents,* Mr. Frederick Almy of Buffalo, chairman. Mr. Almy presided and made the report, entitled "The use of Volunteers by Public Aid Officials," (page 113).

A paper on "Volunteers as Friendly Visitors" was read by Mrs. James M. Codman, Boston. (Page 126).

An address on "Some Experiences as Commissioner of Public Charities," etc., was given by Mr. Homer Folks of New York City. (Page 134). An address by Mr. Francis H. McLean of Chicago followed. (Page 142).

DISCUSSION — PUBLIC DEPENDENTS.

Miss Frances G. Curtis, of Boston.— I want to make a plea for the man who holds office under the law: We are all ready to criticise, we very seldom take the sympathetic interest that we should in boards of public officials and in the solitary public officials.

When I meet public officials who seem all officialdom, whose answer to any suggestion of change is "we act under the law, which specifies what shall be done in all cases, and we can't make any change" I feel convinced that if the world at large took sufficient interest in and care of those public boards and institutions, such answers would not be made; for it would be obvious that the really vital thing in any public institution is the spirit by which it is informed, and no law binds the spirit in which it should itself be interpreted.

A book by President Jordan of Leland Stanford University has some interesting remarks on the subject of government. He compares the aims of government in this country and England, showing that in England the idea of government is to get the best machine possible and they have an almost perfect machine, while in America the idea is to get the best all-round men.

In our attempts to get men at any cost we make innovations and try experiments which would wreck the government in London in ten minutes, and yet we are satisfied with ourselves

and our course of instruction in public affairs (while acknowledging our cities to be scandals of misgovernment) because we think we get the right kind of men.

The statement of President Jordan seems to me to have a bearing on the attitude of the community towards their public boards of charities, and the fact that supervisory boards are so generally preferred to executive boards of control. Very likely the boards of control are more economical and more expert than the large supervisory boards, but they are not in keeping with the spirit of our people who demand representative government of the people on our public boards, and as large a measure as may be representative interest from the people.

Money is paid by all of us in taxes for certain public charges, for those unfortunates who cannot be cared for otherwise. We are all responsible for the care of every one of these folk, and how often do we remember that or them?

If we felt that our boards were simply doing our work, we should look out for them more carefully and more sympathetically, and follow up their work with interest and help as we too seldom do nowadays.

The action of the State Board of Charities in Massachusetts in calling to its help large numbers of unpaid volunteer workers is thoroughly democratic and educational, and is capable of further development. The board has recommended all overseers of the poor throughout the state to appoint auxiliary committees of ladies, to visit the almshouses, and to deal in greater detail with certain families who might become self-supporting. In the one town where this plan has been tried for some time, the committee of ladies saved the taxpayers $500 the first year of their work. There is probably no public institution which would not be benefited by the help of a visiting committee of volunteers.

Mr. Harry McCormack, of Chicago.— The remedy for the problem which the lady brings before us is very simple. In Cook county, Illinois, we solved it long ago. We are astonished ourselves at the good results. Cook county is Chicago; but besides this city there are twenty-nine towns composing it. There are twenty-eight poor overseers within the limits. The president of the County Board appoints an advisory committee of citizens, the very best citizens we can get, for each institution in the county; an advisory committee to co-operate with the county commissioners having charge of the work in county hospitals; a similar committee in connection with the insane hospital, one in connection with the work of outdoor relief, a committee of experts advisory to the county attorney's office, a committee in connection with the civil service commission. The result is that we

have very little of that sort of thing mentioned by Miss Curtis, namely, that when she approaches an official he says that his duty is defined by the law. We do not have that to contend with in Cook county.

Adjourned at 10 P. M.

ELEVENTH GENERAL SESSION.

Wednesday Morning, June 22.

The eleventh general session was called to order by the President at 9:30 A. M. Prayer was offered by Rev. J. F. Albion, of Portland.

The following resolution, unanimously adopted by the Executive Committee, was read by the secretary and was unanimously adopted by the Conference:

Resolved, That the Committee on Organization is instructed to report a committee of five on statistics, which shall perform such service as may be directed by the Executive Committee.

Later the Committee on Organization, Homer Folks, chairman, reported such a committee. For convenience of reference it is included in the general list on page —).

The subject for the morning was the report of the Committee on *Children,* Mr. A. W. Butler, chairman. Mr. Butler presided. A paper was read by Mr. C. E. Faulkner, Minnesota. (Page 335). Mr. P. N. Hiser, of Indianapolis, was asked to read the paper announced by W. B. Streeter, of North Carolina, in his absence. He did so (page 331), and afterward opened the discussion.

TWELFTH GENERAL SESSION.

Wednesday Morning, June 22.

The twelfth general session was called to order at 11 o'clock by the President. The Committee on *Public Dependents,* Mr. Almy, chairman, had the meeting in charge. A paper by Miss Alice L. Higgins was read. (Page 148).

A paper entitled "What Constitutes a Model Lodging House?" was read by Mr. Raymond Robins, Chicago. (Page 155).

Before the discussion, Miss Hunter asked the privilege of inviting all who were readers of *Charities* to stand up, as it had been intimated that that periodical was not read by the Conference. Almost every person in the room rose in response to Miss Hunter, and greeted her defense with applause.

DISCUSSION — PUBLIC DEPENDENTS.

Mr. Francis Bardwell, Sherborn, Massachusetts.— I want to say a word in reference to country conditions, for I am a resident of a country town. Is it possible for organized charity to establish lodging houses in country towns to correspond to municipal lodging houses? We all know that in our small country towns we have the neighborly feeling that, I am sorry to say, does not seem to exist in our cities and larger towns, the brotherly feeling, the fellow feeling of man for man. But this feeling does not exist for the indigent transient of whom we speak. It is impossible, of course, for local charity organization societies to take care of these men. In the first place, in small communities they lack the trained social workers, and, in the second place, we have a lack of funds necessary to maintain a charitable lodging house. Funds left to a country town usually specify that they are for the care of the sick, or for fuel, or for widows and orphans, or they are left for the benefit of the townspeople. How then, shall the indigent transient be cared for by small towns and country places? It seems to me that the only way this can be done is by taxation, and that the management must be under the direction of the overseers of the poor. The private giving at the door has been one of the hardest propositions that the overseers of the poor have encountered. In whatever way it is done it must be done at minimum expense. The local tax-payer is willing and generous as far as taking care of his own townspeople is concerned, but when it comes to the indigent person who is a tramp, he feels that expenses must be kept at a minimum. We must avoid two extremes; in the first place that the treatment be not so lenient as to increase the number of tramps; second, that it be not so harsh as to prevent the worthy working man from applying for aid. It must be our endeavor to assist the worthy working man as best we can and to repress the number of applicants who are unworthy.

How, then, shall we treat the indigent transients of the country town? I may answer that best by saying, tell me where your locality is and I will tell you whom you entertain. If you are near a village centre a large percentage of your applicants are

of the railroad tramp class. If you are between two industrial centres there is a probability that your applicants to a small extent are worthy men going from place to place in search of work. Whatever your location the percentage of worthy men is small. These men stay in a country town but one night, and it is impossible to give individual treatment during such a brief stay. The advancement in matters of charity and the care of the poor in Massachusetts in the twenty years past has been great. The former method was to purchase an old farm house and convert it into an almshouse. It usually had an L, and in this the transients were kept, under the same roof as the town's poor. This has been changed. We are now building model almshouses, more or less under the supervision of the State Board of Charity, so that the classes are kept separate, and this must lead us to make separate provision for indigent transients.

What then can the small town give the tramp? It can hardly give more than would be considered right in a *well regulated* logging camp. The building must be simple and plain, so that it can easily be kept clean. It must be under the charge of the warden, and should be at a reasonable distance from the almshouse proper, and yet far enough away so that the inmates of the almshouse can not be in communication with the transients.

Now we come to the question of the work test. The country transient, when he applies for aid, seldom gets money. He gets food and perhaps clothing. He has no money and he must be fed. How is he going to pay for his food? He should have a chance to labor for what he gets. It may be by three hours at the wood pile, or breaking stone, or at something else, but give him a chance. I have had a pile of wood on my premises for this purpose, and I have had men step up and say, "I want something to eat, and am willing to saw wood for it." So if you provide work you put a man in a position to assist himself. Therefore, one essential of a country lodging house must be that a work test is maintained. We find the number of indigent transients increasing. The pressure of the times has nothing to do with it. The men who apply for lodging and food in the country will not do farm work. They are going elsewhere; if they are honest, in search of work. The small town does not want the tramp element. How then can it eliminate him and assist the worthy man better than by a well-maintained work test?

There is a third reason, that from a well-managed work test a partial income may be obtained towards the expense. A model tramp house in a country town built at a minimum expense will be of brick, with cement flooring, windows high up for ventilation, hinged cots with woven wire springs. And if the expense

can be met, it will have a steam heating apparatus, a drying room and bathing facilities. If these could be built they would fill the bill. In my own town of 1,400 people, we had in one year 1,844 tramps. By a judicious application of the work test the number was reduced in three years to 31. I feel that the work test in connection with the tramp house is the only remedy as applied to country towns.

MRS. MARSH.— Massachusetts is planning to drive every tramp out of the state. What becomes of them? They have a state farm, lodging houses, work tests, detectives in plain clothes, everything in Massachusetts. We have not these things in Pennsylvania, what shall we do? We must consider the difference in situation. We made an arrangement with the police department to take care of these men, and to send them to us to our lodge. We had 310 at one time in the lodge, the men sleeping three deep on the floor. We have to adapt things to the conditions of the cities where we live. As to the work test: These men do not want to work. It is the work of two men to make one man work. And they will not go out and work on farms; we have tried that. As to investigation, let these men have a physical examination and see who is able to work, and let them be classified and helped as they need it. If any are to be helped, it should be those who have families to support, not those who are deserting husbands. We are fighting against our own best interests in looking after that class of men. I made an investigation of 118 men at our lodge, but I can not give you the results of those investigations, though one thing is certain, you can not tell what to do for them till you have investigated the cases of these men.

MR. C. F. WELLER, Washington.— I hope the result of Mr. Bardwell's remarks will not be the erection of municipal lodging houses in a large number of small towns. Where a town has only 184 tramps in a whole year, to put up brick buildings for their reception should be the last resort. Instead of that I think that some such plan as that adopted in Ann Arbor, Michigan, is better. Let it be understood throughout the town that all wayfarers may be directed to a certain person, whether a private citizen, an official or a committee chairman, who will make a careful inquiry as to their necessities. An intelligent examination of each case will eradicate many, for when it is known that each tramp will be carefully studied, his past whereabouts and doings noted in detail and letters written to the references given, many wanderers will stay away from the place of such earnest treatment. As for those whom their town official must provide for, it should be possible to make arrangements for their food

and lodging in private establishments, while a work test may be administered through the aid of a local wood and coal dealer, or by means of a wood pile in the committeeman's back yard. Let the small towns avoid the expense of special lodges with administrative officials and the constant danger that they will increase the evils, attract the parasitic wanderers with whom they are planned to deal.

Mr. F. E. Lyon, Chicago.— In the Central Howard Association we find it easier to get employment for the men than the men do to get it for themselves.

Mr. Raymond Robins.—I want to submit whether or not it is best to receive a man into a municipal lodging house who is a competent working man, who may have his union card in his pocket, or who has just come in from the ice camp, or from the harvest field after the work is through, and send him next morning to find employment or work him three hours in a wood yard and then let him shift for himself? It must be remembered that not all the men who come in are drunkards — disabuse your minds of that idea! Just remember that there is a tremendous industrial situation that puts a premium on the homeless laborer and makes a great host of them wayfarers on the earth.. Just remember that there is not to-day in this country an axeman of the old time. The wood and timber that make your homes and the stringers of your railroads are cut in the great lumber camps where men live in barracks, working for the season, then being turned loose to shift for themselves. The ice cutting is done in the same way. The great crops are harvested by homeless men. The railroad work even is no longer done by men who live along the roads. It is done by shifts of men, fifty here to-day, 200 there to-morrow. And so on through the long list. And when you realize what it is to be down there at the bottom of things, possibly you will not be so fearful lest the men might get two square meals and a decent night's lodging without paying back to the community directly the full cost. I find that 65 per cent. of the men are industrially displaced from various reasons, and I would like to discriminate and know my man before I throw the iron into his soul. We do have to deal with three classes of human waste that are especially difficult. There is first the finished "bum," who everywhere and always belongs on the state farm, if you can get legislation to fit the case. Then there is the mission bum, the fellow who goes down and hangs round your missions and gets converted three times a night and ten cents for each conversion from some of the Lord's people who come down to see the Lord's work go on,— the man who has added hypocrisy to all the rest of his sins. And the third is your parasite,

who works for three hours a day in the wood yard, who has found that he can satisfy the economic demand of the charitable world by working three hours here and three hours there in different lodging houses and sit round the rest of the time. I speak from the card, for I have done it.

Adjourned at 1 P. M.

SECTION MEETING.

PUBLIC DEPENDENTS.

Tuesday afternoon, June 21.

The section on *Public Dependents* was called to order at 3 P. M. by the chairman, Mr. Frederick Almy. The special topic was the treatment of the inmates of almhouses.

Mr. H. H. Shirer, Ohio.— In Ohio we have 88 counties, with infirmaries that have accommodations for from 25 inmates to 800. Where there are but 25 it is difficult to classify. By the slow process of legislation we have eliminated the children. As secretary of the State Board of Charities I was instructed to visit these institutions, and I did so last year, and I found only two counties where they disobeyed the law about receiving and keeping children beyond the age allowed. We are trying to secure a law that shall make it impossible to have the insane and the epileptic in almshouses. The infirmaries become places for collecting the odds and ends of humanity, people who cannot make a living for themselves, but drift from place to place, and we find it difficult to select capable superintendents for them, though sometimes we have men with splendid administrative ability.

Mr. R. W. Hebberd, New York.— For nearly three hundred years New York has been trying to find out how to treat decently the inmates of its almshouses, and while much progress has been made much more is to be desired. The almshouses were originally homes in which the dependent and the delinquent were maintained without classification. Children, the able-bodied, the insane, the feeble-minded, the sick of all classes were thrown together and the almshouse was a veritable Bedlam. This continued for many years without much improvement, until there came into the state a woman from Massachusetts, Miss Dorothea Dix, who visited the almshouses. She saw what no woman had ever seen, and she wrote about what she saw and had great influence. In 1856 a senate committee was appointed to visit the almshouses and other institutions and in 1857 that committee

published a report recommending that local visitors be appointed, citizens of the community, to visit the various almshouses. It further recommended that a central board should be created, but it was not till 1867 that such board was appointed. That was the State Board of Charities. Through the influence and the efforts of one of its members, the Hon. William P. Letchworth, many improvements were made. He wrote a very valuable pamphlet on almshouse administration and the newer alms-great improvements have been made under this system. The houses have since then been built on what is known as the New York plan. Later it was found best to employ paid inspectors and they were appointed after civil service examinations. Two are in the service of the board. It is their duty to visit the almshouses twice a year and to submit written reports. These reports are sent to the county supervisors and to the county superintendents of the poor and contain such suggestions of the inspectors as the State Board approves. During the past five years inspectors are directed to examine carefully into the care given to the inmates and to point out wherein that can be improved. It was found for instance that in some of the almshouses three or four inmates would be bathed in the same water for the reason that it took too long to fill the tub each time. The result was the substitution of shower baths. Another suggestion was that the laundry should be in a separate building with power, that there might be plenty of clean clothing. And still another recommendation was that no basement rooms should be used for living purposes and the Board refused to approve plans where such basements are shown.

In our state, as in many others, politics has a very unfortunate effect on the management of almshouses. The superintendents of the poor are elected every three years, with the result that not a few of them are too actively engaged in politics to make good managers of almshouses. There is a great difference in the management. I know of one where the superintendent has been employed many years, where the management is excellent and the almshouse is self-supporting, while at another, with equal opportunities, the cost has increased from ten to fifteen thousand dollars a year, and is rapidly going up to twenty thousand. I think we are fortunate in having a county almshouse system rather than the town almshouse system such as prevails in Massachusetts. The people of the counties are more willing to make improvements, because it costs each individual less than under the town system.

Mr. W. J. Ahern, New Hampshire.— As secretary of the Board of Charities it is my duty to visit the almshouses of New

Hampshire. Twenty-five or thirty years ago the town system was abolished and the county system was established. The state Board is given authority to inspect and to make recommendations, and many improvements have come from their suggestions. The sexes are separated in each of the county almshouses and the facilities for bathing have been improved. Shower baths are put in all the new ones. Though most of them are well managed we are not troubled with people trying to break into them and it is a very difficult thing to move a person from his own town to the almshouse. It is a place of last resort. We also find it difficult to secure good superintendents, and what is more important good matrons, for as a rule the matron is much more important than the superintendent. But the county system is the best, far better than the town system.

Mr. Cook.— Is there provision made for aged couples? It seems almost cruel to separate husband and wife if both must go to the almshouse.

Mr. Ahern.— There are so few such cases that they are allowed to live together. A measure was passed in a recent legislature removing the insane from the almshouses to the state hospital which will be completed in 1909 and some hundreds will be taken from the buildings where they now are. In many cases they are fairly good buildings. Provision can then be made for aged couples. Usually, at present, a room is set apart for them in the women's wing of the house.

Mr. G. W. Cook, Washington, D. C.— We hope to have special provision for aged couples so that persons who have lived honorable lives for forty, fifty or sixty years may be cared for. It seems to me a cruel thing not to make such provision. In planning new buildings that should be kept in mind. We are to build a new almshouse that I hope will be a model. We are not going to have a hospital, nor a workhouse.

Mr. Ahern.— No almshouse should ever be more than two stories in height. No inmate of an almshouse should be there if he is able to climb four or five stories.

Mr. Ross, of Portland was invited to describe the new almshouse of that city now in process of erection.

Mr. Ross said that it was to be two stories in height, with an entire wing devoted to the insane. Before building this a commission was appointed to visit institutions and at Cranston, R. I., they found one that seemed excellent and the ideas found there had been embodied as far as possible. As no almshouse had been built in Portland for a hundred years the people did

not know much about their construction. It is built for 450 people. As Portland with a population of 60,000 has about 125 in the almshouse proper, and fifty insane, there will be ample room. There is also an isolation ward for contagious diseases. The law demands that "persons in distress" must be cared for. The overseers of the poor number 12 and they are elected for three years. Four terms expire every year. The cases are investigated and if there are relatives or friends they are found if possible.

Mr. Randall of Portland was asked to speak.

MR. RANDALL.— With reference to the management of the inmates of our almshouses I find it is best to be both firm and kind and if I promise them anything to give it, new boots, or a suit of clothes. If we promise to punish them we do it with little ceremony. We have a harder class to deal with than most almshouses because we are a seaport town and we get a great many rather hard characters. I will venture to say that one-half of them are brought there directly or indirectly through the use of intoxicants. We have a good many who have been good people and who are good to-day, under the circumstances, — better than I should be.

Question. Do you have children?

MR. RANDALL.— Yes, some, perhaps half a dozen now. Whenever we can we put them into country homes, but some of the children are unfit for private homes and so we keep them.

MR. BIRTWELL, Boston, thought people ought to be brought up to have a wholesome fear of going to the almshouse; that families should be educated to make more of the home feeling and family ties and obligations.

MR. EASTON said we were approaching a time when a man will not be in danger of pauperization by accepting relief when he is in actual need, when that relief is to conserve his powers.

MR. DAVIS, of Nebraska said they had no trouble about almshouses in the west. In thirty-seven counties of Nebraska there is not an almshouse. There is plenty of land and plenty of work. If work were provided in almshouses there would not be so many inmates in other places.

Adjourned at 5 p. m.

LAST SESSION.

Wednesday evening, June 21.

The Conference was called to order by the president at 8 p. m. The first part of the session was devoted to the Committee on *Children*, Mr. A. W. Butler, chairman.

An address on Juvenile Courts was made by Professor C. R. Henderson, Chicago, (page 350).

A paper on "The Work of the Juvenile Court" was read by Judge G. W. Stubbs, Indianapolis, (page 350).

A paper on "Probation Work" was read by Mrs. Helen W. Rogers, chief probation officer, Juvenile Court, Indianapolis, (page 369).

DISCUSSION — CHILDREN.

JUDGE CHAS. W. HEUISLER, Baltimore, Md.— The establishment, encouragement and maintenance of Juvenile Courts is the sovereign charity of the century, and lies at the very foundation of all charity and all correction to which this magnificent Conference is committed. Among the best works done by Dr. Brackett, the president of this Conference, was in leading the crusade with Mr. Glenn and others, which eventuated in the establishment in Baltimore City of about the third or fourth Juvenile Court in this country. The law which was evolved by reason of their efforts in 1902 was very imperfect. The people of Maryland,— not Dr. Brackett — did not know what was rapping at their doors, yet it went on, and that court is now two years old. Six weeks ago the legislature of Maryland was committed absolutely to its perpetuation, and it starts on its third year with fully defined powers, three paid probation officers, who are not political appointees, and all the paraphernalia to make it, in the future years of its existence, a pronounced success. Do not be misled by the suggestion that the positions of paid probation officers are apt to be snapped up by politicians. Probation officers are born, not made, and the work necessary to be done by one, when explained to a practical politician, answered his application in itself, and he could not be induced to accept the appointment. The legislature of Maryland passed a law providing that three paid probation officers be appointed by the Supreme Bench of Baltimore City. The Supreme Bench of Baltimore City is really Republican; the judge presiding in

the Juvenile Court is a Democrat, yet the Republicans of the Supreme Bench asked him to nominate the probation officers. I supplement Mrs. Roger's statement that a Juvenile Court without probation officers will not only be unscientific, but it would be absolutely useless. The genius and the inspiration of the children's court lies in the hand of the probation officer. That is the one to whom is committed the child, and who, hand in hand with that child, goes back to the home of that boy or girl and then and there begins the work of regeneration. Scientific methods are not needed in Juvenile Courts. Probation systems, in conjunction therewith, are absulutely essential. What does a boy need? He is permitted, as Prof. Henderson says, to sin again and again, until after a time, the ermined judge esteems it his duty to send that particularly developed criminal to a prison or to a felon's doom. "It is my painful duty" says the judge. Why did he never appreciate that it was his duty to look after that child in its neglected youth and not in its abandoned manhood. Did it never occur to him that it was his duty to close up the hundred avenues of crime which wooed him to a felon's cell, and point out to him that manhood which could be his if he would but reach out to attain it. A boy must be made to understand that under the beneficence of the law he will be permitted to work out his punishment at home, and to feel that the effort of the probation officer will not be radically lax or severe, but will be absolutely insistent and consistent to the end. He must be made to understand that this persistency of the work of the probation officer is to suggest to him the opportunity which his future contains and the complete moral development of his character which necessarily follows. The work of the adult court is with the developed men and women of to-day: that of the children's court is with the men and women of to-morrow. The hope and development of national life lies in the development of the child, just as surely as the hope of the springtime prefigures the history of the coming year.

Judge Ben. B. Lindsey, of Colorado.— It seems that a good deal of discussion is being indulged in as to who is responsible for the juvenile law, so-called, as to who devised the scheme and who is entitled to the credit. In fact, this discussion seems to be getting so warm that I fear in the midst of it we are liable to forget the important thing, and that is, the real work. We do not care to enter any claims for priority in this matter. I do not think that any one man or set of men can claim any honor for devising such laws. We had a law on the statute books in Colorado twenty years ago which declared solemnly that we could not put a boy under twelve years of age in jail. Twenty

years afterwards the juvenile law of Illinois said the same thing, yet we found on investigation that over 2,000 of our boys had been in jail, contrary to this statute. I found a similar law in other states. I have found some states having as complete a probation statute for juveniles as the present so-called juvenile law for more than twenty years. You will find it in Oregon and you will find it in California for instance. I went down to Kansas two years ago to help them get laws through to keep children out of jail, and yet we found (at least I was so informed by one of the judges there) that they had had such a law for about the same time we had in Colorado, but no one seemed to care whether it was enforced or not. The main trouble has been to get somebody to think, to do, to care. Let us remember that the work is the all-important thing. When the people of this nation become imbued with the real spirit of this thing we are going to make progress whether we have laws or whether we do not have laws. We have in Colorado to-day as elaborate a set of juvenile laws as has yet been devised we think, and yet, with the exception of holding parents and others responsible for the delinquency of children, I do not believe there is a judge on the bench for the last twenty years who could not have done practically all we are doing now in handling children's cases could he only have obtained the co-operation of other officers in the work. Of course we are handicapped without the law, and it is better to have these statutes and we ought to have them. The very fact that they are coming simply indicates the growth of the spirit back of them, which is the main thing. The principles involved are as old as any principle in the common law. If they were not, I should fear for the standing of the statutes enacted to enforce them. Lord Thurlow said a hundred years ago, there was no child needing the care of the state which the strong arm and the long arm of the chancery court could not reach out to assist. The state has always been above the parent when we come to consider the interests of the child. The child is permitted to remain with the parent by the consent of the state simply because the state believes that by reason of the natural ties of love and affection this condition is for the best interest of the child, and not because the parent owns the child; not because the parent can do with that child what it pleases. Let the parent say the child must go to work when the state forbids; let the parent say the child shall not go to school when the state demands it shall, and you will soon find out who is boss, the parent or the state.

In Colorado, my friends, we do not claim anything original. We have been credited with some unique methods of adminis-

tration. There is nothing new about it. In general, we have found that it is better for us to go to the boys instead of waiting for them to come to us. We have found we can do better work fighting in the ranks down in the slums and in the streets than either preaching or condemning from the bench. We are working with them and for them, and they are working with us and for us as best they can and as far as we have any right to expect. If I were paying a tribute to anyone in our court I would pay it to the boys. They have certainly helped us more than all the police department, because they have done more to enforce the laws for the protection of childhood than these officers of the law. Out our way we realize that this movement is a growth, and while the principles are old the work may be improved upon. We have much to learn as to the best way to get the best results from what is nothing but the truth, and the truth is as old as the eternal hills and cannot be monopolized by any one. We did consult the law books and we couldn't find that there was ever a law holding parents and others legally responsible for the moral delinquencies of children. We thought, therefore, that we must make such a law if possible, and thus it was that the juvenile court of Denver devised a very simple law which declares that any parent, guardian or other person who by any act of omission or neglect of duty or otherwise causes, encourages or contributes to the delinquency of a child is guilty of a criminal offense and may be fined one thousand dollars or put in jail a whole year, or any part thereof. This has done more than anything else to solve the problem of delinquency with us. The fathers and mothers should be the probation officers. Where they are not, or where they are unfit we are doing the best we can to make them fit. It often happens that they are entitled to sympathy and consideration; that they need help as well as the child, and when that is true we help them. When it is not so, we impose a light fine or a light sentence to jail and suspend it on the condition that the fault of the child is not repeated, and it has a powerful effect from one case in entire neighborhoods.

I once received a letter from Jacob Riis, in which he said: "The whole life of this far-reaching reform hangs upon the faithful execution of the probation laws by the judges. They are the keepers of the peoples' consciences in this matter and have it in their power to keep it awake or to put it to sleep. Thank God for the judges who are trying to keep it awake." I therefore do regard it as a proud privilege if I may be numbered with such men as my friends Judge Tuthill, Judge Heuisler, Judge Stubbs, Judge Wilkin, Judge Murphy and others. I am

not ashamed of the importance I have given this matter in my own estimation and in my court.

I know two boys — brothers. The older came to the criminal court before the days of the Juvenile Court. He is a man to-day and in prison. The younger was equally wayward. He was brought to the Juvenile Court nearly four years ago. He came frightened and terrified, just as the brother had several years before to another tribunal The officer told me that the boy was an amazing liar. I simply replied that he would probably have been a worse liar under similar conditions. The man felt "sore" and mentally resolved that there would be no use in bringing boys to the Juvenile Court, because the judge did nothing to them, meaning, of course, that I did not send them to jail. Personal work for hours and hours and days with that boy was not his notion of "doing something" to the boy. One day, months after, in a busy civil session of the Court, trying a will case involving two millions of dollars, the Court room door opened; the same boy poked in his tousled head and freckled face. The bailiff "shooed" him out, but he returned, not with any thought of disobedience, but because he had learned that he also had rights there. I ordered a recess of three minutes, to the disgust, I fear, of one or two of the distinguished counsel, and the boy came to the bench, unafraid and smiling now, where he was crying with fear the first time when he was brought there months before. I prefer a spirit of trust and love to a spirit of fear and hate. You can do more with it in the end. He was what was commonly called a street boy or newsboy. He said that he was having trouble; that for two years the policeman on the beat had let him sell papers on a certain corner, and now, as he expressed it, "a fly guy" had taken his place, and " 'cause he was a new cop he thought he owned the town," and had therefore ordered him off the favorite corner and he was losing 50 cents a day. The boy had a case, to me as important as the one before the bar involving the millions that a dead man had left behind for surviving selfishness and cunning craft to do battle in the courts. I do not apologize but I rejoice that I thought the boy and his little cause the most important thing before the court. "What can I do for you, Morris?" said I to the childish petitioner pleading his own cause. "Well," said the boy, who had apparently read the papers as well as sold them, "if you will give me an injunction agin dat cop, judge, I will get my rights." And the kindly clerk, catching the spirit of the thing, handed me an injunction writ, in the body of which I wrote a kindly note to the "fly guy," who was the "new cop." I told him Morris was a good boy, because

for three months he had brought splendid reports from his teacher, and for this reason I was his friend and he was mine. I explained to the boy the duties of an officer and how he represented the law and he must respect him. He said the other cop was a good law, but he feared this one was not. With the writ in a sealed envelope he went away rejoicing. In a week he came again with the usual excellent report, and I said: "Well, Morris, how did the injunction work?" "Oh," said he, "I tell yer judge, it worked fine, it did. He liked to dropped dead when he read it. Say, judge, he is trying to be my friend, now; he wants to get on the good side of me. He thinks I've got a pull wid de Court." Frequent talks with this boy, interest and assistance of the right kind have made him know rightly and understand. He is a young man, now, working hard, ambitious and proud to do right. He was never in trouble again, he is a good citizen. No matter how critics may theorize as to the effect of such an incident; this is a fact. We cannot say the same for the brother, who was subjected to the jail and the criminal court of the old days, for the state is caring for him.

This boy did not cry — he was not afraid in the beginning because he did wrong. He was afraid because he got caught. The ordinary punishment of the jail and criminal law for such boys as a rule does not encourage to do right, to fear to do wrong. It encourages rather fear to get caught, and too often fills the soul with bitterness, craft and cunning. This boy in the Juvenile Court learned to fear to do wrong because it was wrong and to do right because it was right, not because he might get in jail. I do not believe in the doctrine of fear. It may win in cases, but it is not right in principle. It is a short cut, but a dangerous path. Its winnings are not the permanent or lasting ones. The consequence of wrong-doing is and should be pointed out, but too often the boy gets it into his head that it is only to escape the consequences that he should do right. In any event, if we must have a "bogie man" to frighten and to scare, as we (wrongfully) have hobgoblins for children and demons, fierce avenging gods and dragons for the savage and the heathen, it had better be the consequence of wrong that comes to men in the jail and the penitentiary rather than the Juvenile Court, or even the Industrial School. We want no boy in the Juvenile Court to be afraid of the Court. They are all my friends, even to the last, when they take their own warrants and go away alone to the Industrial School, without the guard of any officer, giving up their haunts and the freedom of a city life so dear to the heart of such a boy. Not one has ever failed us.

It is useless to question the wisdom of a thing that has proved successful. The endorsement of the Juvenile Court of Denver by all the people after four years, including the police and detective departments, the special secret service associations, the schools, homes, churches and business men, and the facts and figures stated herein, leave no question that more reform and better results are accomplished by pursuing these principles than the hopeless and too often useless severity of the past. There is, of course, always the question of knowing how and doing the thing. But there is always some one who can and will. Kindness must not be permitted to be mistaken for weakness. You must understand the boy and he must understand you. This is easier said than done.

The personal work is the main thing. It is said that St. Paul, in arming the Christian soldiers, placed sincerity and enthusiasm above all things. Thus armed should be the Juvenile Court worker. He or she should have the magnetism of Moses, the patience of Job, the firmness of Abraham, the wisdom of Solomon and the unselfishness and love of our Lord and Master.

Mr. Wines.— Before reading the resolutions of thanks, which we know the Conference will adopt with great uninimity, I think it proper to refer to the resolution referred to the Business Committee relating to the county jail system, in which we are asked to express our disapproval of that system and to urge upon legislatures its abolition. Those are our sentiments; there is no question about that. But it has not been the policy of this Conference to issue declarations of belief upon any subject whatever, simply for the reason that we tolerate the membership in the Conference of those who do not agree with the rest of us, and we do not want to do anything to drive them away from us. The committee therefore recommends that the resolution lie upon the table, and I move that that disposition be made of it.

Adopted.

Dr. Wines then offered the following resolutions of thanks, prefacing them by remarks in which he said that the Conference had been as large as any Conference which had ever been held in any portion of the United States, except the city of New York. Some 750 persons have been registered as in attendance upon it. The character of the papers he thought had been far above the general average. It seemed to him that they had never struck such a high level of idealism.

Resolved, That the Conference desires, before adjourning, to express its sense of obligation to the citizens of Portland for the many favors and courtesies extended to the Conference and to

its members; and especially to the city government for the use of the city hall and building for its meetings; to the local committee of arrangements for the careful preparation made in advance for our reception and entertainment, and in this connection we desire to name in particular the Sub-committee on Hotels and Halls, and on Decorations; to the churches for extending the courtesy of their pulpits to our delegates; to the clergy who have opened our sessions with prayer; to the choir which assisted in the Sunday afternoon service; to the press for the very full and satisfactory reports of our proceedings; and to many individuals whom it is impossible to name here, for numerous social amenities, including drives about the city suburbs, and culminating in the delightful steamboat excursion on Casco Bay.

Resolved, That we carry away with us the most agreeable recollection of our visit to the state of Maine, the beauty of whose scenery is only equalled by the charms of her women and the virtues of her men.

Mr. L. C. Storrs, of Michigan, and Mr. Geo. L. Sehon, of Louisville, and Mr. Freeman Gowen, of Maine, made brief addresses, after which the resolutions were passed with applause.

The President.—I do not wish to trespass on your patience, for the hour is late. I am going to declare the Conference adjourned with words which I heard sung at my first Conference. We are passing a milestone that we reach only once a year. Some of us look forward to these milestones; we hate to leave them behind. I want to say these words seriously to every one, new friends and old friends; with a great deal of affection for the old friends. They are simple words, but they mean much:

"God be with you, till we meet again."

TREASURER'S ANNUAL STATEMENT.

DR.

1903.

September 1. Balance on hand		$623 67

1904.

Received from members, active	$1,647 37	
Received from members, patrons	610 00	
Received from sales of proceedings	1,198 66	
Received from donations	20 00	
Received from miscellaneous	5 53	
		3,481 56
		$4,105 23

CR.

1903-1904.

Paid George H. Ellis & Co., printing proceedings	$832 73	
Paid F. J. Heer, printing proceedings, on account	1,000 00	
Paid for postage	232 72	
Paid for clerical services	69 50	
Paid salary General Secretary	749 99	
Paid Mrs. Barrows, official reporter	150 00	
Paid incidental expenses	139 76	
Balance on hand June 30, 1904	930 53	
		$4,105 23

ALFRED O. CROZIER, *Treasurer.*

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N. B. Members who were in attendance at Portland are marked *.

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Office Capitol Building, Phoenix.

[Established 1894.]

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Geo. E. Truman, citizen member..Phoenix
Auditor of State, I. M. Christy, *ex officio* .....Phoenix

Officers of the Board.

Gov. Alex. O. Brodie, *President*..Phoenix
Geo. E. Truman, *Secretary*.....Phoenix

CALIFORNIA.

STATE BOARD OF CHARITIES AND CORRECTIONS.

Sacramento.

[Established by Act of 1903, approved March 25, 1903.]

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W. C. Patterson .....Los Angeles
O. K. Cushing .....San Francisco
Andrew M. Davis .....San Francisco
J. K. McLean, D. D.....Berkeley
Chas. A. Ramm, D. D.....San Francisco
E. C. Moore, ...San Francisco

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J. K. McLean, D. D., *Vice President* .....Berkeley
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COLORADO.

STATE BOARD OF CHARITIES AND CORRECTIONS.

State Capitol, Denver.

[Established by Act of 1901, approved March 19, 1901.]

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Dr. D. H. Dougan.....Denver
Lewis C. Greenlee, ...Denver
Mrs. Sarah Platt-Decker .....Denver
Dr. Eleanor Lowney, ...Denver
Rev. Thomas H. Malone .....Denver
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Clarence E. Hagar, *Secretary* State Capitol, Denver

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STATE BOARD OF CHARITIES.

State Capitol, Hartford.

[Established by Chapter 45, Public Acts of Laws of 1873, passed July 1, 1873.]

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Thomas F. Hane, M. D.....Hartford
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Miss Mary Hall.....Hartford
H. H. Bridgman.....Norfolk

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BOARD OF CHARITIES.

Office, 464 Louisiana Avenue.

[Established by Act of Congress, approved June 6, 1900.]

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George William Cook .....Washington
Dr. Charles P. Neill .....Washington
John Joy Edson .....Washington
Simon Wolf .....Washington

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George S. Wilson, *Secretary*.Washington
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MUSEE SOCIAL, PARIS.

Wm. F. Willioughby, San Juan, Porto Rico, Correspondent.

GEORGIA.

THE PRISON COMMISSION OF GEORGIA.

Atlanta.

[Established by Acts of 1897, passed Dec. 21, 1897.]

Joseph S. Turner .....Eatonton
Clement A. Evans .....Atlanta
Thomas Eason.....McRae

Officers of the Commission.

Joseph S. Turner, *Chairman*....Eatonton
Jacob C. Moore, *Warden*.....Rome
Goodloe Yancy, *Secretary*.....Atlanta

ILLINOIS.

THE BOARD OF STATE COMMISSIONERS OF PUBLIC CHARITIES.

State House, Springfield.

[Established by an Act of Legislature, approved April 9, 1869.]

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Ensley Moore .....Jacksonville
Ed. A. Kelly, 4515 5th Ave.....Chicago
A. S. Wright, ...Woodstock
H. C. Fairbrother, M. D., ...East St. Louis

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J. Mack Tanner, *Secretary*....Springfield
Frand D. Whipp, *Assistant Secretary*.....Springfield

INDIANA.

BOARD OF STATE CHARITIES.

Room 52, State House, Indianapolis.

[Established by Chapter 37, Acts of 1889, passed Feb. 28, 1889..

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Sarah Stockton, M. D. .....Indianapolis
William P. Cooper .....Ft Wayne
Mrs. Carrie Goodwin Rexford.....
Demarchus C. Brown.....Irvington
Sydney B. Davis .....Terre Haute

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IOWA.

BOARD OF CONTROL OF STATE INSTITUTIONS.

State Capitol, Des Moines.

[Established by Chapter 118, Laws of the 27th General Assembly, passed March 29, 1898.]

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John Cownie .....South Amana
G. S. Robinson .....Sioux City

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F. S. Treat, *Secretary*.....Des Moines

KANSAS.

BOARD OF TRUSTEES OF THE CHARITABLE INSTITUTIONS OF THE STATE OF KANSAS.

Topeka.

[Established by Chapter 9 of the Laws of 1868.]

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C. A. McNeill .....Columbus
R. Vincent .....Washington
G. W. Kanavel .....Sedgwick

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Office, Maryland Telephone Building, Baltimore.

[Established by Act, approved April 11, 1900.]

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Samuel Rosenthal Jr.,
Thomas A. Smith,
A. Webster Smith,
John Lee Carroll,
Reuben Foster,
Frank V. Rhodes,
James R. Brewer, *Secretary*.

THE LUNACY COMMISSION.

819 North Charles Street, Baltimore, Md.

[Established by Chapter 487 of the Laws of 1886.]

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Thomas S. Latimer, M. D.....Baltimore
I. E. Atkinson, M. D.....Baltimore
Charles W. Wainwright, M. D., Princess Anne

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MASSACHUSSETTS.

STATE BOARD OF CHARITY.

State House, Boston.

[Established by Chapter 79 of the Laws of 1879, passed April 30, 1879. Amended by Chapter 101 of Acts of 1886 and Chapter 433, §24, of Acts of 1898.] See Revised Laws, Chapter 84.

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State House, Boston, Mass.

[Established by Chapter 433 of the Laws of 1898, in effect October 1, 1898.]

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Albert L. Harwood.....Newton Centre
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State House, Boston.

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BOARD OF CORRECTIONS AND CHARITIES.

Capitol, Lansing.

[Established by Act 192 of the Laws of 1871, passed April 17, 1871.]

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Hal C. Wyman, M. D. .....Detroit
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MINNESOTA.

BOARD OF CONTROL OF STATE INSTITUTIONS.

State Capitol, St. Paul.

[Established by Chapter 122, Laws of 1901, approved April 2, 1901.]

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O. B. Gould .....Winona
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State Capitol, St. Paul.

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Jefferson City.

[Established by Senate Bill 320 of the Laws of 1897, passed March 19, 1897.]

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BOARDS OF PUBLIC LANDS AND BUILDINGS.

Capitol, Lincoln.

[Established by Chapter 83 of the Laws of 1877, passed Feb. 13, 1877. Provided in the State Constitution of 1875.]

George D. Follmer .....Lincoln
F. N. Prout .....Lincoln
Peter Mortensen .....Lincoln
G. W. Marsh .....Lincoln

Officers of the Board.

George D. Follmer, *President*....Lincoln
G. W. Marsh, *Secretary*.....Lincoln

NEW HAMPSHIRE.

STATE BOARD OF CHARITIES AND CORRECTIONS.

Concord.

[Established by Chapter 116 of the Laws of 1895, passed July 1, 1895.]

James F. Brennan .....Peterboro
Mrs. Ella L. Follansby .....Exeter
Oliver J. M. Gilman .....Alton
Mrs. Lillian C. Streeter .....Concord
Sherman E. Burroughs.....Manchester

Officers of the Board.

Mrs. Lillian C. Streeter, *Chairman* Concord
W. J. Ahern, *Secretary* .....Concord
Miss Caroline E. Evans, *Clerk* Concord

NEW JERSEY.

STATE BOARD OF CHILDREN'S GUARDIANS.

629 Commercial Trust Building, Jersey City.

[Established by Legislative Enactment, March 24, 1899.]

Hugh F. Fox .....Bayonne
Joseph McCrystal .....Paterson
Frederick G. Burnham .....Morristown
Katherine E. Abbey .....Mount Holly
Emily E. Williamson .....Elizabeth
Anthony T. Williams, *Secretary*..Trenton
Rev. J. R. Atkinson.....Elizabeth

Officers of the Board.

Hugh F. Fox, *President* .....Bayonne
Emily E. Williamson, *Treasurer* Elizabeth
Anthony T. Williams, *Secretary*.Trenton
Miss Frances Day, *Agent*....Jersey City

NEW YORK.

STATE BOARD OF CHARITIES.

The Capitol, Albany.

[Established by Chapter 951 of the Laws of 1867, approved May 23, 1867. Re-established by Chapter 546 of the Laws of 1896, approved May 12, 1896. Provided for in the State Constitution of 1894.]

Annie G. de Peyster .....New York
Michael J. Scanlan .....New York
Stephen Smith, M. D.....New York
Augustus Floyd .....Mastic
John Notman .....Brooklyn
Simon W. Rosendale .....Albany
Newton Aldrich .....Gouverneur
Dennis McCarthy .....Syracuse
Ralph W. Thomas.....Hamilton
Enoch V. Stoddard, M. D.....Rochester
William H. Gratwick .....Buffalo

Officers of the Board.

Enoch Vine Stoddard, M. D., *President*, Rochester
Stephen Smith, M. D., *Vice President*, New York
Robert W. Hebberd, *Secretary*....Albany
Byron M. Child, *Superintendent of State and Alien Poor* .....Albany
William B. Buck, *Superintendent of Inspection* .....Albany

STATE COMMISSION IN LUNACY.

The Capitol, Albany.

[Established by Chapter 283, Laws of 1889, approved May 14, 1889. Provided for in the State Constitution of 1894.]

William Mabon, M. D.....
Daniel N. Lockwood .....Buffalo
William L. Parkhurst.....Canandaigua

Officers of the Commission.

Wm. Mabon, M. D., *President.*
Wm. L. Russell, M. D., *Medical Inspector* .....Poughkeepsie
T. E. McGarr, *Secretary* .....Albany
George D. Sanford, *Auditor* ....Albany

STATE COMMISSION OF PRISONS.

The Capitol, Albany.

[Chapter 102b, Laws of 1895. Amended by Chapter 430, Laws of 1896.]

John P. Jaeckel, *President* .....Auburn
John G. Wickser, *Vice President*..Buffalo
Cornelius V. Collins .....Troy
George McLaughlin, *Secretary*....Albany

NORTH CAROLINA.

BOARD OF PUBLIC CHARITIES.

Raleigh.

W. A. Blair, *Chairman* ..Winston-Salem
E. L. Haughton, ...Pollocksville
W. F. Craig .....Marion
Carey J. Hunter .....Raleigh
A. C. McAllister .....Ashboro
Miss Daisy Denson, *Secretary* ..Raleigh

OHIO.

BOARD OF STATE CHARITIES.

State House, Columbus.

[Established by Chapter 4, Revised Statutes of 1867, passed April 17, 1867; amended April 12, 1898.]

Roeliff Brinkerhoff .....Mansfield
J. G. Schmidlapp .....Cincinnati
Martin Dewey Follett .....Marietta
Henry C. Ranney .....Cleveland
Jesse N. Oren .....Wilmington
Rutherford Hayes Platt .....Columbus

Officers of the Board.

Myron T. Herrick, Governor, *President ex officio* .....Columbus
Roeliff Brinkerhoff, *Chairman*..Mansfield
H. H. Shirer, *Secretary*.....Columbus

PENNSYLVANIA.

BOARD OF PUBLIC CHARITIES.

[Established by Act of Legislature, passed April 4, 1869.]

Francis J. Torrance .....Allegheny
William T. Bell .....Mt. Union
Cyrus B. King .....Allegheny
J. Nicholas Mitchell .....Philadelphia
George W. Ryon .....Shamokin
Isaac Johnson .....Media
Patrick C. Boyle .....Oil City
Ralph Blum .....Philadelphia
Cadwalader Biddle .....Philadelphia
Samuel E. Gill, ...Pittsburgh

Officers of the Board.

Francis J. Torrance *President*..Allegheny
Cadwalader Biddle, *General Agent, and Secretary* ..... Philadelphia

COMMITTEE ON LUNACY.

Isaac Johnson, *Chairman* .....Media
Francis J. Torrance .....Pittsburgh
George W. Ryan.....Shamokin
Francis C. Boyle .....Oil City
J. Nicholas Mitchell, M. D...Philadelphia
George J. MacLeod, M. D., *Secretary* ....Philadelphia

RHODE ISLAND.

BOARD OF STATE CHARITIES AND CORRECTIONS.

[Established by Chapter 291, General Laws, passed May Session, 1869.]

Walter A. Read .....Chepachet
George Lewis Smith .....Nyatt
James F. McCusker .....Pontiac
Ellery H. Wilson .....Providence
R. H. I. Goddard .....Providence
Philippe Boucher .....Woonsocket
John J.....Providence
Robert F. Rodman .....Allentown
Thomas W. Waterman

Officers of the Board.

George L. Smith, *Chairman* .....Nyatt
Charles H. Peckham, *Secretary* Providence

SOUTH DAKOTA.

STATE BOARD OF CHARITIES AND CORRECTIONS.

Secretary's Office, Mitchell.

[Established by Chapter 5, Session Laws of 1890, passed March 6, 1890. Provided for in the State Constitution.]

W. E. Tipton .....Mitchell
Wm. M. Powers .....Yankton
D. C. Thomas .....Watertown
Jacob Schnaidt .....Menno

Officers of the Board.

D. C. Thomas, *President*.....Watertown
W. E. Tipton, *Secretary* .....Mitchell

TENNESSEE.

BOARD OF PUBLIC CHARITIES.

707 Pelmont Avenue, Nashville.

[Established by Chapter 193 of the Laws of 1895, passed May 13, 1895.]

Gov. James B. Frazier.....Nashville
James A. Orman, M.D., D.D.,..Nashville
Marcus Haase, M. D.....Memphis
W. R. Cole .....Nashville
W. H. Taylor, M. D.....New Market
Hugh W. Tate, M. D.....Bolivar
James B. Maynard, Knoxville

Officers of the Board.

Gov. James B. Frazier, *President ex officio* .....Nashville
James A. Orman, *Secretary*....Nashville

WASHINGTON.

STATE BOARD OF CONTROL.

Olympia.

[Established by Laws of 1901, Chapter 119 (H. F. No. 222.]

Grant Neal .....Olympia
H. T. Jones .....Olympia
Jesse T. Mills..... Olympia

Officers of the Board.

Grant Neal, *Chairman* .....Olympia
Chas. A. Burr, *Secretary*

WISCONSIN.

STATE BOARD OF CONTROL.

State Capitol, Madison.

[Established by Chapter 202 of the Laws of 1891.]

Herman Grotophorst, *President*.Baraboo
Gustav Küstermann, *Vice President* Green Bay
Harvey Clark .....Monroe
Allan D. Conover .....Madison
L. B. Dresser, ...St. Croix Falls
M. J. Tappins, *Secretary* .....Madison

WYOMING.

STATE BOARD OF CHARITIES AND REFORM.

State Capitol, Cheyenne.

Fenimore Chatterton, *President*..Cheyenne
Thomas T. Tynan, *Secretary*..Cheyenne
LeRoy Grant .....Cheyenne
William C. Irvine .....Cheyenne
F. B. Sheldon, *Clerk*.....Cheyenne

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